Lector,
scias fætum hunc nostrum in
ipso partu præ dolore nimio
(sumptum puta immodicum) ex-
piraturū fuisse, si Mæcenatū
aliquot manus benevolæ cōmo-
conatibus nostris non ob-
stetricas-sent
Gulielmo Cooke Arm.to
Johanni Rowle Arm.to
Gul.mo Humble Mercato.r
Tho: Humble Mercato.r
Gul.mo Robinson Arm.to
Rob: Abdy Arm.to
Josephe Ilson Civi.
Rad.phi Forth Mercatori
Nicolao Penninge Mercat:
Gulielmo Goswyk Mercat:
Gulielmo Paine de Ross Comitatus Gen.to
Petro Mazolei Mercatori.
Tho Rous Mercat:
Ricardo Spring Lanif. Armigero
Gulielmo Duncumb generoso
Edmundo Fenwick Civi.
Henrico Painter Civi.
Gulielmo Van Brugh Mercatori
Gulielmo Stratford Civi.
Gulielmo
Fec. Hollegue
C. Cleveland Sculp.

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Gulielmo Duncumb generoso
Edmundo Fenshaw Civi.
Henrico Painter Civi.
Gulielmo Van Brugh Mercatori
Gulielmo
Gulielmo Stratford Civi.
C. Cotterell sculp.

A Pisgah-sight of PALESTINE and The CONFINES thereof, with the HISTORIE of the old and new TESTAMENT acted thereon.

By Thomas Fuller B.D.

Gen. 43. 11.
Take of ye best fruits in ye land in your vessels, and carry downe ye man a present, a little balm, and a little honey, spices and Myrrhe, nuts and Almonds.

Ierem. 8. 7.
Yea ye stork in ye heaven knoweth her appointed times, and ye turtle, and ye Crane, and ye Swallow observe ye time of their coming, but my people know not ye judgment of ye Lord.

Votum Authoris
Terrestres Solymas mihi qui scripsisse de dixti,
Cœlestes tandem det habitare Deus.

Printed by M.F for Iohn Williams *at ye* Crowne in S^t^ Paules Churchyard.

A PISGAH-SIGHT OF PALESTINE AND The Confines thereof; WITH THE HISTORY Of the Old and New TESTAMENT Acted thereon.

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LONDON,
Printed by R. *Davenport* for *John Williams* at the Sign of the *Crown* in S^t^. *Paul*'s Church-yard. MDCLXII.

HARVARD COLLEGE
1764-69
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Frances Bernard

To the Right Honourable

ESME STUART,

Earl of *March*, and *Darnely*, Lord *Leighton*, &c.

Son and Heir to the Illuſtrious

JAMES

DUKE OF

Richmond and Lenox.

MY LORD,

Conſulting with my ſelf about a Patron *for this* Book, *I concluded to make choice of ſuch a Perſon as ſhould be both of moſt noble extraction, and of ſpotleſs innocency: So that in this captious Age, none ſhould preſume to charge him with the leaſt offence in* thought, word, or deed. *For juſtly fearing too many faults might be found in the Book it ſelf, I deſired to make ſome amends by dedicating it to One free from all exception.*

Your Honour is the firſt in our Nobility, whom I find qualified according to my deſire; deſcended from the beſt Houſes in England, Scotland, *and* France. *And as it happeneth in a* Conſtellation, *that the* Luſtre *thereof, amounting from many Stars together, darkeneth the light of thoſe particulars which produced it: So in your* Honours *Pedegree, the* collective ſplendor *obſcureth the* diſtinct brightneſs *of thoſe* ſeverall Families *whence the ſame reſulteth.*

Now that your Honour cannot be taxed with any actuall offence, your tender Moneths not as yet compleating a Year, do ſufficiently evidence. Whoſe innocence is the moſt entire Relique of our Primitive integrity, and moſt perfect Pattern of our future felicity. Yea ſome admiring what motives to mirth Infants meet with in their ſilent and ſolitary ſmiles, have reſolved (how truly I know not) that then they converſe with Angels, *as indeed ſuch cannot amongſt mortals find any fitter Companions.*

One, or more of theſe three main Ends are aimed at by Authors in all ingenious dedications; Hope to receive protection; Deſire to derive inſtruction; and Zeal to expreſs affection,

For the firſt, though you cannot by your Power, *yet you may by your* Innocence *be an excellent* Patron *to protect our enſuing Work. In theſe civill Wars, ſome have ſaved themſelves from the Sword, with no other ſhield than bearing a* Babe *in their arms, which rebated their enemies fury into compaßion. So, when ſome ſhall be ready to wound our Book with their cenſuring Darts, they will be mollified into mercy, finding your innocent Name prefixed in the Front thereof.*

As for deriving inſtruction, *I confeſs your Honour as yet incapable thereof. But ſeeing Infants cloaths are providently made with the biggeſt, to which they will grow up in proceß of time;*

time; why may not Books (the cloaths of the mind) be proportioned above their preſent capacity, in hope they will ſeaſonably ſhoot up to the underſtanding thereof? And untill ſuch time as your Lordſhips judgment can reap profit from our Deſcriptions *herein, may your eyes but take pleaſure in the* Maps *which here are preſented unto you.*

But the laſt, not leaſt conſideration in my choice of your Honour, is my ambition to tender my humble ſervice thereunto; The rather becauſe E S M E * *your auſpicious Name promiſeth, in my apprehenſion, ſome great ſucceſs, now at the* third return, *as long ſince at the* firſt impoſing *thereof on your* Anceſtor.

* Or *Amedeus* the Topicall Saint of *Aulbigney.*

For Eſme *Lord Aulbigney (a place of great priviledges in the Province of* Berry, *firſt by the King of* France *beſtowed on [and ſtill poſſeſſed by] your Family, in reward of their ſignal ſervice to that Crown) about two hundred years ſince proved the happy reviver of your Family, almoſt extinguiſhed for want of an Heir, and by his virtuous demeanour added much honour thereunto.*

The ſame Name now returns on your Lordſhip, who found your Fathers Houſe in point of poſterity in as low a Condition. Indeed your Grandfather left a numerous off-ſpring, whom I may fitly compare to the many ſtrings *of ſome* muſicall *Inſtrument. But amongſt his male-iſſue (for the reſt I paſs by as* ſilent ſtrings, *ſending no* ſounds *to poſterity, but loſing their own* Surnames *in their matches) One was ſoon* fretted *in pieces with ſickneſs; Three more,* cut off *in theſe Wars; One abſent beyond the Seas, and not eaſily to be* tuned *to a married eſtate; and the other* ſingle ſtring *remaining* [His Grace *your Father*] *left altogether Iſſueleſs untill your Lordſhips welcome Nativity.*

But O! what melody can Heavens hand make on a Monochord: *which ſince hath ſent your Lordſhip on a good meſſage I hope to the* Honeſt houſe of *L E N N O X.*

But

But I grow tedious in a long Letter to a little Lord, and therefore turn my Pen into Prayers, that Chriſt would be pleaſed to take you up into his Arms, *(whoſe embraces are the beſt ſwadling-cloaths, as to ſtreighten, ſo to ſtrengthen you in the growth of Grace)* to lay * his hands upon you and bleſs you, *that you may* grow in ſtature and favour with God and with Man; *The daily deſire of*

* Mark. 10. 15

YOUR LORDSHIPS

Waltham Abby
July 7. 1650.

humble Orator

Tho. Fuller.

TO

To the Reader.

WHen *Jacob* had ſerved *Laban* full ſeven years for his Daughter *Rachel*, and now promiſed himſelf the poſſeſſion of what he had long looked and much laboured for; his hopes were fruſtrated by the [a] ſubſtituting of *Leah* in the room of her Siſter. And although it may be pleaded that *Leah* was well qualified, and highly meriting in her ſelf, yet ſtill *Leah* was not *Rachel*, and *Jacob* remained both deceived and injured thereby.

a Gen. 29.23.

Many have long patiently waited, that I ſhould now, according to my promiſe, ſet forth an *Eccleſiaſticall Hiſtory*; who now may juſtly complain that their expectation is abuſed, finding a Changeling in the place thereof, a Book of a far different Nature tendered inſtead thereof. And ſhould I plead, with *Laban*, the Cuſtom of the Countrey, that it is not faſhionable *to* [b] *give the younger before the firſt-born*; ſhould I alledge for my ſelf, that this Book, containing matter of more ancient date, ought to precede the other; yet this, like *Labans* anſwer, will be taken rather as a ſlie evaſion than ſolid ſatisfaction.

b Gen. 19.26.

But Reader, let me plead in my juſt defence, that if you be pleaſed to peruſe my [c] *Promiſe*, you will find the ſame conditional, and not obligatory, except (beſides other requiſites there expreſſed) Peace be firſt ſetled amongſt us. And indeed the ſubject challengeth the ſame, ſeeing *Truth* cannot be matched to *Safety* in ſuch Relations, till *Peace* ſhall firſt contract them.

c In my Epiſtle to the Reader before the *Holy State*.

Now herein I make my ſevereſt *Creditor* my ſole *Judge*, appealing to him whether the Premiſes be performed. True it is we have no *Wars* at this inſtant, yet we have *Rumors of Wars*; and though the former only doth *deſtroy*, the latter alſo doth *diſtract*. Are theſe *gloomy days already diſclouded?* (to uſe my own expreſſion in my [d] Promiſe) or rather is it not true in the Scripture-phraſe, that the [e] *clouds return after rain?* Indeed I am ſorry that I can ſay ſo much in my own defence, and ſhould account my ſelf happy, if all other *Breaches* were made up, and I only to be puniſhed for my *breach of promiſe*. Which, notwithſtanding all the difficulties of the ſubject, and diſtractions of our daies, I hope in God in competent time to effect, might but my endeavours meet with a quiet reſidence and proportionable encouragement for ſuch undertakings.

d *Ibidem.*

e Eccleſ. 12.2.

Mean time accept of theſe my Labours, which by Gods bleſſing, and the bounty of my friends, are brought into the light: Uſefull I hope for the underſtanding of the Scriptures. What I have herein performed, I had rather the Reader ſhould tell me at the end, than I tell him at the beginning of the Book. For the manifold faults herein, I doubt not but the ingenious Reader (finding in *Paleſtine* [f] *ſix Cities of Refuge*, by Gods own appointment, for the ſafeguard of ſuch as ſlew one unawares without *malice prepenſe*) will of his bounty build a *ſeventh* in his own boſom for my protection, when guilty of unvoluntary miſtakes in ſo great a work, If thou reapeſt any profit thereby, give God the glory; To whoſe providence thou art committed by

f Joſh. 20. 7.

Thine in Chriſt Jeſus

THO. FULLER.

ΤΩ̣ ΠΑΜΦΙΛΤΑ'ΤΩ
ΣΤΑΛΕΙΤΟΤΡΓΩ̣ ΤΡΙ'ΤΗΝ ΤΑΥ'ΤΗΝ ΤΗ'Ν ΒΙ'ΒΛΟΝ
'ΕΚΔΙΔΟ'ΝΤΙ ΣΤ'ΓΧΑΡΜΑ.

Εἰσέτι καὶ βίβλοι, φυλλῆρες, καὶ εἰσέτι βίβλοι,
Εἰσέτι μᾶζα κύων τριτ̓οτοκᾶζα τρέλει,
'Ασεῖοι, ξάνθοι, παῖδες τρότεροι μὴ ἔσεντο,
'Εκεῖθ' ἀλλὰ τόκῳ τρωτοτοκεῖα φέρει
Αἱ τρότεροι δύο εἰσὶ δύω 'ιρεῖο τρόαυλα,
'Εκάτη ἐστιν ὅλως 'Η 'ΑΓΙ'Α 'ΑΓΙ'ΩΝ.

JOH. RIDLEY.

DESCRIPTIO TERRÆ OCCIDENTALIS

ORIENS

Roberto Cordal Armigero Patritio Senatorio ordine Londinensi Equitis aurati Vnigenito SANCTÆ description humillime offert I.P.

Viro amplissimo, Dnō Guilielmo Paston, Equiti aurato disjunctissimarum regionum Aulonio

Omnia preclustra quæ profert charta Gndona revantis erta tuere prægnis Nam tibi Iudæa est, tibi tam sunt ostia Quam tua mendicis hospita nota domus

Scala Milliarium

Mare Mediterraneum

Mare Asphaltites

Fluvius Jordanis

Arnon Fluv.

Zareth Shahar
Elealeh
Nephah
Shibmah
Mephaath
Jahazah
PLANITIES MEDEBÆ
Kiriathaim
Medeba
Beth-Ieshimoth
Bethpeor
Bamoth Baal
CAMPESTRIA MOAB
Zaretan
Kedemoth
Deser- tum
Ed Altare
Baalmeon
Adam
Pisgah Mons
Nebo mons
Nebo
ABARIM MONS
Kedemoth
Reuben
Livias
Betzer
Machærus
Lasha
Ashdoth-Pisgah
Zeboim
Sodom
Gomorah
Admah
PARS TERRÆ MOAB

Gath Rimmon
Michmetha
Ophra
Mons Gilead
Harodfons
Samaria
Zoreath
Zaretan
Tibhath
Ephraim Mons
Samariæ
Bethoron Superior
Abelmeholah
Shalem
Sichem
Iscarioth
Beuel
Tanath
Castra Syrorum fugientium
Ataroth
Vrzen Serah
Altare Elhohe Israel
Dothan
Sychar
Naarath
Domus Levitæ
Kibzaim
Thebes turris
Domus Michæ
Lucus
Mons Ebal
Archelais
Apollonia
Zereda
Mons Gerizim
Shechem
Timnah-Serah
Tipsah
Pirathon
Baal Hazor
Sepulcrum Josuæ
Montana
Ephraim
Graash Mons
Bethe
Mons Amalechitarum
Deserta
Palatium Regium
Tirzah
Palmæ Deboræ
Ophrah
Hadid
Arumah
Ataroth
Irpeel
Ai
Ophni
Saron
APHERE
Sepulcrum Samuelis
Bethoron
Bethel
Zelah
Taralath
Morad
Shehurim
Hort. Opobalsami
Balsami
Lebanon
Eleph
Renjamin
Iericho
Gilgal
Vallis Achor
Lydda
Ioppa
Shaalbin
Gibeon
Shilo
Debir
Geliloth
Adummim
Zeboim
Betharabah
Neballat
Beth-hoglah
Anatheth
Nob
Gibethon
Ramah
Gibeah Saulis
Ierusalem
Mons Oliveti
Bahurim
Vallis Hinnom
Bethlehem
Zebuah
Zorah
Libnah
Eltekeh
Dan
Adullam
Azekah
Tekoa
Hebron
Iudah
Lachish
Bezkath
Eglon
Lahmam
Iessimon
Ziph
Hachilah
Iarmuth
Shamir
Humtah
Socoh
Anab
Kiriath Sepher Debir
Dumah
Carmel
Iezraeel
Iockdeam
Goshon
Arab
Gilo
Iuttah
Holon
Ashtemoth
Gaza
DESERTVM
Majuma
Beer-la-havoj
Ramah meridionalis
Hormah
Baalath
Bered
KADESH
Rinocoloura
Hezron
Kerioth
Ziph
Amam
Shema
Telem
Bealoth
Hadattah
Aumon
Iattir
Kerkaa
Desertum Shur
Esthemoh
Eshean
Kedesh
Ithuan
Jonah
Hazor
Adadah
Beth-lappuh
Dimonah
Kinah
Arad
Eder
Jagur
Kabzeel
Desertum Zin
Mahalah Akrabbim
Ascent
Zin
Kadesh Barnea
Hezron
Sepulcrum Abner
Zior
Desertum
Medon
Sela Hammahlekoth
Zanoah
Ashdod
Azotus
Beth-maccaboth
Beth-labaoth
Ziglag
Askalon
Simeon
Sepulcrum Danidis
Shiltim
Tappuah
Hareth
Lachish
Iacktheel
Migdalgad
Hezekah
Zenan
Bozkath
Kabon
Lahmam
Desertum Ziph
Spelunca Lat
Spelunca Saulis
Engedi
Desertum Engedi
Fithkah
Iudah
Zeboim
Sodom
Gomorah
Admah
Zoar
Nibshan
Secacah
Kidron Fl.
Haddir
Ashdod
Gath
Ekron
Timnah
Dan
Metheg-Amah
Eltekeh
Adullam
Hepher
Sepulcrum Samsonis
Hispeh
Azekah
Desertum
Bethshemesh
Elon
Emaus
Beth-hoglah
Neballat
Betharabah
Zeboim
Lasha
Ashdoth-Pisgah
Iabneel
Mejarkon
Rakkon
Bene-berak
Ithuz
Ekron
Shicron
Baalah
Gibethon
Kiriath-jearim
Gallim
Michmash
Reken
Mona
Beeri
Sitnah
Tochen
Beersheba
Esek
Rehoboth
Maladah
Sepulcrum Abner
Bethul
Hazor-gaddah
Danuah
Aenda
Hazor-shual
Gerar
Shebah
Azem
Hazor-susah
Balah
Sharuchen
Ain
Bethpalet
Zanoah
Ashdod
Beth-maccaboth
Beth-labaoth
Ziglag
Askalon
Simeon
Sepulcrum Danidis
Shiltim
Tappuah
Hareth
Lachish
Iacktheel
Migdalgad
Hezekah
Zenan
Bozkath
Kabon
Lahmam
Desertum Ziph
Spelunca Lat
Spelunca Saulis
Engedi
Desertum Engedi
Fithkah
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Zeboim
Sodom
Gomorah
Admah
Zoar
Nibshan
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Haddir
Ashdod
Gath
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Timnah
Dan
Metheg-Amah
Eltekeh
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Hepher
Sepulcrum Samsonis
Hispeh
Azekah
Desertum
Bethshemesh
Elon
Emaus
Beth-hoglah
Neballat
Betharabah
Zeboim
Lasha
Ashdoth-Pisgah
Iabneel
Mejarkon
Rakkon
Bene-berak
Ithuz
Ekron
Shicron
Baalah
Gibethon
Kiriath-jearim
Gallim
Michmash
Reken
Mona
Beeri
Sitnah
Tochen
Beersheba
Esek
Rehoboth
Maladah
Sepulcrum Abner
Bethul
Hazor-gaddah
Danuah
Aenda
Hazor-shual
Gerar
Shebah
Azem
Hazor-susah
Balah
Sharuchen
Ain
Bethpalet

John Goddard Sculps.

MERIDIES

10 20 30 40 50 60 70 10 20 30

5 10 15 20

THE GENERAL DESCRIPTION OF JUDEA.

CHAP. I.

The Deſign aſſerted from cauſleſs Cavils.

§ 1. BEing now by Gods aſſiſtance to undertake the Deſcription of *Judea*, my condition appears not unlike to the *Iſraelits* at [a] *Kadeſh-barnea*, who were much pleaſed with the report that the Spies brought of the fruitfulneſſe of the Country, until they told them of *Ahiman*, *Sheſhai* and *Talmai*, the three ſons of *Anak*: which quite appaled their courage and deaded their deſire thereof. In the like manner whileſt I am invited with ſeverall pleaſing conſiderations, and delightfull motives, to adventure on this work, three Giant-like objections, which muſt be encountred, do in a manner diſhearten me from further proceeding. For ſome will lay to my charge, that the Deſcription of this Countrey

1 Hath formerly been done by many.
2 Cannot perfectly be done by any.
3 If exactly done, is altogether uſeleſſe, and may be ſomewhat ſuperſtitious.

Three grand objections againſt this ſubject.

a Numb. 13. 23. & 28.

§ 2. Yet we fear not, by Gods bleſſing, and the Readers favour, ſeverally to enter the liſts againſt them all. For the firſt: Whereas it is objected, that many formerly have performed the ſame; this cavill is not planted particularly againſt my endevours, but is levelled againſt the induſtry of all Poſterity, in any future deſign [b] *Solomon* ſaith, *there is no new thing under the Sun.* Except therefore men were Gods to create new ſubjects to write upon, groundleſs is the firſt exception againſt us. It never diſheartened S. *Luke* to write his Goſpel, *for as much as many had taken in hand to ſet it forth before.* Yea, the former endevours of many in the ſame matter, argue the merit of the work to be great.

No diſgrace to adventure on the ſame work after many others.

b Eccleſ. 1. 9.

For ſure there is ſome extraordinary worth in that face, which hath had ſo many Suitors. Wherefore although we cannot with *Columbus*, find out another World, and bring the firſt tidings of an unknown Continent, or Iſland, by us diſcovered, yet our labours ought not to be condemned as unprofitable, if ſetting forth an old ſubject in a new edition enlarged and amended. This I dare ſay, though many have written Diſcourſes without Maps, and more Maps without Diſcourſes, and [c] ſome both, (yet ſo that three Tribes are joyned in one Map) none have formerly in any tongue (much leſs in Engliſh) preſented us with divers Maps and Deſcriptions together.

c *Adricom.* puts *Zabulun*, *Iſſachar*, and *Manaſſes* in one Map, *Ephraim Dan* and *Benjamin* in another.

2. Object. Certainty herein not to be obtained.

§ 3. But in the ſecond place it is objected, that certainty in this ſubject is unattainable; ſo that the moſt ſtudious therein, after they have travelled the whole day, through many tedious difficulties, muſt be fain to take their hard lodging at night on a bare uncertainty. The bowels of the beſt Maps are puffed up with the humours of fancy, and a ſcepticall windineſs, ſo that a conjectural Earthquake ſhakes the foundations of the ſtrongeſt mountains, in the point of their exact ſituation. Such are the irreconcilable differences betwixt Geographers in their deſcriptions.

2. Anſw. This ſhould not quench, but quicken our induſtry.

§ 4. For anſwer: I could wiſh that this objection alſo, lay only againſt the work in hand, and might not [almoſt] equally be enforced againſt other liberal undertakings: for he that holds a reed in one hand to mete the Topography, and an houre-glaſſe in the other to meaſure the Chronology of the Scripture, ſhall meet with as many, if not more uncertainties, in the latter as the former. And yet the learned pains of ſuch as labour therin, juſtly merit commendation. If all conjecturall reſults ſhould be caſt out for weeds, few hearbs would be left in the Gardens of moſt Arts and Sciences. Saint *Paul* [d] hath a paſſage, *We know in part, and prophecy in part*; which is a good curb for our curioſity: And the ſame Apoſtle hath a precept, [e] *Prove all things, hold faſt that which is good*; which is as good a ſpur for our diligence. As for the differences betwixt Geographers, they ought not to make us careleſs to follow any, but carefull to chooſe the beſt; except with the ſluggards drowzie fancy, we tune the Alarums to our induſtry, to be Lullabies to our lazineſſe.

d 1 Cor. 13.9.

e 1 Theſ. 5.21.

3. Object. It is a difficult trifle.

§ 5. In the laſt place it is objected, that the deſign, if exactly finiſhed, amounts but to a difficult trifle, hard to do, uſeleſſe when done. And who will pity the aking of his teeth, who hath wilfully hurt them, with cracking that ſhell, wherein he knew was no kernell? It matters not to any mans ſalvation, to know the accurate diſtance betwixt *Jericho* & *Jeruſalem*; & he that climbed to the top of mount *Libanus*, is not in reſpect of his ſoul, a hairs breadth nearer to heaven. Beſides, ſome conceive they hear *Paleſtine* ſaying unto them, as *Samuel* to *Saul*, endevouring to raiſe him from his grave, [f] *Why haſt thou diſquieted me*

f 1 Sam. 28.15

me to bring me up? Deſcribing this Countrey is but diſturbing it, it being better to let it ſleep quietly, intombed in its own aſhes. The rather, becauſe the [g] *New Jeruſalem* is now daily expected to come down, and theſe corporall (not to ſay carnall) ſtudies of this terreſtriall *Canaan*, begin to grow out of faſhion, with the more knowing ſort of Chriſtians.

g Revel. 21. 10

§ 6. It is anſwered, though theſe ſtudies are not eſſentiall to ſalvation, yet they are ornamentall, to accompliſh men with knowledge, contributing much to the true underſtanding of the Hiſtory of the Bible. Remarkable is that paſſage of the Apoſtle, *Acts* 17. 26. *And hath made of one blood all Nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation:* wherein we may ſee Divinity the Queen waited on by three of her principall Ladies of honour, namely, Skill in

3. Anſw. It is ornamentall to Divinity.

1 Genealogies, concerning the perſons of men and their Pedegrees, *of one blood all Nations.*

2 Chronology, in the exact computation *of the times afore appointed.*

3 Geography, meaſuring out the limits of ſeverall Nations, *and the bounds of their habitations.*

Our work in hand is a parcell of Geography touching a particular deſcription of *Judea*; without ſome competent skill wherein, as the blind *Syrians* [h] intending to go to *Dothan*, went to *Samaria*; ſo ignorant perſons diſcourſing of the Scripture, muſt needs make many abſurd, and dangerous miſtakes. Nor can knowledge herein be more ſpeedily and truly attained, than by particular deſcription of the Tribes, where the eye will learn more in an hour from a Map, than the ear can learn in a day from diſcourſe.

h 2 King. 6. 19.

§ 7. But this laſt objection being forked, hath the ſharper point thereof ſtill behind, challenging this our ſubject to be guilty of ſuperſtition. A ſin always deteſtable to God, but now adayes grown odious to man. And well it were if the edge of their Zeal were equally whetted againſt Profaneneſſe. Sure if this our work were faulty in this kind, I my ſelf would ſend it the ſame way with the *Epheſian* [i] *conjuring Books*. Not all the water of *Kiſhon*, of *Jordan*, of the *Red*, of the *Dead*, of the *Middle-Land Sea*, deſcribed in theſe Maps, ſhould ſerve to quench the fire, but all ſhould be burnt to aſhes. But no ſuch haſt I hope, to condemn this innocent Book, wherein ſtudiouſly we have abſtained from all ſuch Pictures as come within the bounds of danger, yea borders of offence, and have only made choice of thoſe, which the moſt preciſe approve uſefull for the illuſtration of Scripture.

No danger of ſuperſtition in this ſubject

i Acts 19. 19.

CHAP. II.

The different names and bounds of Judea.

Six generall names of *Judea*.

§ 1. THis Countrey, which we now come to describe, was successively called by severall names.

k Gen. 12. 5.

1 The *Land* [k] of *Canaan*, from the sons of *Canaan* that first possessed it.

2 The *Land of Promise*, which name after four hundred and odd years honourably ended, and was swallowed up in performance.

3 The *Land of Judah and Israel*, consisting of these two Kingdoms.

4 *Judea* so called of *Judah* the most puissant Tribe of the twelve.

l In Clio. cap. 105 & in Thalia cap. 5. & 91. & Polymnia cap. 8.

5 *Palestine* (from the *Philistines*.) [l] *Herodotus* being the first Author which I find so terming it, and all Greeks and Latines after him.

6 The *Holy Land*, because our Saviours passion was acted thereon. But fear makes me refrain from using this word, lest whilest I call the Land *holy*, this Age count me superstitious.

The bounds of the larger *Canaan*.

§ 2. In bounding this Land, a necessary distinction must be premised, the neglecting (or at least not observing) whereof hath engaged many inextricable difficulties.

Canaan was two-fold, { 1 The *Larger*. 2 The *Lesser*.

The Larger is described Deut. 11. 24. *Every place whereon the soles of your feet shall tread, shall be yours: from the Wilderness, and Lebanon, from the* [m] *River, the River Euphrates, even unto the uttermost sea, shall your cost be.* This Land in full latitude was never peaceably possessed by the *Jews*, as proper owners thereof, any considerable time. Say not, God fell short of his promise. Oh no: the *Jews* fell short of his Precepts, who being narrow hearted in piety, and *straitned in thrir own bowels*, contracted their soil by their sins; and obstructed the bounty of God intended unto them, by their ingratitude. For the Promise ran only conditionally, *If ye shall hearken diligently to my* [n] *Commandments.* And had not Gods mercy to them been more than their obedience to him, their Country had been narrowed to nothing and shrunk to an indivisible *punctum*: or at the best and biggest had been but a Prison, fit for the punishment of so rebellious a people.

m Exod. 23. 31.

n Deut. 11. 13 & 22.

In what sense the Jews possessed it.

§. 3. And yet in some manner in a qualified sense, we may observe the *Jews* did stretch their Dominion to the bounds aforesaid in a double consideration.

1. By victorious Salleys and Incursions. Thus the Children of *Reuben* having [o] conquered the *Hagarites*, *enhabited east-ward unto the entring in of the Wilderness, from the River* [p] *Euphrates*.

o 1 Chro. 5. 22.

p 1 Chron. 5. 9.

2. *Per Gentes in amicitiam receptas.* By the Nations which by amicable compliance (though having absolute command in themselves) accepted

accepted of the Jewiſh King to be honorary Feodaries unto him. Thus where [q] *David* took ſome Kings by conqueſt, as his Vaſſals, more took him by compoſition as their Protector. And it is plainly ſaid of [r] *Solomon* that he had *Dominion over all the Region on this ſide the River from Tiphſah even to Azzah, over all the Kings on this ſide the River: and he had peace on all ſides round about.*

q 2 Sam. 8. 3, &c.

r 2 King. 4 24. 2 Chron 9. 26

See we here an Eſſay of Gods goodneſſe made to the *Iſraelites*. That froward people worſhiped him by fits and girds, *ſtarting aſide like a broken bow*: and therefore God, to admoniſh them of the unconſtancy of their ſervice, vouchſafed only to the *Reubenites* a curſory and unſetled Tent-dwelling to *Euphrates*. Whereas, had that people ſolidly and ſeriouſly ſet themſelves conſtantly to ſerve God; no doubt, their Incurſions had been turned into fixed Habitations, and the whole Nation (not only by the Synecdoche of this one tribe) had peaceably poſſeſſed the large limits allotted unto them. And whereas now only *David* and *Solomon* (whom I may more fitly ſtile *Emperors* than Kings of this *larger Canaan*) rather commanded than poſſeſſed to *Euphrates*, God, no doubt, had extended their full Dominions to the ſame dimenſions.

§ 4. But the *leſſer Canaan* was contented with narrower bounds, containing only thoſe Nations which God hath deſigned for utter deſtruction, and is deſcribed, Gen. 10. 19. *The border of the Canaanites was from Zidon as thou comeſt to Gerar unto Azzah, and as thou goeſt unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Laſha.* And whereas in the *larger Canaan*, when the Iſraelites beſieged any City God [s] commanded them to proffer peace, before they proclaimed war againſt it; in this *leſſer Canaan*, they were finally to root [t] them out. And where God commands men to deſtroy people, (but firſt let us be ſure that God commands us to deſtroy them) the fouleſt quarter is too fair for them, and thoſe have not leſſe pity, but more piety, which endevour their utter deſtruction: as the *Jews* were to ſerve the Inhabitants of this *leſſer Canaan*, without any ceremony of peace once tendred unto them.

The limits of the leſſer *Canaan*,

s Deut. 20. 10

t Deut. 7. 24.

§ 5. This *leſſer Canaan* extended from the Wilderneſs in the South to mount *Lebanon* in the North, and from *Jordan* on the Eaſt to the *Midland* Sea on the Weſt. The length thereof ſixteen hundred furlongs (ſo far the blood ran out of the wine-preſſe, *Revel.* 14. 20.) which, allowing ten furlongs to the mile, according to the Eaſtern account, (whereof largely hereafter) amounts to an hundred and threeſcore miles. The breadth thereof generally fifty; to which if the Kingdome of *Sihon* and *Og* be added on the other ſide *Jordan* (parcels of *Canaan the larger*, and poſſeſſed by *Reuben*, *Gad* and *half Manaſſes*) it will make up the breadth to eighty miles.

The length thereof 1600 furlongs.

§ 6. Having thus aſſigned the ſmall bounds of *Canaan*, ſome perchance will place their ſcorn, where they ought to plant their wonder; and will begin to contemn, what they ſhould juſtly admire: becauſe all

The matchleſſe fertility of the land.

Canaan

Canaan ſeems but one [u] *Zoar*; *Is it not a little one?* Yea, ſome proud Geographer will ſcarce ſtoop to take up ſo ſmall a *Rag of land* into his conſideration. But let ſuch know, that extracted ſpirits, and Elixars are ſmall in bulk in compariſon of great and groſs bodies; and the Land may paſſe for the quinteſſence of fruitfulneſſe it ſelf. So that what it lacked in length and breadth, it had in depth, as if Nature had heaped one acre upon another in the matchleſſe * fertility thereof. Our age, barren in belief, affords not faith ſo eaſily to the ſtory, as this Land afforded food to [x] thirteen hundred thouſand men, beſides women, children, impotent perſons, and all the * *Levites* and *Benjamites* left unnumbred. In generall it is characterred to be a Countrey *flowing with milk and honey*, that is, having plenty of all things both for neceſſity and delight.

u Gen. 19.20.

* Ezek. 20.6.

x 2 Sam. 24.9

* 1 Chron. 21.5.6. See alſo 2 Chron. 13.3.

§ 7. More particularly it is deſcribed by [y] *Moſes*, *A good Land, a Land of Brooks of Water, of Fountains and depths that ſpring out of Vallies and Hills, a Land of Wheat and Barly, and Vines and Fig-trees, and Pomgranates: a Land of Oil-olive and Honey; a Land wherein thou ſhalt eat bread without ſcarceneß, thou ſhalt not lack any thing in it: a Land whoſe ſtones are Iron, and out of whoſe hills thou mayeſt dig Braß.* For the further clearing of which deſcription, we will exactly obſerve the ſeverall Commodities of *Canaan*, which Nature bountifully beſtowed upon it. Only the Land ſeems unhappy herein, that the fruitfulneſs thereof muſt come under our barren ſtile to deſcribe it. And yet on ſecond thoughts I perceive, lean pens are fitteſt to deſcribe fat Countries. The ſoil of the County of *Armagh* in *Ireland* is ſo rank of it ſelf, that if any compoſt or artificial improvement be added unto it, it turns barren out of ſullenneſs, [z] and indignation, that men ſhould ſuſpect the native fruitfulneſs thereof: and *Fat upon Fat* is falſe Heraldry in husbandry. Left in like manner we ſhould offend this Country of *Canaan* with additionall Ornaments of Rhetorick, and left all flouriſhes of Eloquence be miſinterpreted diſtruſts of the reall worth of this Country, a plain ſtile and ſimple relation beſt becomes our preſent ſubject.

Moſes his character thereof y Deut. 8. 7, 8, 9.

z *Camb. Brit. in comitat. Armach.*

CHAP. III.

Of the under-ground wealth of Canaan.

Judea's inviſible treaſure.

§ 1. SHips when ſailing are generally conceived to have one moity of them inviſible under water, and ſome Countries in like manner are counted to have their wealth equally within the earth as upon it. But the proportion holds not exactly in *Canaan*; whoſe viſible wealth far tranſcended her concealed ſubſtance, and yet we find ſome Minerals therein of conſiderable value.

Salt.

§ 2. Firſt, *Salt*, ſo neceſſary in it ſelf, that without it neither ſuſtenance

is

is ſavoury to man, nor [a] Sacrifice acceptable *to God*. Yet had not the *Jews* more uſe than plenty thereof. It ſeems it was a very cheap commodity, when *Abimelech* (not hoping to reap any harveſt thereby) ſowed the city of *Sechem* with [b] ſalt. This was of two ſorts in *Judea*; *ſal foſſilis*, which was digged out of the earth, whereof great ſtore about the *dead*, otherwiſe called the *Salt Sea*, and *ſal coctilis*, which was boiled out of water, at [c] *Mizrepoth-maiim* near *Zidon*.

a Mar. 9. 46. Levit. 2. 13.

b Judg. 9. 45

c Joſh. 11. 8. & 15. 62.

§ 3. Secondly, materials of *Glaſſe*, whereof the beſt in the world, almoſt to the purity of cryſtall, is found in the [d] *Cendevian* lake, and river *Belus*, whereof largely hereafter in the tribe of *Aſher*. And yet we read not in Scripture that the *Jews* ever uſed glaſſe for drinking veſſels, either becauſe the invention of them was not ſo antient, or becauſe of the plenty of cups they had of purer metall. We in *England* know that glaſſes are but the *ſeconds*, which ſucceed on the *Cupboard*, when Plate the principall is otherwiſe diſpoſed of.

Materials of glaſs. d *Plin. nat. Hiſt.*

§ 4. *Brimſtone*. How uſeful this is in Phyſick and fire-works I need not relate. It is one of the parents of moſt metals, and inclined the waters of *Judea* to be ſoveraign Baths, and have other medicinall qualities. *Marble* alſo was diged up in great plenty in mount [e] *Lebanon*, conducing much to the adorning of Gods temple and many princely palaces in *Jeruſalem*. *Precious ſtones* they had none, except *Lapis Judaicus* be counted for one, commended by *Galen*, and is preſcribed as excellent to cure the Stone. Where by the way it will not be amiſſe to obſerve, that amongſt the many maladies to which the *Jews* bodies were ſubject, I find not the Stone mentioned in Scripture, though I dare not aſcribe it to the plenty of this ſtone, as a preſervative againſt it.

Brimſtone and *lapis Judaicus*

e 1 King. 5. 17, 18.

§ 5. *Braſſe and Iron* abounded in this Country. [g] *Moſes* bleſſeth *Aſher*, *Thy ſhooes ſhall be Iron and Braſſe*, prognoſticating the plenty of thoſe metals in that tribe. If any except, that braſſe is no originall, but a compound metall of Copper and other ingredients; the anſwer is eaſie, by a frequent and familiar Metonymie, from the materials whereof it was compoſed.

Braſs & Iron. f Deut. 8. 9. g Deut. 33. 25.

§ 6. As for the two principall metals, *Judea* may ſay of them as Saint [h] *Peter* to the Cripple, Gold and ſilver have I none. And it will be no leſſe pleaſant, than profitable to recount the reaſons thereof.

No gold in *Judea*, and why. h Act. 3. 6.

1 Theſe metals are generally granted by nature in compenſation to barren countries. Now whereas *Judea* had plenty of other commodities, it was too much that *Leahs* fruitfulneſſe ſhould ſhine with *Rachels* fairneſſe, and gliſter the luſtre of gold and ſilver.

2 God would have his people [i] *look to the hills, from whence their help cometh*: [k] *To lay up their treaſure in heaven, where ruſt and moth do not corrupt*: *ſurſum corda, ſurſum oculos*, and not that their eyes by a retrogade motion ſhould be peeping and poring on

i Pſal. 121. 1.

k Mat. 6. 19.

on the earth, where the treaſures concealed, are by Poets conſigned to *Pluto* King of Hell: and modern Authors avouch, that malignant Spirits haunt the places, where theſe metals are found. As if the Devill did there ſit abrood to hatch them, cunningly pretending an unwillingneſs to part with them; whereas indeed he gains more by one mine minted out into money, than by a thouſand concealed in the earth.

3. Becauſe it ſtands not with the State of a Prince to be his own purſe-bearer. God would not have this *Lordly land of Canaan* to be incumbred with carrying ſuch a burden. Let *Ophir*, and *Tarſhiſh*, and *Havilah* have the place of *Judas*, to bear the bag for *Judea*.

4. Becauſe there might be left unto the *Gentiles* an opportunity to gratifie the *Jews*, and to teſtifie their duty and ſervice to God and his Temple. [l] *The Kings of Tarſhiſh and of the Iſles ſhall bring preſents, the Kings of Sheba and Seba ſhall bring gifts.* Now theſe Nations would have been wholly diſheartened if they could have brought *Judea* no novelty, and only preſented her with ſuch things whereof ſhe had plenty before.

l Pſal. 72. 10.

And yet whoſoever ſhall obſerve the [m] abundance of gold and ſilver in *Solomons* time in the City of *Jeruſalem*, will conclude this Country not to be the ciſtern, but fountain of thoſe metals. As if divine providence had ſo divided it, that other lands ſhould be at the care & coſt to bear, dig out and refine, and *Judea* have the honour and credit, to uſe, expend, yea neglect ſuch glittering need-nots to humane happineſſe. More minerals no doubt were in the land of *Judea*, and let not either our ignorance, or the *Jews* idleneſſe be interpreted the lands barrenneſſe, the upper fruitfulneſſe of whoſe ſoil made them the more negligent in digging into the bowels thereof, as thoſe need not to play beneath board, who have all the viſible game in their own hands.

m 1 King. 10. 27.

CHAP. IV.

Of the wealth accruing to Judea *from the Vegitables therein.*

Balm a property of *Judea*.

§ 1. AMongſt the native and proper commodities of *Judea*, *Balm*, or *Balſam* moſt juſtly challengeth the principall place. For when *Jacob* adviſed his ſons to provide a preſent for *Joſeph*, *Take* (ſaith he) *of the beſt fruits of the land in your veſſels, a little* [a] *balme and a little honey, ſpices &c.* [b] Hereby appears the improbable error of ſuch as report how amongſt other rich preſents the *Queen of Sheba* brought to *Solomon*, the firſt plants of *Balſam*, which afterwards grew in *Judea*. Whereas indeed her bringing of thoſe into that Country, had been no better than carrying of water to the fountain.

[a] Gen. 43. 11.

[b] *Joſ. hiſt. Antiq.* lib. 8. cap. 2.

Commended by heathen writers.

§ 2. Hear the judgment of Pagan writers altogether unconcerned in

in this buſineſs. [c] *Pliny* ſaith *Balſamum uni terrarum Judææ conceſſum*, underſtanding that *Judea* alone was the Primitive place where it grew, though afterwards Colonies thereof were tranſplanted into *Egypt* and other Countries. With him agreeth *Theophraſtus*, *Dioſcorides* & [d] *Galen*, who profeſſeth that he went on purpoſe to *Judea*, to obſerve the diſtilling thereof, and carried a ſmall portion of Balm about him, by comparing thereof to diſcover and confute the frequent impoſtures of ſuch as counterfeit the ſame. This Balſame was principally two-fold.

Commended by Heathen Writers.
c *Plin. nat. hiſt lib.* 12. *c.* 25.
d *Gal. de Antid. l.* 2. *c.* 13.

1. *Xulo-balſamum*, being the Parent, namely, the Shrub, (or in complement call it the Tree) out of which it proceeded.
2. *Opo-balſamum*, being the Daughter, which trickled like Tears from the former, uſefull for men
   - Sound, Making a moſt odoriferous and pleaſant perfume;
   - Sick, Being a ſovereign Salve for their wounds;
   - Dead, Being an admirable Preſervative againſt corruption. So that their embalmed Bodies ſeem'd in ſome ſort to typifie the *eternity* of the Soul.

§ 3. But this Balm was not ſo fixed to *Gilead*, or any other part of *Judea*, but that it was moveable thence upon the ſins of the People. For, after ſome flittings of this Plant to *Jericho* (whereof afterwards) it was firſt by *Pompey*, afterwards by *Veſpaſian* carried Captive to *Rome*. Where it thrived ſo well, that it was never (ſaith [e] *Pliny*) fairer or fruitfuller. Which paſſage may ſerve as a Parable, whereof our Saviour himſelf is the ſenſe. Who being formerly confined to *Paleſtine* alone, did afterwards effectually extend himſelf for the good of all Nations. But enough hereof, if not too much. Yet ſeeing the Reader, if being to fill his Vial with this precious Liquor, would not complain of over-much meaſure, I truſt he will not be diſpleaſed with our larger Deſcription thereof.

e *Arbor nunquam numeroſior & procerior. Plin. nat. hiſt. l.* 12. *c.* 15

§ 4. [f] *Oil-olive*, ſo called, to difference it both from *Seed* and *Train-oil*. Hereof three kinds, or rather degrees: The courſeſt imployed for Lamps: A finer ſort uſed for Meat; and the moſt refined of all compounded with various Spices, whereof Ointment was made, wherewith great Perſons on ſolemn Feſtivals uſed to anoint themſelves, and upon other occaſions many others.

Oil-olive.
f Deut. 8. 8.

§ 5. *Honey*. [g] This was the *Sugar*, as *Salt* was the *Pepper* of the Ancients. And although *Sugar canes* grew in *Judea* (whereof ſome conſiderable ſtore at this day) yet the uſe thereof was either unknown to, or neglected by the *Jews* in Scripture, preferring Honey in their daily Diet. And it may ſeem ſtrange that Honey, being ſo delicious in taſte, and a ſtaple Commodity in *Canaan*, was [h] forbidden to be uſed in any Sacrifice. Learned men trouble themſelves about the reaſon of this prohibition.

Honey.
g Exod. 3. 8. & 1 Sam. 14. 25, 26.
h Levit. 2. 11.

Some conceive Voluptuouſneſs thereby is forbidden; others, Lip-luſciouſneſs and Hypocriſie in Divine ſervice; others, Pride and Ambition; (becauſe Honey turns into Choler) [i] others, that it is forbidden in oppoſition to the *Perſian Sacrifices*, wherein Honey was principally offered. And whereas the varieties of fancies herein are infinite, ſome ſoberly reſt themſelves on no other reaſon, but Divine pleaſure. As for *Wax*, the cask of Honey, it was uſed the leſs for Lights, becauſe Lamps were ſo much in faſhion.

i *Hugo Grotius in locum præallum.*

§ 6. *Wheat.* They are called the [k] *Kidneys of Wheat*, becauſe the grains therein were ſo plump and ſwelling, as if all out of *Pharaohs ſeven full Ears*. Yea our modern Merchants will tell you (provided they be firſt out of the Turkiſh Dominions; otherwiſe it is death to be caught *in the manner*) that even at this day they carry much Wheat out of *Paleſtine* into *Italy* it ſelf. Say not, Wheat was not ſo plentifull in this Country, becauſe our Saviours conſtant fare was on Barly loaves: this argues the Humility of Chriſt, not the barrenneſs of the Country; otherwiſe by the ſame conſequence it might be inferred, that there were no houſes in *Judea*, becauſe he wanted *where to lay his head*. Theſe four aforeſaid were the elemental Commodities of *Canaan*, whereof that Countrey had not only a ſelf-ſufficiency, but alſo ſent plenty thereof to [l] *Tyre*, thence to the whole World. *Judah and the Land of Iſrael, they were thy Merchants, they traded in the Market Wheat of Minnith, and Pannag, and Honey, and Oil, and Balm.*

Wheat.
k Deut. 32. 14

l Ezek. 27. 17

§ 7. *Wine* may follow in the next place, whereof ſuch plenty, that *Jacob* [m] prophecyed of *Judah*, that he ſhould *bind his Foal unto the Vine, and his Aſſes Colt unto the choice Vine, &c.* That is, having occaſion to diſmount his Aſs, and tie him for a time, Vines ſhould offer themſelves as moſt obvious to faſten him unto; and thoſe ſo great (Adjectives in other Countreys, but Subſtantives here) that he might ſafely tie his Beaſt to *them, which* with us are tied to other Trees for their ſupport. Nor were their Grapes leſs good than great, as a [n] Poet (the moſt competent Judge of the matter in hand, doth bear witneſs,

Wine.
m Gen. 49. 11
Numb. 13. 23

Vina mihi non ſunt Gazetica, Chia, Falerna,
Quæque Sareptano palmite miſſa bibas.
I have no *Gaza, Chios, Falern* Wine,
Nor any flowing from *Sarepta*'s Vine.

n *Sidonius.*

Thus making a quadripartite diviſion of good Wine, two members thereof, that of *Gaza* and *Sarepta*, the one fals in the Tribe of *Simeon*, the other of *Aſher*, both in the Country of *Paleſtine*.

§ 8. [o] *Flax.* Hereof great plenty, And pity it was ſo good a Commodity ſhould be proſtituted to Idolatry, which cauſed God to threaten that he would *reſcue and recover his* [p] *Flax again.* The Jewiſh Women were excellent [q] Houſwives, and hereof made great profit, venting it into forreign parts.

Flax.
o Joſh. 2. 6.

p Hoſe. 2. 9.

q Prov. 31. 13

§ 9. Wood

§ 9. Wood of all ſorts; ſo that *Paleſtine* was a continued Grove of Trees, covered over with ſtreight *Cedars*, ſtrong *Oaks*, ſhady *Palms*, ſweet *Firrs* &c. If the Body of *Hercules* may be gueſſed from his Foot, take the *Muſtard*, the little Toe of Trees, into conſideration, and thence collect the vaſt proportion of great Woods. Some perchance may count it a Rabbinicall vaunt what [r] one writes: *A certain man of Sichem had bequeathed by his Father three boughs of Muſtard, one of which was broken off from the reſt, and it yielded nine Kabs of Seed, and the wood thereof was ſufficient to cover over the Potters Houſe.* One may alſo ſuſpect an Hyperbole in what [ſ] another ſaith, *I had a Stem of Muſtard in my Garden, into which I could climb as into a Fig-tree.* However, our [t] Saviours words of the extraordinary growth of this Plant muſt needs be true; and by the ſame proportion (ſurely the *Jews* had not more Sawce than Meat) other Trees muſt be allowed to be of unuſuall greatneſs.

[r] *Rab. Joſeph* in the Babyloniſh Talmud, *Ketab.* fol. 3. 6.

[ſ] Jeruſalem Talmud.

[t] Mat. 13. 31, 32.

§ 10. Here I omit to ſpeak of the *Dates*, *Almonds*, *Nuts*, (at this day called *Piſtachioes*, and moſt cordiall in Phyſick) *Figs*, *Pomgranates* and other ſeverall fruits, whoſe particular deſcription I paſs by on purpoſe, leſt our Book ſhould light on ſome hungry Man or longing Woman to read, whoſe appetites I may unhappily raiſe, but cannot ſatisfie again. And to leave a good ſent behind at the cloſe of the Chapter, we muſt not forget the great ſtore of Frankincenſe, Myrrh, and other [u] Spices which were plentifully afforded in *Paleſtine*.

[u] Gen. 43. 11.

CHAP. V.

Of the ſtore of Beaſts for Food, Service, and Pleaſure in Paleſtine.

§ 1. WE ſtep now a ſtair higher from Vegetable to ſenſible Creatures: wherein this Country was no leſs happy, ſuch was the Variety it afforded therein. Which will appear, firſt, if we furniſh forth a feaſt of the Fleſh, Fiſh, and Fowl in *Paleſtine*; theſe particulars being premiſed. Firſt, that no exception be taken at our falſe ranking of diſhes. The Apoſtles ſaid, it was not their Office to [a] *ſerve Tables*, and ſuch miſtakes are none at all in Divines. Secondly, we name only ſolid and ſubſtantiall Meat, whereon a cunning Cook (beſides Sawces and Sallets) may with compounded and forced diſhes deſcant to indefiniteneſs. Laſtly, know the *Law* forbad the *Jews* the feeding on ſeverall Meats, ſo that their Life was a Lent, to abſtain from ſuch Food, to which Chriſtianity allows us a *Licence*: [b] *Hoggs-fleſh*, *Conies*, *Hares*, *Swans*, *Herons*, *Lapwings*, *all Fiſhes in Armour*, *Fenced with Shels*, recounted amongſt the dainties of our diet, were prohibited unto them. Which very Prohibition ſpeaks their plenty in that Country, otherwiſe the Law had been needleſs to forbid ſuch things which the Land did not afford.

[a] Act. 6. 2.

[b] Levit. 11. 4. 5. 6. &c.

§ 2. Fetching *Salt*, *Bread* and *Wine* from the former Chapter, (all of the *Quorum* to every feast) first *Veal* is brought in, (food for Angels when [c] *Sarah* dressed it) *Beef of the Bulls of Basan*, or, if that be too course, of the *stalled* [d] *Oxen*; *Lamb*, *Mutton* and *Kid*, savoury meat, if [e] *Rebecca* have the cooking thereof; *Venison* both *red* and *fallow*, for so we find in *Solomons Bill of fare*, [f] *Harts*, *Bucks* and *Bugles*.

§ 3. Fowl of all sorts follow, *Hens*, and [g] *Chickens*. *Capons* I dare promise none, as uncertain whether mutilating of Birds was then in fashion, to make them barren, that mans luxury might fructifie the more upon them. Next plenty of [h] *Pigeons*, the poor mans lambs; For such as could not go to the cost of the one, was to provide the other for a Sacrifice. [i] *Quails* in abundance; for though their plenty in the Wilderness was miraculous, when a cloud of them tendered themselves to be taken by the hands of the *Israelites*, yet ordinarily there was store of them in *Palestine*. Let *Locusts*, for their wings sake, be ranked amongst the Fowl, only to fill up an empty place of the Table; for otherwise none but the stomach of the mortified [k] *Baptist* would feed on so course a fare.

§ 4. *Fishes* come in the next place, whose severall sorts in Sea, Rivers, and Lakes were so many, that only *Adam*, whose memory was the Nomenclator of the names of all creatures by him imposed, can summon them by their proper denominations. Of these all that had [l] *Fins* and *scales* were permitted the *Jews* to eat. Butter, the sawce-generall to fish, must not be forgotten. A staple dish of our Saviours whilest an infant, [m] *Butter and honey shall he eat*. *Cheese* concludes all; such as [n] *David* brought to his Brethren, such as [o] *Barzillai* provided for *David*. Let not any dainty Dairy-woman object, that Jewish Cheese must needs be course, where milk of [p] Sheep and [q] Goats was so much in use: For a mixture of such milk is in *Parmazan* it self, so delicious to the palat. And now for Grace before and after meat, might not *Palestine* thankfully say with [r] *David*, *Thou dost prepare a Table before me in the sight of mine Adversaries, thou dost anoint mine head with oil, and my cup runneth over?* Yea, what is said of the earth in generall, is most properly applyable to this Country, *O Lord how* [s] *manifold are thy works! in wisdome hast thou made them all, the earth is full of thy riches.*

§ 5. Besides Cattel for food, there were others for labour, *Asses*, *Mules*, *Camels*, *Dromedaries*, whereof in due place. Birds also and Beasts of prey, *Eagles*, *Hawks*, *Lions*, *Bears*, *Boars* &c. Some will say this was a mischief in *Palestine*, whose Inhabitants might be said to dwell dayly like *Daniel* in the Lions den, such the store of ravenous beasts freely roaving up and down the Countrey. But let such know, that by these beasts continued of purpose, God kept his people in an awfull dependence upon him; whilest they feared God, these beasts [t] dreaded them; and mans piety muzled up the mouth of these ravenous creatures. Otherwise when

c Gen. 18. 6, 7
d Prov. 15. 17
e Gen. 27. 9.
f 1 King. 4. 23.
g Mat. 23. 37. & 26. 24.
h Levit. 14. 22.
i Numb. 11. 31, 32.
k Mat. 3. 4.
l Levit. 11. 9.
m Isa. 7. 15.
n 1 Sam. 17. 18.
o 2 Sam. 17. 29.
p Deut. 32. 14
q Prov. 27. 27
r Psal. 13. 5.
s Psal. 104. 24
t Gen. 9. 2.

when theſe *Jews* rebelled againſt their Maſter, the Beaſts (one of Gods four ſore judgments) were let looſe, and became the juſt Executioners of divine vengeance on a wicked Nation. To couclude, ſuch was the variety of Cattell herein, that from hence *Noah* might have fraught his Ark with a couple of moſt creatures, ſome few only excepted (uſeleſs for mankind, ſave for rarity and fancy) as *Apes* and *Peacocks*, (perchance rather *Parrats*) which *Solomons* Navie [w] fetched in, and ſupplied from *Tarſhiſh*.

[u] Ezek. 14. 21

[w] 1 King. 10. 22.

CHAP. VI.

Objections againſt the fruitfulneſs of Judea *anſwered.*

BUt ſeeing we live in ſo unbelieving an age, that ſome have brought the happineſs even of Heaven it ſelf into queſtion, no wonder if ſuch as doubt of the truth deny the Type, and (though Scripture be poſitive in the point) flatly argue againſt the fruitfulneſs of *Judea*. The firſt ſort of their objections are taken from ſome paſſages ſcattered from Pagan pens, ſleighting *Judea* as an unconſiderable Countrey. Thus [a] *Strabo* ſpeaking of *Moſes*, winning it from the firſt Inhabitants, κατέσχε χώραν, οὐχ ἐπίφθονον οὖσαν τὸ χαρίεν, οὐδὲ διὰ τοῦτο ἄν τις ἐσπουδακυίας μαχέσασθαι. Ἔστι γὰρ τερηδών: *eaſily* (ſaith he) *he obtained it, being a Land of which none need be ambitious, and for which none would ſtudiouſly engage themſelves to fight: for it was a ſtony Countrey.*

1 Object.

[a] Lib. 16. fol. 523.

Anſw.

To which we anſwer firſt in generall. Heathen Writers knew little, and ſpake leſs good of the *Jews*, becauſe of the grand diſtance of Religions betwixt them. *My People* (ſaith God) *are like a* [b] *ſpeckled Bird*, and therefore being of a different feather from other Fowl in point of Divine worſhip, no wonder if their Neighbours flocked about them, to flout at them, hooting at their ſtrange devotion: though ſuch mocked at by men for Owls, may be made of by God as Nightingales. Excellently *Joſephus* in his Book againſt *Apion the Grammarian* doth prove that no credit is to be given to Pagan reports againſt the *Jews*. And as they loved not that People, ſo they liked not their place, cauſleſly raiſing ſlanders upon it. More particularly *Strabo*, in his raſh cenſure counting *Judea* not a prize worth the contending for, is confuted by the courſe of Hiſtory. Let the *Romans* (too cunning Merchants to venture on worthleſs ware) tell how much the City of *Jeruſalem* coſt them, paying an ounce of Blood for every inch of ground therein.

[b] Jer. 12. 9.

2 *Object.* It is ſaid in the Scripture it ſelf, *Numb.* 13. 23. that *it was a Land which eateth up the Inhabitants thereof*. It ſeems it was a very lean, hungry and barren Land, which in ſtead of feeding the dwellers therein, fed upon them.

2 Object.

Anſw. It is ſaid ſo indeed, but by whom; *The falſe Spies whoſe tongues were no ſlander*. Now (whatſoever they meant by this their expreſſion) certainly

Anſw.

certainly their words intend not any barrenneſs in that Country, having formerly (*verſ.* 27.) confeſſed the tranſcendent fertility thereof. Except any will ſay, that theſe Spies did now revoke their former witneſs; and if ſo, we look no longer on the Land of *Canaan as devouring her Inhabitants*, but on theſe *unconſtant liars as eating their own words*. However their firſt teſtimony (when, untampered with by the People, they ſpake *their own ſenſe*, and gave in their true Verdict of the Land) is to be believed, before their ſecond Character of this Country, when infected with Popular diſcontentments, they ſtudied Cavils againſt the ſame. Beſides if the meaning of their words, [*a Land eating up the Inhabitants thereof*] be, as it is generally [c] interpreted, *a Land whoſe Inhabitants by Civil Wars mutually deſtroy one another*, it tends more to the credit, than diſgrace of the Country. It is no fault in that rich Paſture, if the graſs thereof, be *Provender in goodneſs*, ſo that the horſes fed therein, wax ſo wanton as to fight one with another.

c See the *Geneva* note on the text.

3 Object. 3 *Object.* Water is a ſtaple Commodity for mans ſupport, whoſe life, lame in it ſelf, ſoon falls to the ground, if not held up by the *ſtaffe of Bread* in one hand and *Water* in the other. Now *Judea* had great want of this Element, a Well being counted ſuch a Treaſure amongſt them, that great [d] ſtrivings have happened about it.

d Gen. 26. 18.

Anſw. *Anſw. Judea* wanted no Water, though dry in compariſon of *England*. We Northern Nations are ready to ſuſpect the Southern parts a Fire with a Feaver; whileſt Southern Countries may fear leſt our Lands be drowned with a Dropſie; ſuch the ſuperfluity of Rain and Rivers amongſt us. Let *Judea* be compared with her Neighbours in the ſame Climate, and ſhe would be found not only to equall, but to exceed them in conveniency of Water. The Scripture [e] deſcribes it *a Land of Brooks of Water, of Fountains and depths that ſpring out of Vallies and Hills &c.* And becauſe many now adays will believe the Maids word before the Miſtreſſes, I mean, *Human* before *Divine* teſtimony, hear how [f] *Strabo* ſpeaks to this point, χωρίον αὐτὸ μὲν ἔνυδρον, τὰ δ' πάλα χώρα ἔχον λυπρὰν καὶ ἄνυδρον. *The Country it ſelf indeed was well Watered, but the Coaſts about were baſe and ill Watered.* Beſides Rivers *Judea* had conſtantly (ſave when the Windowes of Heaven were miraculouſly ſhut up) the former and the latter Rain, which like *Trade Winds* on ſome Seas, came at ſet ſeaſons, at Seed-time and before Harveſt. So that Heaven may be ſaid to have kept an Ordinary for *Judea*, and to have fed it at eating hours with ſet meales of Water, whereas other Countries have no ſuch *ſtanding Table* kept for them, being left at large to the uncertainty of weather, and not always drinking when they were a thirſt, but when they could get moiſture.

e Deut. 8. 7.

f Lib. 16. fol. 523.

4 Object. 4. *Object. Ammianus* [g] *Marcellinus* reports, that therein were no Navigable Rivers, which muſt needs be a great hindrance of Commerce in the Country.

g Lib. 14. 5. 7.

Anſw, *Anſw.* The term *Navigable* muſt be diſtinguiſhed on. Confeſs we that

that *Judea* had no vaſt ſtreams in it, like *Nilus* or the *Danow*, whoſe Channels are capable of Boats, Ships fellows; yet wanted it not Rivers to carry Veſſels of conſiderable burthens. Every Tribe therein did border on the Mid-land Sea, or on the River of *Jordan*, *up which River, even againſt the ſtream*, they uſed to ſail; in Veſſels bearing burdens (not unlike our Weſtern Barges) by the confeſſion of other [h] Authors.

h Τὸν Ἰορδάνην ἀναπλέουσι φορτίοις. *Strabo*, l. 16. p. 755.

5. *Object.* It was full of Mountains, which generally are conceived deſtructive to the fruitfulneſs of a Country. 5 Object.

Anſw. Such Dwarf-mountains or Giant-hills made the Land inſenſibly larger in extent, no whit leſſer in Increaſe. Was ever a great belly brought for an argument of Barrenneſs? eſpecially ſeeing theſe Mountains in *Judea* did not ſwell with a mock-mother Tympany, but were pregnant with ſpeciall Commodities. Some Cattel, as *Goats*; and Plants as *Vines*, are never more triumphant on their Throne, than when advantaged on the ſides of ſuch Hills. The [i] Geographer ſpeaking of *Trachonitis*, the courſeſt liſt, and moſt craggy ground about the Country of *Judea*, acknowledgeth there were ὄρη γεώλοφα, καὶ καλλικάρπια, *graſſie and fair fruitfull Hills*; which as they afforded a delightfull proſpect, ſo they conduced much to make the Cities impregnable which were built amongſt them. Anſw. i *Strabo*, li. 16 P. 755.

6. *Object.* Mention there is in Scripture of many Deſarts in *Judea*, as if the Country were nothing elſe but a heap of Wilderneſſes hudled up together. 6 Object.

Anſw. Indeed the word *Deſart* ſounds hideouſly to Engliſh Ears: it frights our fancies with the apparitions of a place full of diſmall Shades, Salvage Beaſts, and dolefull deſolation, whereas in Hebrew it imports no more than a woody Retiredneſs from publick habitation; moſt of them in extent not exceeding our greater Parks in *England*, and more alluring with the pleaſure of privacy, than affrighting with the ſadneſs of ſolitarineſs. Anſw.

7. *Object.* Frequent Famines are mentioned in this Land, and ſome moſt Prodigious. In the ſiege of [k] *Samaria* a woman eat her own child, unexampled almoſt in other Hiſtories, and all things were ſold at exceſſive rates. 7 Object. k 2 King. 6. 28

Anſw. The inſtances alledged argue not the Barrenneſs of the Country, being extraordinary Puniſhments inflicted immediatly by Divine Juſtice. This we confeſs, that as merry men, when ſad, are very ſad; ſo this pleaſant Land, when God frowned upon it, was extremely dejected, and the Famines therein were Famines with a witneſs. Anſw.

8. *Object.* Saint [l] *Hierom*, who lived himſelf long in *Paleſtine*, and muſt be acknowledged ſo skilfull in this matter, that others could not deceive him, & ſo honeſt, that he would not deceive others, ſpeaketh very meanly thereof. *It is ragged with Craggy Mountains, and ſuffereth the penury of thirſt, ſo that it preſerveth Rain water, and ſupplieth the ſcarcity of Wells by building of Ciſterns.* 8 Object. l On Iſaiah cap. 44. v. 14.

Anſw.

Anſw. *Anſw.* Saint *Hierom* in the ſame place (and none fitter or abler to do it) anſwers himſelf, *Neque hoc dico in ſuggillationem terræ Sanctæ, ſed ut decutiam ſupercilium Judæorum, &c. I ſay not this to diſgrace the Land of Judea, (as the Heretical Sycophant doth belie me) or to take away the truth of the Hiſtory, which is the foundation of ſpiritual underſtanding, but to beat down the pride of the Jews, which enlarge the ſtraits of the Synagogue further than the bredth of the Church.* This Father did decry the literal, to raiſe the myſtical *Canaan*; and they that know S. *Hierom*, know that when he intends to praiſe or diſpraiſe, he will do it to the purpoſe.

9. Object. 9. *Object.* Modern Travellers, which have lately ſurveyed the Countrey, report it to be a bare ſurface of Sand at this day.

Anſw. m Ruth 1.20. *Anſw.* Who can gueſſe what *Naomi* was by what [m] *Marah* is? The ſtump indeed ſtands ſtill, but the branches are withered; the *Skeleton* remains, but the favour and fleſh thereof is conſumed. *Judea* is, and is not, what it was before; the ſame in bulk, not bleſſing; for faſhion, not fruitfulneſs; the old Inſtrument is the ſame, but it is neither ſtrung with ſtock, nor playd upon with the hand of skilfull Husbandry. The [n] *Roſe of Sharon* is faded, her leavs loſt, and now nothing but the prickles thereof to be ſeen. See what Sin can do, or undo rather, and the guilt of our Saviour's bloud: *A fruitfull Land maketh he barren, for the wickedneſs of them that dwell therein.* As therefore the clear and lovely complexions, the handſom and proper Perſons, the bold and valiant Spirits, the comly and courtly behaviour of the ancient *Jews*, are not to be meaſured by the ſuſpicious and louring looks, the low and crooked ſtatures, the ſlaviſh and ſervile conditions, the baſe and ſordid demeanour of the *Jews* now adaies; no more are our judgments to contract the former fruitfulneſs of their ſoil to the preſent ſterility thereof. And yet as the Sheep which fell to [o] *Jacobs* ſhare, had ſtrakes or ſpeckles ſcattered here and there in their skins: ſo, granting the generality of *Judea* barren, yet by the confeſſion of [p] Travellers ſome ſpots and parcels of ground tranſcendently fruitful, are every where to be found, retaining and tranſmitting to poſterity the memory of the univerſal fruitfulneſs of *Judea*, before God had juſtly curſed it for the ſins of the People.

n Cant. 2.1.

o Gen. 30.35.

p *Brocard. de terra ſancta,* and *M. George Sands.*

CHAP. VII.

Of the Ancient Diviſion of the Land betwixt the ſeven Canaanitiſh Nations.

HAving done with the Deſcription of the Commodities of this Countrey, we come now to the ſeveral Diviſions thereof; which thing ſeriouſly conſidered, conduceth much to the right underſtanding of the Scriprure. In ſeveral Ages the Land fell under different Diviſions.

1. In *Abraham*'s time it was parted betwixt the ſeven Nations of *Canaan.*

2. After

2: Afterwards the ſame was ſub-divided into one and thirty petty Kingdomes.

3 By *Joſhua* it was parcelled into twelve Portions, betwixt ſo many Tribes.

4. In *Rehoboams* Reign it was rent into two Kingdomes, *Judah* and *Iſrael.*

5. After the Captivity it was divided into three Provinces, *Judea*, *Samaria* and *Galilee.*

6. In Chriſts and his Apoſtles time it was carved into four Tetrarchies, and ſome other appendent Dominions.

We will firſt ſurvey it in the Originall condition thereof, as it conſiſted of a Heptarchy, or ſeven ruling Nations of *Canaan*, whoſe number Names, Extraction, and ſeverall Habitations require much care and diligence to rank and order them aright.

The firſt difficulty we meet with, is in the number of theſe Nations, ſo variouſly reckoned up. They are counted up thus: two, *Gen.* 13. 7. three, *Exod.* 23. 28. five, *Exod.* 13. 5. ſix, *Exod.* 3. 8. 17. ſeven *Joſh.* 3. 10. ten, *Gen.* 15. 19. eleven, *Gen.* 10. 15. & 1 *Chron.* 1. 13. and ſeventeen, if a collective number of them all be caſt up. Now how come they to be ſo differently computed where one and the ſame Spirit is the Auditour to ſtate their account? It is anſwered, that ſeven was the compleat and ſolemn Number, whereon God himſelf emphatically inſiſts when repeating his favours to the *Jews*, [a] *Seven Nations greater and mightier than thou.* And perchance the Beaſt in the Revelation [b] *with ſeven heads*, beareth ſome alluſion thereunto. Wherefore when theſe ſeven Nations are ſummed up defectively, under that number, we muſt conceive ſuch of them as are omitted to be implyed under the *Generical name* of *Canaanites.* But on the other ſide, when above ſeven are brought, then the Inhabitants of the Larger *Canaan*, are caſt into the account: whoſe Country was promiſed too, but never peaceably poſſeſſed by the *Iſraelites*, as we obſerved before. We find three ſeverall Editions (as I may call them) of the Nations of *Canaan*, whereof the moſt Authentick and Common is *Deut.* 7. 1. which we will principally peruſe, as followeth.

a Deut. 7. 1.

b Revel. 13. 1.

1. *Hittites.*

Theſe come forth firſt, as if it were to Uſher and make room for the reſt; as well they may, being Giants of ſuch ſtrength and ſtature, the *Anakims* being deſcended from them: ſo formidable to their foes, that [c] ſome conceive them named from חתת *hittah*, which ſignifies *to ſcare* and frighten: ſuch the terrible impreſſion of them on their Enemies. As ſtout their Men, ſo their Women were notable domineering Dames, witneſs *Rebeccha's* complaint, *that ſhe was weary of her Life for the* [d] *daughters of Heth* which *Eſau* had married. They lived about *Hebron* and *Beerſheba*, and their Country was afterwards poſſeſſed by *Judah* and *Simeon.*

c *Sam Bochartus Geog. ſacr. lib. 4. cap. 35.*

d Gen. 27. 46.

2. *Girgaſhites.*

It is hard to determine their exact Habitation. Wiſe *Agur* confeſſeth that *he knew not the way of a* [c] *Serpent upon a ſtone*, ſo invisibly he ſlides away on a ſmooth place. Such the clear Conveyances of the *Girgaſhites* going into *Africa*, as the *Jews* [f] will have it, after *Joſhua's* time, that they cannot be traced by any memory left behind: except ſome reliques of them remain in the Countrey of the *Gergeſens* (whoſe Swine the Devils [g] drowned by Chriſts Permiſſion:) whence [h] Authors collect them to have lived on the Eaſt of *Jordan* near the Sea of *Cinnereth*, afterwards in the Juncture of the Tribes of *Gad* and *Manaſſeh*.

c Prov. 30. 19.

f *Talmud. Hieroſ. tract. de juram. cap.* 35.

g Mat. 8. 28.

h Sir *Walter Raleigh l.* 1. *ca* 8. *pa.* 138.

3. *Amorites.*

Theſe ſometimes are taken by a *Synecdoche* of Eminency for all the ſeven Nations: *The Sins of the* [i] *Amorites are not yet full*. Here we behold them as a particular people, ſo called, as [k] ſome conceive, from אמר *Amar*, *to ſpeak*, as confident Talkers, ſuch as the [l] Pſalmiſt deſcribes, *We ought to ſpeak, who is Lord over us?* Yea ſome Carnall cauſe they had to boaſt, being compared by the [m] Prophet to *Cedars* for their height, and *Oakes* for their ſtrength. Their Originall Habitation was in the Mountainous Country, which fell afterwards to the lot of [n] *Dan*, and the Weſt part of the Poſſeſſion of [o] *Ephraim*. Hence they made a Sally over *Jordan*, and ſettled themſelves under *Sihon* their King eaſtward in the Countries which they had gained from *Moab* and *Ammon*, afterwards poſſeſſed by *Reuben* and *Gad*.

i Gen. 15. 16.

k *Gregorius Gregorii in verbo.*

l Pſal. 12. 4.

m Amos 2. 9.

n Judg. 1. 34.

o Judg. 1. 35.

4. *Canaanites.*

Theſe alſo generally taken, include all the ſeven Nations growing from the Root of *Canaan*. Conſider we them here as one branch of that Tree. Now though the falſe report of the Spies was in ſome reſpect but a Libell of this Land, yet they may be believed for the ſituation of the People therein, that *the Canaanites dwelt by the* [p] *Sea, and the coaſt of Jordan*, that is all the breadth of the Country Northward, which came afterwards to be poſſeſſed by *Aſher*, *Nephtali*, *Zebulun*, and *Iſſachar*.

p Numb. 13. 29.

5. *Perizzites.*

By interpretation *Villagers*, as dwelling in Dorps and Hamlets, not walled Towns. Which as it abated their Civility, ſo it advanced their manhood. Their Habitation not far from [q] *Bethel*, where the Children of *Joſeph* afterwards received their Portion; whoſe Land by [r] *Joſhua* was beſtowed upon them, in caſe the Country alloted proved too little for them. * Some of them alſo were diſperſed in the Northern part of the Tribe of *Judah*.

q Gen 13. 7.

r Joſh. 17. 15.

* Judg. 1. 4.

6. *Hivites.*

Their Name in Hebrew ſignifieth *Serpents*. So called, as the Learned conceive, from their delight to live under-ground in Caves, whereof plenty in the ſides of Mountains. I find two Colonies or Plantations of the *Hivites*. One in the centre of the Land, where afterwards the Tribes of *Benjamin*, and *Joſeph* met together. For the *Gibeonites* (who put a new cheat

cheat on the *Iſraelites*, with their old Clothes) were [f] *Hivites*, as alſo the Inhabitants of *Sichem* were of the ſame [t] Nation. Their other Plantation was under Mount [u] *Hermon*, or in Mount *Lebanon*, as [w] ſeverall Scriptures do place them. Now rather than any difference ſhould ariſe herein, *Hermon* will humbly confeſs it ſelf parcell of *Lebanon*, and ſo the ſeeming Contradiction is reconciled.

f Joſh. 9. 7. & 11. 19.
t Gen. 34. 2.
u Joſh. 11. 3.
w Judg. 3. 3. Joſh. 11. 17.

7. *Jebuſites.*

Their abode is notoriouſly known to have been in, and about [x] *Jebus*, or *Jeruſalem*, where they defied all *Davids* power to diſpoſſeſs them, and yet at laſt by *Joabs* valour were ejected.

x 2 Sam. 5. 6.

So much of the Heathen Heptarchy in *Canaan*. Come we now to conſider a ſecond edition of theſe Nations, as God gave in a Liſt of their Names to [y] *Abraham*, promiſing withall to give his poſterity their Country in poſſeſſion. Here we find them ten in number, the *Hivites* being omitted, and four more added, namely,

y Gen. 15. 19.

8. 1. *Kenites.*

Of theſe no mention ever after in Scripture. For the *Kenites* deſcended from *Jethro* (part whereof [z] flitted from the South of *Judah* to the North of *Nephtali*) were a different Nation from theſe *Kenites* the ſubject of our enquiry: we conceive therefore one of theſe two things moſt probable.

z Judg. 4. 11.

1. Either after *Abraham's* and before *Joſhua's* time, by Famine, Sword, and Peſtilence they were utterly deleted, and their Land ſhared betwixt the former ſeven Nations of the *Canaanites*.
2. Or within the term aforeſaid, being perchance too few and feeble alone to maintain the dignity of a diſtinct Nation, they loſt their Names by liſting themſelves under ſome other People.

9. 2. *Kenizites.*

As deep ſilence of theſe in holy writ as of the former; as if they had lived in [a] *the Land where all things are forgotten.* And probable it is, that betwixt *Abraham's* and *Joſhua's* time (if a day may *bring* [b] *forth much*, what alterations may four hundred years produce?) they were extinguiſhed. *All fleſh is graſs*, and not only particular men, like ſingle blades, may be mowed down by Death, but even whole Nations plucked up by the roots, never to grow again, being buried without other Monument over or Epitaph upon them, than that of the Pſalmiſt, [c] *their memoriall is periſhed with them.*

a Pſal. 88. 12.
b Prov. 27. 1.
c Pſal. 9. 6.

10. 3. *Kadmonites.*

That is, by the notation of the word, *men of the Eaſt*, or *Eaſterlings* if you pleaſe. Theſe a Learned [d] man with great likelyhood conceives to be the *Hivites*; both becauſe (as aforeſaid) the *Hivites* are omitted in this Catalogue, and becauſe they lived in the Eaſtern part of *Canaan*, under Mount *Hermon*. As for the opinion, that *Cadmus* the *Phenician* with *Hermione* his wife were *Hivites* (Serpents their name ſounds in Hebrew,

d *Bochartus Geog. Sac. l.* 4. *c.* 36. *p.* 347.

as we obſerved before) and therefore fabled by the [c] Poet, to be turned into Dragons; ſuch as exclude in their Judgment, becauſe no ſolid truth, may admit it into their fancy as a pleaſing conceit.

11. 4. *Rephaims.*

Their poſition is undoubtedly known, living about *Aſhtaroth* [f] *Carnaim* in the half Tribe of *Manaſſeh* beyond *Jordan*. But though here was their principall neſt, we find ſome of their feathers ſcattered in other places, in a [g] Valley near *Jeruſalem* of that name, and another in the Tribe [h] of *Ioſeph*, whither perchance they fled, when ſmitten at home by [i] *Chedorlaomor*.

But the laſt and largeſt Volume of theſe Nations of *Canaan*, is *Gen.* 10. 15. where ſix more are added, dwelling in thoſe parts of *Canaan* which the *Iſraelites* never fully poſſeſſed. The former Nations were as I may ſay under the *firſt qualification* [k] to *dye without mercy*, but theſe had more favour afforded them, according to the honour of Martiall proceeding. Theſe latter were never *Servants in ordinary* to the *Iſraelites*, never wholly ſubdued by them, but were only *retainers at large*, doing them Homage at great Solemnities, and high Feſtivals: underſtand thereby all the victorious Reigns of *David* and *Solomon*. We take them in order.

12. 1. *Zidonians.*

Eminently known by their famous City, whereof largely hereafter.

13. 2. *Archites.*

Theſe dwelt at *Arca*, or *Arce*, a City in *Libanus* over againſt *Tripoly*, whereof mention in *Ptolemeus*.

14. 3. *Sinites.*

In ſearching after their proper place, we are at a loſs, like *Joſeph* when ſent to ſeek his Brethren; only he, when wandering, [l] met with a man to direct him, we with many to diſtract us. Some place them neer the Mountain of *Sinai*. But that barren Deſart affords no more livelyhood, than the Law there delivered could give life unto men. Others ſeat them near *Sin* (by *Ptolomy Simyra*) in the Northern bound of the Land. And a third [m] ſort, whom we will follow, in the very South point thereof, at the entrance of *Egypt*, near *Peluſium*, called *Sin* in the [n] Scriptures, whence the Deſart of *Sin* hath its name [o].

15. 4. *Arvadites.*

Theſe lived North of the *Zidonians*, whereof largely in the Deſcription of Mount *Libanus*.

16. 5. *Zemarites.*

More uncertain for ſituation than the former, becauſe no more mention of them. Had the Land whereon they lived, like the Floor of *Bels* [p] Temple, been ſtrowed with Aſhes, ſome print of their footſteps would have remained, whereas now no marks, to diſcover them.

c *Ouid. Met. lib.* 3.

f Gen. 14.5.

g 2 Sam. 5.18.
h Joſh. 17.15.

i Gen. 14.5.

k Deut. 7.2.

l Gen. 37.15.

m *Bochartus ut prius.*
n Ezek. 30. 15,16.
o Exod. 16.1.

p Hiſtor. Bel. ver. 14.

them. Learned men thus groping in the dark, ſome ſeek (for lack of other light) to light a Candle from a Glow-worm; their conceit being no better, who from the vicinity of the ſound, make theſe *Zemarites* inhabit Mount *Shemir* (afterwards *Samaria*) which is confuted by the Hebrew Orthography. More probably they may be placed at [q] *Zemaraim*, a City afterwards of *Benjamin*.

q Joſh. 18.22.

17. [6.] *Hamathites.*

As formerly we had too little, here we have too much direction, finding two eminent places equally probable for their Habitation: *Hamath* on the North of *Nephtali*, and another many miles off, called *Hamah the great*, and afterwards *Antiochia*. And perchance they might remove from the one to the other. So much of the Nations deſcended from *Canaan*, amongſt whom the *Philiſtims* are not reckoned, (whoſe five Satrapies poſſeſſed the South-weſt part of the Land) becauſe they came not from *Canaan*, but from *Mizraim* his elder Brother, of whom God willing largely hereafter in the Deſcriptions of the Tribes of *Dan* and *Simeon*.

To conclude; Let the Reader beware leſt deceived with the ſimilitude of Sounds, he *condemn the Generation of the righteous*, and miſtake true *Iſraelites* by birth, to be *Canaanites* by deſcent; as namely,

1. *Caleb* the [r] *Kenite*, undoubtedly of the Tribe of [ſ] *Judah*, only his Grandfathers name was *Kenaz*.

r Joſh 14. 14.
ſ Numb.13.6.

2. *Vriah* the *Hittite* (ſo loyall) to *David*:
3. *Ornan* the *Jebuſite* (ſo liberal)

The firſt might be a Proſelyte *Hittite*, but more likely an *Iſraelite* whoſe Father was called *Heth*; and the latter of the tribe of [t] *Judah* or [u] *Benjamin*, who lived promiſcuouſly with the *Jebuſites* in the City of *Jebus*, or *Jeruſalem*.

t Joſh. 15.63.
u Judg. 1.21.

4. *Huſhi* the *Archite*, who out-achitophelled *Achitophell* in his policy, was probably an *Ephraimite of the* [w] *borders of Archi*, otherwiſe unlikely that *David* would have choſen a ſtranger to have been his Cabinet Counſellor.

w Joſh. 16.2.

5. *Simon* the [x] *Canaanite*, Chriſts Diſciple, certainly a *Jew*, (otherwiſe our Saviour would not have entertained him in ſo near a relation) born it ſeems in [y] *Cana* of *Galilee*.

x Mat.10.4.
y John 2. 1.

So much for caution, leſt *Demetrius* who was *well* [z] *reported of all men*, ſuffer for *Demetrius*, *Diana's* ſilver-ſmith; and theſe reall *Jews* be miſrepreſented under the notion of heathen extraction.

z 3 John 1.2.

CHAP.

CHAP. VIII.

The ſecond ſolemn Diviſion of the Land of Canaan *into thirty one Kingdoms.*

Anciently an Army of Kings in *Canaan*. a Joſh. 12. 9.

§ 1. NExt to the diſtinguiſhing of this Land into ſeven Nations, we muſt obſerve the Diviſion thereof amongſt [a] one and thirty Kings. Strange, that their Scepters (except very ſhort) did not juſtle one another in ſo narrow a Country. But we muſt know, that the *Genius* of that Age, delighted not ſo much in ſcraping much together, as in having abſolute Authority in that little which was their own. Pride is commonly the Sin of young men, Covetouſneſs of old folk. The World in the Youth thereof, more affected Honour than Wealth, high Titles, than large Treaſure. And theſe *Royolets* contented themſelves, that their Crowns (though not ſo big) were as bright, their Scepters (though not ſo great) were as gliſtering, as thoſe of the mightieſt Monarchs, being as abſolute Sovereigns in their own ſmall Territories.

The 31 Kingdomes how diſpenſed to the ſeverall Tribes. b Joſh. *ibid.*

§ 2. Let us conſider, how theſe one and thirty Kingdoms were afterwards diſpoſed of, and how they were ſhared amongſt the ſeveral Tribes. In reckoning up their names, we obſerve the method in [b] *Joſhua*, as he Marſhals them up in order following.

Kingdoms of	allotted to	Kingdoms of	allotted to	Kingdoms of	allotted to
1. *Jericho*	1. *Benjamin.*	11. *Hormah*	11. *Simeon*	22. *Hazor*	22. *Nephthali.*
2. *Ai*	2. *Benjamin.*	12. *Arad*	12. *Judah.*	23. *Shimron-Meron*	23. *Zebulon.*
3. *Jeruſalem*	3. *Benjamin* / *Judah.*	13. *Libnath*	13. *Judah.*	24. *Achſhaph*	24. *Aſher.*
4. *Hebron*	4. *Judah.*	14. *Adullam*	14. *Judah.*	25. *Taanach*	25 *Manaſ. cis Jor.*
5. *Jarmuth*	5. *Judah.*	15. *Makkedah*	15. *Benjamin.*	26. *Megiddo*	26 *Manaſ. cis Jor.*
6. *Lachiſh*	6. *Judah.*	16. *Bethel*	16. *Benjamin.*	27. *Kedeſh:*	27. *Nephthali.*
7. *Eglon*	7. *Judah.*	17. *Tappuah*	17. *Manaſſeh cis Jor.*	28. *Jokneam* of *Carmel.*	28. *Zebulon.*
8. *Gezer*	8. *Ephraim.*	18. *Hepher*	18. *Manaſſeh cis Jor.*	29. *Dor* in the coaſts of *Dor*	29. *Manaſſeh.* / *Iſſachar.*
9. *Deber*	9. *Judah.*	19. *Aphek*	19. *Aſher.*		
10. *Geder*	10. *Judah.* / *Simeon.*	20. *Laſharon*	20. *Zebulon.*	30. The Nations of *Gilgal*	30 *Benjamin.*
		21. *Madon*	21. *Nephthali:*	31. *Tirza.*	31. *Ephraim.*

By the King of the Nations of *Gilgal*, underſtand a Sovereign over a miſcellaneous Company of People, the Maſter-Bee of a Swarm not yet fixed in an Hive, having a ſufficient Territory for his men, but no con-

conſiderable Metropolis of his Kingdom. In this Catalogue *Sihon* and *Og* are not reckoned, whoſe Dominions lay Eaſt of *Jordan*, and they make up thirty three Kings in all. So much of theſe Cities for the preſent; whereof largely hereafter in thoſe reſpective Tribes to which they belong.

§ 3. Amongſt theſe Kings one may viſibly diſcover two diſtinct combinations. Two diſtinct combinations of theſe Kings

1. In the Southern Circuit of *Canaan*, *Adoni-bezek* King of *Jeruſalem* ſeems to be chief of this knot, at whoſe [c] ſending the Kings of *Hebron*, *Jarmuth*, *Lachiſh*, *Eglon*, *&c.* aſſembled themſelves againſt *Joſhua*, and were deſtroyed by him. c Joſh. 10. 3.
2. In the Northern Aſſociation. There *Jabin* the King had the Precedency, with whom the Kings of *Madon*, *Shimron*, and *Achſhaph*, *&c.* confederated themſelves againſt *Ioſhua* with the ſame ſucceſs. d Joſh. 11. 1, 2, 3.

Had all at once ingaged againſt *Ioſhua*, the task had been hard; had he Fought them all ſeverally, the work had been long to ſubdue them. For, theſe thirty and one Kings, who made up a full Moneth in their Number, how many Years would they have made up in their reſiſtance? Whereas now Divine providence fitting the ſtrength of *Ioſhua's* arm, Parcelled his Foes into two bundles, that he might the more eaſily at two blows, ſtrike through both of them.

§ 4. And here we preſent the Reader with a Draught of the Land, as it was in the dayes of *Abraham*, and continued till the time of *Ioſhua*; not well ſatisfied, whether more properly to term it *Old*, or *New Canaan*. If we count from the beginning of the World downwards, it was Young or New *Canaan*, becauſe neareſt the Creation; if we reckon backwards from our time, the Old *Canaan*. If the Reader diſcover any difference betwixt this, and the next Map of the ſame Land, as it was conſtituted after the days of *Ioſhua*, let him conſider. Neceſſary difference betwixt the two Maps of *Canaan*.

1. How the ſame Face is diſguiſed by different dreſſing. *Paleſtine* afterwards (when divided betwixt the twelve Tribes) being tricked and trimmed with many new Cities, had the favour thereof quite altered.
2. How the Pictures drawn by the ſame exact Artiſt, of the ſame Perſon, firſt when a Youth, afterwards when an Old man, muſt have much difference betwixt them; and the diſtance of ſome hundreds of years, cauſeth a neceſſary variation in the Deſcriptions of the ſame Countries.

It will be objected, that though Age and Accidents may alter the old, and induce new lineaments in mens Faces, yet the *Simile* holds not in the Deſcription of Countries, where the ſame Channels of Sea, courſes of Rivers, falls of Vales, flats of Plains, ridges of Hills, muſt remain. As for Mountains, Time, for want of carriage, muſt be forced to

to leave ſuch luggage behind her; and therefore that ſuch Land, and Water-marks, muſt always continue, without any conſiderable alteration. But it is anſwered, that even theſe ſeeming Standards of Nature, are moveable with Time and Caſualty, Innundations, Tempeſts and Earth-quakes; in the laſt (being the Earth's violent Cough) ſometimes ſhe ſpits up her own Lungs, caſting up great Hills where never were any before. What the Apoſtle ſpeaks in an higher ſenſe, is true of the material World, and the ſeveral Countries therein, [e] *The faſhion of this World paſſeth away*; ſo that, to the very view of the eye, the ſhape, form and garb thereof is metamorphoſed. Beſides, other Annagrams happening in the Land of *Canaan*, Lands afterwards tranſpoſed for Water, and Water for Land; one is moſt remarkable, namely, when the pleaſant *Vale of* [f] *Siddim* nigh the Banks of *Jordan*, was turned into the Salt-ſea, or noiſome *Aſphaltite-lake*. *This was the work of the Lord, and it may juſtly ſeem marvellous in our eyes.* But of the cauſe, time, and manner of this alteration, largely God willing hereafter.

e 1 Cor. 7. 31.

f Gen. 14. 3.

Here the Map of Old Canaan *is to be incerted.*

CHAP.

MARE MEDI
TERRA NEVM
EDVARDO BENLOSSIO
Armigero, Musis ridentibus, Doctis plaudentibus
nato, qui literas, non ex alieno ore, sed proprio judicio, non
carendo (quod in nonnullis, et laudandum, et dolendum) sed
fructu æstimare norvit, Tabulam hanc dedicat,
T.F.
Archa
ARCHÆI
Madon
HAMATHÆI
Aphek
Achshaph
Acho
Madon
CARMEL
Jokneam
CANANÆI
4
Shimron meron
Dor
Taanach
5
Megiddo
ÆI
PEREZ
OCCIDENTA
Tappuah
Forte hic ZEMARI
Zemaraim
Tirzah
Gibeon
Jericho
6
HIVÆI
Gilgal
Gezer
3
AMORHÆI
Jerusalem
JEBU-
7
Sepulcrum Rachelis
Bethlehem
Hephr
Adullam
Libnah
Gath
Ekron
Gedor
SÆI
Lachish
Hebron
Eglon
Ashdod
PHILISTÆI
Ashkalon
Debir
Mamre
Vallis
J
HITTÆI
Hormah
Kadesh
Desertum
Arad
Admah

ARUADÆI
Damascus
Hobah
MONS
LIBANUS
Dan
Madon
Hamath
THÆI
MONS
HERMON
Hazor
Aphek
Geshur
ORIENTALES
HIVÆI
SIVE
KADMONÆI
Kedesh
Madon
Baalgad
MONS
GILE
AD
Jordanus flu:
MARE
TERRA
REPHAIM
REGNUM
OG
Astaroth Karnaim
Edrei
Mahanaim
2
GIRGASÆI
Rabbah
Peniel
Succoth
REGNUM
SEHON
AMORRHÆI
ZANZUMMIM
Postea Regio
AMMONITARUM
Via Balaam
Aroer
Heshbon
Shavch
Kiriathaim
Rabbah Moab
Gilgal
Lasha
VAL=
LIS
EMIM
Postea
Terra
MOABITARUM
Zared flu:
Dimon flu:
MONS-
HORÆI
SEIR
Zeboim
LECTORI
En tibi antiquam Canaan (qualis tempore Abrahæ, et ante adventum Joshuæ extitit) in tredecim nationes divisam, quas numeris et punctillis distingui curavimus, solis Sinæis demptis, quorum situm australem nimis, hujus Tabellæ angustia non admittit.
10
20
30
40
Scala Milliarium

CHAP. IX.

The third Diviſion of the Land into twelve Tribes, ſome of all which Tribes remained untill, at, and after the time of our Saviour.

§ 1. THe third ſolemn diviſion of *Paleſtine*, was made by *Joſhua* into twelve Tribes, of whoſe ſeverall bounds largely in our enſuing diſcourſe. This partition remained until *Shalmaneſer* [a] carried ten Tribes away Captive, and in exchange, brought in his own Colonies to poſſeſs their conquered Country. However, although the main body of the ten Tribes were thus tranſplanted, without any hope to return to their native ſoil, yet ſome competent repreſentation of every Tribe remained behind in their own Country, even untill, at, and after the time of Chriſt, and his Apoſtles. a 2 King. 17. 6.

§ 2. Alledge not to the contrary, that it is ſaid, after *Shalmaneſer*'s carrying them away captive, [b] *there was none left but the Tribe of Judah only*. Underſtand it, that *Judah* only remained in the flouriſhing condition of a Kingdom. That only was the viſible ſtanding-corn, amongſt which, others of *Iſrael*, like looſe ears were ſcattered. But to the point, that ſome gleanings of theſe ten Tribes, remained in their Country, after the Aſſyrian captivity, may be proved? b 2 King. 17. 18

1. From the very nature of a generall calamity, which lighting on a populous Nation, cannot ſo particularly apply it ſelf to every individuall Perſon, but that ſome will eſcape. The [c] *hired Raſor* made not ſuch clean work, as to ſhave every hair, but that ſome ſmall down may creep under the edge thereof. That [d] *Beſome of deſtruction* ſwept not ſo clean, but that ſome duſt may be preſumed left behind in the ſmall crevices of the Country. Some (no doubt) by timely flight, caſuall abſence, eſpeciall favour, ſecret concealment, might eſcape; and others, through age and ſickneſs unable to travell, might be permitted to remain behind. c Iſai. 7. 20. d Iſai. 14. 23.
2. Mention is made of a [e] *remnant which eſcaped out of the hands of the King of Aſſyria*. And when *Hezekiah* kept his ſolemn paſſover he ſent [f] meſſengers to *Ephraim*, *Manaſſeh*, *Iſſachar*, *Zebulun*, *Aſher*, ſome of whom made a mock at his courteſie, and others thankfully embraced his gracious invitation. e 2 Chr. 30. 6. f 2 Chron. 30. 10. 18.
3. *Joſiah* in his Paſſover (celebrated in the eighteenth year of his reign, ninety and odd years after the baniſhment of the twelve Tribes) aſſembled there [g] *all Judah and Iſrael that were preſent*, or *found*. g 2 Chr. 35. 18

§ 3. Such remnants of the ten Tribes, being afterwards carried captive with *Judah* to *Babylon*, returned thence with the reſt of their Brethren; as probably is inſinuated,

1. By the Sacrifice at the dedication of the ſecond Temple, [h] *A Sin-offering* h Ezra 6. 17.

offering for all Iſrael, twelve He-goats according to the number of the Tribes of Iſrael. In expreſſion (no doubt) of gladneſs, of ſome of every Tribe preſent thereat.

i Ezra 2.64. 2. By the number of ſuch as returned, amounting to [i] *forty two thouſand three hundred and threeſcore.* Now, whoſoever ſhall be pleaſed, to caſt up the particular ſums, of the ſeverall Families of *Judah* and *Benjamin* ſet down there, will find them fall ſhort twelve thouſand of the foreſaid number. Where therefore ſhall we ſupply the account? Hear how the great Jewiſh-Chronicle (ſet forth not long after our Saviours time) reſolves this queſtion; [k] *Surely, they were made up of thoſe who came up from Babylon to Jeruſalem, of other Tribes.*

k *Ubi ergo ſunt 12000? in iis ſanè qui aſcenderunt de reliquis tribubus. Seder olam Rabba cap. 29.*

l 1 Chron. 9.3 3. The [l] Scripture ſaith, after the captivity of *Babylon* that there dwelt in *Jeruſalem* (beſides thoſe of *Judah* and *Benjamin*) *of the Children of Ephraim and Manaſſeh.*

m *In Animadver. in Euſeb. numero. 1734.* Nor is the Teſtimony of *Ioſephus* to be ſleighted herein, though *Ioſ.* [m] *Scaliger* cauſleſly condems it, affirming that the King of *Egypt* employed ſeventy two *Iews* to tranſlate the Bible into Greek, taking ſix out of every Tribe, which compleat that number.

§ 4. That ſuch Fragments of the ten Tribes returning from *Babylon*, were re-eſtated in their ancient Poſſeſſions, I dare not affirm, but rather believe the contrary. For there was no inducting them into ther former Inheritances, becauſe no vacancy or avoidance therein; *terra plena*, the Land was ſtill full with the Plantation of *Medes* and others brought in by *Shalmaneſer.* So that this remnant of the ten Tribes, were (for the main) fain promiſcuouſly to make their Habitations where they might, whilſt *Iudah* and *Benjamin* were reſtored to their ancient, intire, and diſtinct Poſſeſſions. Yet there is ſome probability, that ſome of *Zebulun* and *Nephthali* in our Saviours time had recovered part of their ancient Patrimony. Otherwiſe the force of *Iſaiahs* Prophecy, and *Matthews* application is much impaired: [n] *The Land of Zebulun and the Land of Nephthali, &c. The People that ſate in darkneſs ſaw great light.* That is a genuine and unſtrained ſenſe, their Poſterity had the day of deliverance firſt dawning unto them, whoſe Anceſtors were firſt overtaken with the Night of affliction.

n Mat. 4.14.&c

§ 5. That in the time of Chriſt and his Apoſtles, ſome pious People of all Tribes were extant in *Iudea*, plainly appears.

o Luke 2.36. 1. By [o] *Anna* the Propheteſs, which was of the Tribe of *Aſher.*

p Acts 26.7. 2. By Saint *Pauls* expreſſion, [p] *Unto which Promiſe, our twelve Tribes inſtantly ſerving God Day and Night, hope to come.* This cannot be meant of thoſe departed this life, before Saint *Pauls* time, (which were paſt hope and in poſſeſſion of the Promiſe) but of ſuch as ſerved God then when this ſpeech was uttered.

q James 1.1. 3. By the ſuperſcription of S. *Iames* his Epiſtle, [q] *To the twelve Tribes which*

which are ſcattered abroad, greeting. Being Chriſtian *Iews* probably, [r] diſperſed from *Ieruſalem*, after the martyrdom of Saint *Stephen*. r Acts 11. 19.

§ 6. To conclude, what in the Law God preſcribed concerning the *fields*, he was pleaſed graciouſly to practiſe upon the *Perſons of the Iſraelites*. [f] *Thou ſhalt not glean thy Vinyard, neither ſhalt thou gather every Grape in thy Vinyard.* He ſuffered a ſmal racemation to remain, ſtill preſerving [t] φιλοστεφάνους, and not wholly diſcompoſing the ſolemn Jury of the twelve Tribes, which, until Chriſts time, were made the thinner, but not the fewer, by all their calamities. For although, through continuance of time, ſudden and great changes in their condition, lazineſs and neglect, caſual loſing, and ſpitefully imbezelling of their Records, mixt marriages with Heathens, and many other accidents, the intireneſs of their Pedegrees was much perplext and interrupted; yet by tradition from their Parents, they knew in general their extraction from thoſe Tribes, though unable particularly, to clear the immediate ſeries of their deſcents f Levit. 19. 10. t Acts 25. 7.

CHAP. X.

Of Paleſtine *rent into two Kingdoms under* Rehoboam, *and their ſeverall ſtrengths balanced.*

§ 1. THe next ſolemn Diviſion the Land of *Canaan* fell under, was, when it was cloven by the ten Tribes [a] defection, into the Kingdoms of *Judah* and *Iſrael*. a1 King. 12. 19

§ 2. The Kingdom of *Judah* conſiſted chiefly of the Tribe of *Judah*, which alone was ſo powerfull and populous, that the men thereof, in the Muſter made by King [b] *David*, amounted in number to moe than the half of all the other Tribes there expreſſed. Beſides the body of this Tribe, very conſiderable were the appurtenances thereof, namely, b 2 Sam. 24, 9.

Some of { *Simeon*, [c] *whoſe Inheritance was in the midſt of the Inheritance of the Tribe of Judah.* / *Dan*, part of whoſe Poſſeſſion was taken out of what originally was aſſigned to *Judah*. } c Joſh. 19. 1. 9

Theſe muſt be preſumed to bear a State-ſympathy to the Kingdom of *Judah*, ingaged thereunto by the poſition of their Country. Yea, we find it expreſſed in Scripture, that [d] *Beerſheba* a City of *Simeon*; and [e] *Gath*, [f] *Zorah*, and [g] *Ajalon*, Cities of *Dan*, did belong to, and were fortified by the Kings of *Judah*. d 1 King. 19. 3 e 2 Chr. 11. 8. f 2 Chr. 11. 19 g *Ibidem.*

§ 3. Beſides theſe, two thirds of the Tribe of *Benjamin* pertained to the ſame Kingdom; as alſo all the *Levites* [h] which *left* their Cities in *Iſrael*, and clave to the Houſe of *David*. Theſe, though properly the eies of the Land, had hands alſo, and contributed to the ſtrength of the Kingdom. Add hereunto all the well-affected, which out of all the Tribes h2 Chr. 11. 14.

i 2Chr.11.16. of [i] *Iſrael* reſorted to *Jeruſalem*. For the by-ditches of *Dan* and *Bethel* did not ſo drain the Peoples devotion, but that much thereof ran in the right Channel to the Temple; and no doubt many, violently kept at home, had their hearts at *Jeruſalem*, and their bodies in *Iſrael*, to which Kingdome all the reſt of the Tribes did belong.

§ 4. Here it will be richly worth our pains, to enter on a Comparative eſtimate of theſe two Kingdomes, which of them exceeded in puiſſance: Herein we ſhall carry an impartiall hand; and indeed, though the controverſie be betwixt two Kings, there is nothing to be got by flattering of either.

§ 5. We will compare them firſt in that, wherein *Solomon* placeth k Prov.13.28. the honour of a King, [k] *the multitude of their Subjects*. And here any clear judgment will find for the Kings of *Iſrael*.

§ 6. Secondly, if the extent of their Dominions be ſurveyed, and our eye in the Map made Umpire therein, the caſe is clear in view without meaſuring, that *Iſrael* was the greateſt.

§ 7. Thirdly, if their Cities be numbered, the reſult will be this, *Judah* had the Sun, *Jeruſalem*; *Iſrael* had the Moon, *Samaria*, and moſt ſtarrs of the firſt magnitude, *Jerico*, *Jezreel*, *Mahanaim*, &c.

§ 8. Fourthly, if their Ports, and Naval Power be conſidered, neither will be found very active that way, contentedly yeelding their Sea-trading to the *Phenicians*. Yet *Iſrael* had the advantage of Havens, and Marine accommodations, bordering moſt on the Mediterranean; *Judah* alſo (to hold the ſcales even) had *Ezion-Gaber*, a conſiderable Port on l 1King.22.49 the Red-Sea, as may appear by *Ahaziahs* requeſt to *Jehoſaphat*, [l] *Let my Servants go with thy Servants in the ſhips*; plainly importing, that the men of *Judah* were the Cape-merchants and prime Mariners in thoſe Seas, by whoſe curteſie the Subjects of the Kings of *Iſrael* were admitted to traffick there. However, *Ezion-Gaber* on the Red-ſea was but a Key to the back-door, (little of the Eaſt-Indies being then known, and leſs traded to) whereas the Havens on the Midland-ſea opened the broad gates of commerce to the moſt and beſt frequented parts of the world.

§ 9. Fifthly, if the abſoluteneſs of their Kings Power be ſtated in their reſpective Dominions, here, in the opinions of ſome, the upper hand muſt be adjudged to *Judah*. The Kings whereof in adminiſtration of Juſtice (or rather revenge) often exerciſed arbitrary Power, making uſe of their Prerogative above Law. As appears by *Solomons* proceedings againſt the lives of *Shimei*, *Joab* and *Adonijah*; and more plainly in *Jehoram's* m 2 Chron. 21. 4. [m] executing his own Brethren, by his peremptory pleaſure, without legal conviction of them. Whereas no Monument is extant, of ſuch arbitrary proceedings in the Kings of *Iſrael*, more confining themſelves to legall courſes. Yea the very murder of *Naboth* carried the face of a n 1King21.13 Judiciall proceſs, wherein legall [n] formalities of witneſſes, though ſuborned, were obſerved in a ſolemn Seſſion. The reaſon why the Kings

of

of *Judah* were more unlimited in their power, was, ſay they, becauſe they derived their title immediatly from the God of Heaven, confirmed in *Davids* Family by ſeverall deſcents. But the Kings of *Iſrael*, being Creatures of their own Subjects made by popular election, on condition to remit their Taxes and burdens, (and ſeldome above three of the ſame ſtock in a direct ſucceſſion) were fain to ingratiate themſelves, with remitting much of that royall rigour uſed by the Kings of *Judah*. And this is aſſigned by a judicious [o] Author as a principall cauſe why *Iſrael* never returned to their former ſubjection to *Davids* Family, becauſe the Scepter of *Judah* was too heavy for them, and they lived under more liberty in their own Kingdome.

o Sir *Walter Raleigh* Hiſt. World 1 part. 2600. cap. 19. Sect. 6.

§ 10. Sixthly, if their foraign impreſſions, made by them on Neighbouring Princes be conſidered, the balance is ſo even, it is hard to ſay, on which ſide the Beam breaketh. For, as memorable were the Victories of the Kings of *Iſrael* againſt the *Syrians*, ſo no leſs fortunate the fights of ſome Kings [p] of *Judah* againſt the *Ethiopians*, and other Enemies. And as the Kingdom of *Moab*, till the death of *Ahab*, was [q] tributary to *Iſrael*: ſo *Edom*, untill the end of the Reign [r] of *Iehoſaphat*, was in ſubjection to the Crown of *Iudah*.

p *Aſa*, 2 Chron 14. 13. & *Jehoſaphat*, 2 Chro. 20. 23
q 2 King. 3. 5.
r 2 Chr. 21. 8.

§ 11. Seventhly, if their Home-atchievements each againſt other, be recounted, (the trueſt touch-ſtone of their ſeverall ſtrengths) God often made them alternately hold up one another, whileſt he whipt them both for their Sins. But although *Abijah* once got a remarkable [s] conqueſt of *Jeroboam*, yet generally *Iſrael* worſted *Judah*, overpowering them with multitude of men. Thus *Baaſha* [t] cooped up *Aſa* in his own Land; *Joaſh* [u] overcame *Amaziah*, and took *Jeruſalem*; and *Pekah* almoſt utterly [w] conſumed *Ahaz*, and his Kingdome.

s 2 Chr. 13. 19
t 2 Chron. 16. 1
u 2 Chr. 25. 23
w 2 Chr. 28. 6.

§ 12. To conclude, if their laſting and continuance be meaſured, herein *Judah* clearly carrieth away the Preheminence. Grant, *Iſrael* beat *Judah* at hand, yet *Judah* beat *Iſrael* at length, even out of diſtance. For whileſt the *Babyloniſh* captivity did only ſnuffe *Iudah*, for ſeventy years, (blazing the brighter when they returned from Baniſhment) the *Aſſyrian* conqueſt utterly extinguiſhed *Iſrael*, from ever appearing again, in a formed Common-wealth, in their own Country.

CHAP. XI.

Of the partition of the Land into the Provinces of Galilea, Samaria, *and* Judea.

§ 1. WHen theſe two Kingdoms had determined, and the Diviſion of the twelve Tribes was out of date, *Paleſtine* began to be diſtinguiſhed into three Provinces, whoſe Number and Poſture we find in the Evangeliſts, being traced in order by the feet of our Saviour,

1. *He*

a John.4.3,4.

[a] 1. *He left Iudea.* 2. *And departed again into Galilee.* 3. *And he muſt needs go through Samaria.* It being denied to our Saviour himſelf, to travell *per ſaltum, a termino ad terminum ſine medio*, ſo that he could not ordinarily paſs from *Iudah* in the South, to *Galilee* in the North, without traverſing *Samaria*, which lay in the midſt betwixt both.

Iudea with the appurtenances thereof.
b Luke 1.5.
c Ezra 5.8.

§ 2. To begin with *Iudea*, or *Iury*; it is not taken here in that large acception, wherein it contained the whole Country, and entire Subject of this our Book (in which ſenſe *Herod the great* is ſtyled [b] *King of Iudea*) but is taken, as [c] elſewhere it is termed, the *Province of Iudea*, for a third part of the whole Land, conſiſting of the ground formerly belonging to *Iudah*, *Benjamin*, *Simeon*, *Dan*, and *Reuben*. For, that this Province reached Eaſtward, beyond the River, plainly appears in the

d Mat. 19.1. & Mark 10.1.

[d] Evangeliſts, affirming, that Chriſt *came from Galilee into the Coaſts of Iudea beyond Iordan*. A ſpacious Country it was, and in our Saviours time, the proper Habitation of the principall *Iews*. Nor is it amiſs to obſerve, that a portion of Land (with the Governments of *Lidda* and *Ramah*) lying in the juncture of *Benjamin* and *Ephraim*, was in the time of the

c 1 Macc. 11. 34.

Maccabees, taken from *Samaria*, by King *Demetrius*, and by him [c] aſſigned to *Iudea*, in reward of the friendſhip, and faithfulneſs of the *Iews* in his ſervice; which gore, or guſſet of ground, was called *Apherema*, that is, *a thing taken away*, becauſe parted from *Samaria*, and pieced to *Iudea*.

Samaria peopled with colonies of *Medes*, &c.
f So D. *Heylyn*.
g 2 King. 17.24

§ 3. *Samaria* ſucceeds, whereby we underſtand not, the City of that name for a long time, *Metropolis* of the Kingdome of *Iſrael*; but a Country (formerly pertaining to *Ephraim*, and *Manaſſeh*, and [f] *Gad*) peopled after the *Aſſyrian* captivity, with Colonies brought thither from [g] *Babylon*, and the Neighbouring Dominions. At firſt this Land did not fadge well with theſe new Inhabitants, Lions ſent by God diſturbing their quiet poſſeſſion; untill a Prieſt of the *Iſraelites* was remanded to teach them

h 2 King. 17.27

[h] *the Manner of the God of the Land*. But, what betwixt an ignorant Maſter, and indocible Scholars, nothing was learnt to purpoſe. He taught them no true worſhip, but only *Ieroboams* Divinity (as appears by their

i 2 King. 17.32

[i] appointing out Prieſts of themſelves for their high-places) and they jumbled together their own numerous Idols, with the ſervice of God. In ſo much, as they are ſaid to [k] *fear the Lord*, and in the next verſe, *not to fear the Lord*: not that there is any contradiction in the text, but an open oppoſition, betwixt their pretence, and practice; ſeeing ſuch as fear God otherwiſe than his will in his Word preſcribes, fear him not in effect.

k 2 King. 17.34

The Articles of the *Samaritan* Creed.

§ 4. However, afterwards the *Samaritans* quitted their multitude of Idols, and patched up a Religion amongſt themſelves, wherein,

1 John 4.22.

1. They adored one *Deity*, but him ſo erroneouſly, that Chriſt flatly told them, [l] *ye worſhip that which you know not*.
2. They acknowledged only the five Books of *Moſes* for Canonicall.
3. They had a Temple on Mount *Gerizim*, ſtickling for the honour

nour and holineſs thereof to equal, yea exceed that at *Jeruſalem*.

4. They expected a Saviour, believing him as able, ſo willing to reſolve all important difficulties; [m] *When Meſſiah is come, he will tell us all things.* m John 4.25.

5. They falſly accounted themſelves extracted from the ancient Hebrew Patriarchs.

Thus the *Samaritan* Woman had it rife in her mouth, [n] *Our Father Jacob*, though in very deed he was no more her Father, than the man ſhe kept company with, was her Husband, being neither lineally deſcended from the one, nor lawfully married to the other. Hear what *Joſephus* hath to this purpoſe; *The Samaritans*, ſaith he, [o] *are of this nature, that when the Jews are high in fortune and ſucceſs, preſently they embrace ſociety with them, and deduce the ſeries of their own deſcent from the Patriarch Ioſeph, and his ſons Ephraim and Manaſſeh: But when the Iews are depreſſed and low in eſtate, then they diſclaim all kindred, defie all affinity with them, profeſſing themſelvs (as indeed they are) to be originally Medes and Perſians.*

n John 4. 12.

o *Ant. Iud. lib. 11. ſub finem, pag. 386. & lib. 12. cap. 7. pag. 410.*

§ 5. Generally great was the antipathy betwixt the *Samaritans* and *Jews*. The former perſecuting every face that did but look towards *Jeruſalem*; on which bare account they churliſhly denied our Saviour entertainment in their Town, becauſe [p] *his behaviour was as though he would go to Jeruſalem.* Nor came the Jews behind them in hatred, ſo far from familiar [q] converſing with them, that a *Jew* would rather contentedly endure thirſt, than, to quench it, crave drink of a *Samaritan*, leſt ſuch hands ſhould defile the water with the very drawing of it. Yea, when the malice of the *Jews* meant mortally to wound our Saviours reputation, they ſaid, he was a [r] *Samaritan, and had a Devil.* However the deluge of Sin did not ſo generally drown all the *Samaritans*, but that ſome dry Iſlands, ſome good men were found amongſt them. One eminent for his gratitude to God, being the tith of the Lepers clenſed by Chriſt, who [ſ] alone returned to give him thanks; and another no leſs commendable for his Charity to [t] man, being Phyſitian, Surgeon, Hoſt, and in a word, *Neighbour* to the unknown Traveller wounded by Thieves in his Journey to *Iericho*.

The Antipathy betwixt *Samaritans* and *Jews*.

p Luk. 9. 53.

q John 4. 9.

r. John 8. 48.

ſ Luk. 17. 16.

t Luk. 10. 33.

§ 6. *Galilee* remains, ſo called (as [u] *Melanchthon* will have it) becauſe in Hebrew ſignifying a bound or limit, lying in the Northern Marches of the Land. It was two-fold.

u *Galilee* two-fold, why one of them ſurnamed *of the Gentiles.*

The { Upper, } formerly belonging to the Tribes of { *Aſher*, *Nephthali*, and *Manaſſeh* beyond *Iordan*. / Lower, } { *Zebulun* and *Iſſachar*.

The Upper *Galilee* is alſo called [w] *Galilee of the Gentiles*, or *Galilæa Gojim*, whereof many reaſons are rendred by learned men. Theſe two moſt conſiderable, either that it was ſo called, becauſe very populous, in which conſideration it is termed by [x] *Ioſephus* πολυάνθρωπος; affirming, that the leaſt κώμη Village therein had fifteen thouſand Inhabitants. So that

w Iſa. 9. 1. & Mat. 4. 15.

x *Bell. Jud. l. 3 c. 4. p. 833.*

that, *Galilea Gojim*, or *of the Gentiles*, is the ſame with populous *Galilee*. (If any except that *Gojim* in Scripture is only taken for Heathen, never for the People of the *Jews*, may he be remitted to learned [y] *Rivet*, by inſtances to the contrary to have his Judgment rectified herein) or elſe, it was called *Galilee of the Gentiles*, becauſe it bordered on them, and lay in the paſſage through which Travellers journied to the *Gentiles*. Thus the gate of [z] *Ephraim* in *Jeruſalem* got the name thereof, not that it ſtood in, but led toward the Tribe of *Ephraim*.

y *Exercit.* 114 *in* 25. *c. Geneſ.*

z 2 King. 14. 13

§ 7. The *Galileans* were high ſpirited People, μάχιμοι ἐκ [a] παιδὸς, *fighters from their Infancy*, impatient of wrong, lovers of liberty, and prone to revenge. Much of their nature may be read in their Country-man Saint *Peter*, forward (not to ſay furious) in hot blood, to draw his [b] Sword though at great diſadvantage, and after, at leiſure to repent it. Apt they were to raiſe tumults againſt the *Romans*, but always with ill ſucceſs. Witneſs eſpecially, when they pretended Sacrifice to cloak their Rebellion, but *Pilat* was too quick and cunning for them, who ſubdued them, [c] *mingled their Blood with their Sacrifices*. They were diſtinguiſhable by their Dialect from other *Jews*, ſpeaking a broader, or (as I may ſay) a *Dorick Syriak*, whereof the maid minded Saint *Peter*, *Thou* [d] *art a Galilean, and thy Speech agreeth thereunto*. They were accounted courſer, and leſs refined *Iews*, as appears by the expreſſion of the Evangeliſt, [e] *The Galileans received him, having ſeen all things that he did at Jeruſalem at the Feaſt, for they alſo went up unto the Feaſt*. Where thoſe words, *for they alſo*, though they admit the *Galileans* to the communion of the ſame Religion with the *Iews*, yet ſet them at a ſecond table as inferiour to the other. Yea, the *Iews* called our Saviour in diſgrace, at leaſt wiſe in diminution, a *Galilean*. Might I preſume to interpoſe my opinion, I ſhould conceive theſe *Galileans* were chiefly extracted from the remainder of the ten Tribes, left behind in the Land, after the *Aſſyrian* captivity, as we have ſhewed before.

The character of the *Galileans*.
a *Joſephus ut prius*.
b John 18. 10.
c Luke 13. 1.
d Mar. 14. 70.
e John. 4. 45.

§ 8. If theſe three Provinces be in ſeverall reſpects, compared together, they behave themſelves as followeth,

The three Provinces how compared.
f Joſh. 20. 7.

For
- Antiquity; *Galilee* the firſt, (mentioned [f] in *Joſhua*) *Judea* the next, *Samaria* the youngeſt.
- Extent; *Judea* the greateſt, *Galilee* the next, *Samaria* the ſmalleſt.
- Honour; *Judea* the higheſt, (becauſe *Jeruſalem* therein) *Samaria* the next, *Galilee* the meaneſt.
- Safety; *Samaria* the firſt (beſt ſecured in the middle) *Judea* next, *Galilee* laſt, and moſt expoſed to Enemies.
- Fruitfulneſs; *Galilee* the firſt, *Samaria* ſecond, *Judea* Mountainous, and leſs fruitfull, by the teſtimony of Saint *Hierom*.

This diſtinction of theſe three Provinces laſted till the deſtruction of the ſecond Temple, but abated in the ſolemnity thereof, by the enſuing partition into Tetrarchies.

CHAP.

CHAP. XII.

Of the diviſion of this Land into four Tetrarchies, and ſome other ſmall Territories.

§ 1. MUch about the time of our Saviours birth, this Land was divided into four Tetrarchies. A Tetrarchy is conceived by [a] ſome to be a Dominion, wherein are [b] τέσσαρες λόχοι, καὶ ἄνδρες ξδ. i. e. *four ſquadrans and ſixty four men.* Others with *Pliny*, take it to be a Country, with four Cities therein. But learned [c] *Salmaſius*, to whom we refer the Reader, confutes theſe for erroneous, where he proveth a Tetrarchy to be a fourth part of a Kingdom; be the men, or Cities therein more or leſs. Theſe Tetrarchies in *Judea*, took their Originall from the Teſtament of *Herod* the great, who leaving ſeverall Sons, bequeathed unto them parcells of his Kingdom.

The originall and nature of Tetrarchies.

a *Suidas & Stephanus in Theſauro.*

b λόχος *cohors agmen, turris.*

c *Plinian. exercit. fol.* 576.

§ 2. Afterwards, with ſome alteration of their limits, theſe Tetrarchies in *Judea* were continued by the *Romans* (as alſo elſewhere in the Country of *Galatia*) on very politick conſiderations;

Why the Romans continued Tetrarchies

1. Hereby they had the advantage four to one, to gratifie and ingage moe friends, with Princely Honour; ſeeing one Kingdom thus thriftily managed, afforded four Tetrarchies; as he may be charitable to moe, who changeth his pence into farthings.
2. As they gratified moe; ſo they truſted leſs, it being no wiſdom to venture too much power, in one and the ſame perſon.
3. The reſtleſs nature of the *Jews* required many overſeers; and a ſmall Territory amongſt them, would yield the Governour thereof plentifull employment.

In [d] Saint *Luke*, we find the number and order of theſe Tetrarchies namely, when *John Baptiſt* began to preach,

d Luke 3.1.

Pilate was Governour } of { *Judea.* *Galilee.* } *Herod* was Tetrarch } of { *Philip* *Lyſanias* } was Tetrarch of { *Iturea*, and *Trachonitis.* *Abilene.* }

Pilate is ſtyled Governour, having precedency of the reſt, as reſiding in *Jeruſalem* the principall City, and (perchance) had a ſuperintendency over the other Tetrarchs, by vertue whereof he ſuppreſſed the rebellious [e] *Galileans*, which were otherwiſe of *Herods* Dominion. Howſoever they obſerved their diſtinct Juriſdictions; for *Pilate* hearing that Chriſt was of *Galilee*, [f] ſent him to *Herod*, to be tried before him: either out of civility, becauſe he would not incroach on anothers Juriſdiction; or out of policy, to decline ſo diſtaſtfull, and dangerous employment; at leaſtwiſe to divide the Odium betwixt them, that *Herod* ſhould have his ſhare, if not his half thereof.

e Luke 13.1.

f Luke 23.7.

§ 3. Concerning the bounds of *Judea* and *Galilee* (*Samaria* being ſo ſwallowed up betwixt them, that the Southern part thereof belonged to *Judea*, the Northern to *Galilee*) largely in the laſt Chapter. Of *Iturea* hereafter more fully in the Deſcription of *Nephthali*. As for *Abilene*, we are

Why *Abilene* mentioned by Saint *Luke*.

leſs ſolicitous in aſſigning the accurate bounds thereof, becauſe it lay wholly out of the Land of *Canaan*, the proper ſubject of our diſcourſe. *Abilene*, called by *Ptolemy Abilene Lyſaniæ*, being a fair City in *Cœloſyria*, where the Dominions thereof ranged far on the North of *Libanus*. If any demand, why the Tetrarchy of *Abilene* is mentioned by Saint *Luke*, ſeeing it was an exotick, and forain territory, out of the Pale of *Paleſtine*; let them know, it was done out of the over abundant exactneſs of the Evangeliſt, for theſe reaſons:

1. The more exquiſitely to notifie the particular time of his Hiſtory, not only by the date of the Governours of *Judea*, but alſo of contemporary Neighbouring Princes. And the Harmony in chronology is the ſweeter, the more are brought into the conſort.
2. Becauſe many diſperſed *Jews*, equally concerned in Chriſt, and the benefit of the Goſpel, lived ſcattered in *Abilene*.
3. Becauſe having formerly mentioned three Tetrarchs, the number had not been perfect, and entire, without adding the fourth. Thus ſome Engliſh Coines being quarter-peices, cannot be put away in payment without loſs, except four of them be joyned together.
4. Becauſe, though *Abilene* was not within the compaſs of the leſſer *Canaan*, poſſeſſed by the *Jews*; yet it was within the bounds of the larger *Canaan*, that Country once belonging to the *Archites*, and *Arvadites* the Sons of *Canaan*.

The inequality of theſe Tetrarchies in extent and revenue.

§ 4. Now whoſoever ſhall with a Compaſs in his hand, ſurvey the extent of theſe Tetrarchies, will find them to fall out very uneven in their dimenſions, ſome much larger than others. Indeed they were meaſured with no other ſcale than the favour and friendſhip of the Emperor, ſo that the beſt befriended at *Rome*, got moſt dominion in *Paleſtine*. Yet were theſe Tetrarchies as juſtly divided, as our Engliſh Hundreds, (and thoſe perchance equall in their primitive inſtitution, for number of men) ſeeing we count threeſcore and eight hundreds in [g] *Kent*, and but ſix in *Lancaſhire*, accounted little leſs in the compaſs thereof. Nor was the Revenues of theſe Tetrarchies, leſs unequall than their extent, the προσόδος or yearly income of *Trachonitis*, with the appurtenances belonging to *Philip*, amounting, [h] as *Joſephus* computeth it, but to an hundred talents; whileſt *Galilee*, with its appendents, returned two hundred; and *Judea*, advantaged with the friendly City of *Jeruſalem*, yeelded four hundred Talents yearly to the Governour.

g See *Speeds* Maps.

h *De Bell. Iud. lib. 2. cap. 9.*

The word Tetrarchies variouſly taken.

§ 5. Indeed exactneſs in obſerving the bounds of theſe Tetrarchies, is not to be expected; which, in proceſs of time, paſſed under all parts of Numeration; Multiplied, Subtracted, Added to, new Divided, made moe, made fewer, made other than in their primitive eſtabliſhment. Let not therefore the Reader be moved, if ſometimes he find moe Tetrarchies, ſometimes fewer than four, mentioned by good Authors in

in *Paleſtine*, ſeeing as[i] *Salmaſius* informs us, the word Tetrarchy in after-ages was negligently taken, for a part or parcell of Dominion, without relating to the exact proportion of a fourth part. Thus it is uſuall for barbarous tongues, to ſeduce words (as I may ſay) from their native purity, cuſtome corrupting them to ſignifie things contrary to their genuine, and grammaticall notation. Who knows not but that the word *Moity*, both in [k] Law and true language, importeth the juſt midſt, and true half of a thing? though *ſmall Moity* in ordinary diſcourſe is taken for any Canton, or ſmall portion. And in a more proper inſtance, though the Cinque Ports are notoriouſly known to be five, as the name ſignifieth; yet reckoned up with their members they make ſeven, as I doubt not, but ſix, yea moe Tetrarchies, may ſometimes be told in *Paleſtine*.

i *Salmaſius ut prius.*

k *Littleton fol. 135. & Cowels interpr. in litera C.*

§ 6. And now to take our farewell, of the ſeverall Diviſions of this Land, mentioned in Scripture, (for on ſuch only we inſiſt) it will not be a miſs to mind the Reader, that beſides the aforeſaid partitions, we find ſome other territories in *Judea*, having proper names and bounds to themſelves, but the latter ſo excentricall, that they fall out neither even with any one Tribe, nor adequate to any of the Provinces, or Territories formerly deſcribed. Such are,

Idumea, Perea & Decapolis.

1. *Idumea*, ſometimes taken more ſtrictly, for the ſouth part[l] of *Judea*; ſometimes more largely (as always in the old [m] Teſtament) for the Land of *Edom*, and the adjacent Dominion.
2. *Perea*, (διαπερᾶν *to croſs the Water* is frequent in the travels of our Saviour) being a Country containing all the Land once belonging to *Reuben*, *Gad*, and *Manaſſeh* on the Eaſt of *Jordan*.
3. *Decapolis*, that is, a Land with ten Cities therein; the juſt proportion of command given to the good Servant, who improved his five to ten Pounds, *Take thou authority* [n] *over ten Cities*.

l Mark. 3. 8.

m Iſa. 34. 5. & Ezek. 35. 15.

n Luke 19. 17

However ſuch is the variety even betwixt good Authors, that amongſt them the ten Cities of *Decapolis*, are almoſt ten ſeverall ways reckoned up. We will only ſet down two, the moſt authentick computations of them.

Pliny [o] his account.

1. *Damaſcus.*	6. *Gaddara.*
2. *Opoton.*	7. *Hippon.*
3. *Philadelphia*, once *Rabba.*	8. *Pella.*
4. *Raphana.*	9. *Galaſa*, for *Geraſa.*
5. *Scythopolis*, once *Bethſan.*	10. *Canatha.*

o *Nat. Hiſtor. lib. 5. c. 18.*

Brochard [p] his account.

1. *Tiberias.*	6. *Cæſarea Philippi.*
2. *Sephet.*	7. *Jotopata.*
3. *Kedeſh-Nepthali.*	8. *Bethſaida.*
4. *Hazor.*	9. *Chorazin.*
5. *Capernaum.*	10. *Scythopolis.*

p *Itin. ab Achone verſus Eurum.*

The reaſon of their great difference may be this, that in continuance of time, ſome of theſe ancient Cities fell into decay, or diſ-favour to forfeit their Franchiſes, whileſt later places might ſucceed to their loſt immunities.

Hil-country, and low-country in *Judea*.
q Luke 1. 30.
r 2Chr. 26. 10.

§ 7. Here we paſs over in ſilence, the Diviſion of *Judea* into the [q] *Hill-Country*, and the [r] *Low-Country*; becauſe this diſtinction is not appropriate to *Paleſtine*, but uſuall, and obvious in all other Kingdoms. I remember whileſt I lived in the Weſt of England and confines of *Summerſet-ſhire*, hearing a labourer ſpeak much of his long living in the Low-countries, I demanded of him, whether he had ever been at *Amſterdam*? He anſwered, that *he had never been there, but often at Taunton*. Whereby I plainly perceived what Low-countries he meant, namely the flat and levell of *Summerſet-ſhire*, under *Quantock-hills*, according to the language of the People in thoſe parts. Thus when the Tribe of *Judah* is ſaid to conquer the *Canaanites* in the [f] *Low-country*, we underſtand the Champion and plain Field in *Judea*, which lay at the foot of the Mountains.

f Judg. 1 9.

Petite Lands in *Paleſtine*.
t 1 King. 4. 10.
u 1 King. 4. 11
w 1 Sam. 9. 5.
x 1 Sam. 13. 17
y Mat. 14. 34.

§ 8. We meet in Scripture with many other petite tracts of ground, honoured with names of Lands; as, the Land of [t] *Hepher*, the Land of [u] *Dor*, the Land of [w] *Zuph*, the Land of [x] *Shual*, &c. and in the new Teſtament the Land of [y] *Genneſareth*, with many other. Theſe may be compared to our *Gilſland* in *Cumberland*, *Cleveland* in *York-ſhire*, *Mariſh-land* in *Norfolk*, *Lovingland* in *Suffolk*, *Portland* in *Dorſet-ſhire*: places which ſound ſo big, that if meaſured by the ear, and length of ſyllables, they would be accounted Kingdoms, or Counties at leaſt, whereas ſurveyed by the ſight and ſcale of miles, they appear like the aforeſaid Lands in *Paleſtine*, very ſmall, and little parcels of ground, whereof largely as we light on them hereafter in our ſeverall Deſcriptions.

CHAP. XIII.

How the Hebrews meaſured places, Of their Cubits, Furlongs, Miles, and Sabbath-days-journeys.

Hebrews diſtanced places by paces, and bow-ſhoots.
a 2Sam. 6. 13.
b 1Sam. 10. 23

§ 1. THe Hebrews diſtanced their places by ſeverall meaſures, ſome arbitrary, caſuall, and uncertain; others certain, as reduced to a conſtant ſtandard. Of the former was their meaſuring of land by paces, for we [a] read, when *David* ſolemnly brought the Ark into *Jeruſalem*, *when he had gone ſix paces he offered Oxen and Fatlings*. But here we are left at a loſs in point of certainty, taking it rather for an ambulatory, than a Geometricall Pace, and then how vaſt the difference herein? For *Saul* being higher from the ſhoulders [b] upward, than the reſt of *Iſrael*, by the ſymmetry of parts, his pace muſt be preſumed proportionably longer than other men. Nor more certain was the Hebrews meaſuring their land by a *Bow-ſhoot*, as *Hagar* is ſaid to ſet her ſon *Iſhmael a good way*

way off, as it were [c] *a Bow-ſhoot*; which if at rovers, or randome, admits of variation, according to the ſtrength of the Bow, might or ſleight of the Archer, weight or faſhion of the Arrow.

c Gen. 21.16.

§ 2. As little certainty is alſo to be had, by meaſuring of ground by days-journeys. *Moſes* in the name of his country-men requeſted *Pharaoh*, that they might go [d] *three days-journey into the Wilderneſs, and Sacrifice unto the Lord their God.* And I have ſeen ſome Dutch-maps in their ſcale, in ſtead of miles, meaſured by days-journeys. A computation moſt uncertain, eſpecially when it is not agreed, whether the day be in Summer, or Winter; the Traveller on horſe-back, or on foot: not to ſpeak of the goodneſs or the plainneſs of the way, (by which advantage, [e] *Ahimaz* beat *Cuſhi*) the ſpeed and diligence of the Traveller. For inſtance; *Jacob* being in the prime of his youth, ſole and ſingle with God, and his ſtaff, travelled in a day from *Beer-ſheba* to [f] *Bethel*, no leſs than ſixty Engliſh miles; a tough journey, and yet the wonder is leſſened, if we obſerve,

And by days-journeys.

d Exod. 5.3.

e 2Sam. 18.23

f Gen. 28.10.

1. No doubt he ſet forth early (probably in the dark, to prevent diſcovery) and travelled till after *the Sun* [g] *was ſet.*
2. He fled from his Brother *Eſau*; and fear makes good Foot-men.
3. He went to fetch a Wife; and ſo welcom an imployment made him mend his pace.

g Gen. 28.11.

Thus early up, and active in himſelf, and aſſiſted by God, and driven with fear, and drawn with love, and freed from any luggage; no wonder if he went faſt, and far in a day. But the ſame *Jacob*, when he returned from *Padan-Aram*, bringing with him flocks, children, and impediments of a family, found [h] fifteen miles from *Mahanaim to Peniel* (if he went ſo far in one day) to be a ſufficient journey. However, I deny not, but perchance anciently, the foreſaid *paces*, *bow-ſhoots*, and *dayes-journeys* were reduced to a certain proportion, though now to us unknown. And yet hence no imperfection in Scripture-Hiſtory is juſtly inferred, becauſe the point is of no ſuch concernment, and the Holy Spirit intended not exactneſs therein, as not important to the truth of the ſtory.

h See the Map of *Gad.*

§ 3. Come we now to their certain meaſures of ground: amongſt which the Cubit challengeth the preheminence, as moſt common and current in all *Judea*, yea, and in other Eaſtern Countries. For we find even in *Perſia*, that the Gallows provided by *Haman* for *Mordecai* (but hanſelled by himſelf) was fifty [i] Cubits high. Except any will ſay, this was extraordinary, that in the greater ſcorn and diriſion, that the Gallows might the better fit a *Jews* body, it was framed and faſhioned according to a Jewiſh dimenſion. By Cubits they were commanded to meaſure the Suburbs and Lands of the *Levites*, which were to *reach from the* [k] *Wall of the City, and outwards, a thouſand Cubits round about.* Say not, this was a long and tedious work, to mete by ſo ſmall a meaſure, God hereby ſhewing, that the leaſt parcel of ſo fruitfull a Land, was of conſiderable valuation. Thus precious drugs are not weighed out by hundreds, or

Cubits the current meaſure of the Hebrews.

i Eſther 7.9.

k Num. 35.4.

or pounds; but by drams, ſcruples, and grains; ſo ſoveraign is the ſmalleſt particle thereof.

Two kinds of Cubits.

§ 4. A *Cubit* (in the Hebrew אמה, *Amah*) is ſo called from *Cubitus the Elbow* (as that from *cubo* to lean, or κύπτω to bow) becauſe properly the ſpace betwixt the Elbow, and tip of the middle Finger. It was two-fold, *the great*, and *the leſs*, which may be cleared out of Scripture, againſt ſuch as levell all Cubits alike, and conceive this diſtinction lyeth not in the thing it ſelf, but mens bare opinion. For, 2 *Chron.* 3. 3. we find Cubits *according to the firſt meaſure*, and the Prophet [a] expreſly mentioneth *a full reed of ſix great Cubits*. The leſſer Cubit generally is adequate to our foot and half, or half yard, the great double as much, commenſurate to our full yard or three foot. But *Rabbi-Cambi* in his coment on [b] *Ezekiel* aſſignes the great Cubit a larger proportion, ſo that a *thouſand Emoth*, or Cubits make a mile, whom we have followed in laying out the bounds of the *Levites* ſuburbs.

a Ezek. 41. 8.

b Cap. 46. v 2. cited by *Arias Montanus de Menſur. Sacr.*

Furlongs how long.

§ 5. Forbear we here to ſpeak of *Fathoms*, but once mentioned in Scripture [c] (and then in the *Adriatick* Sea) becauſe only uſed to ſound the depth of Water, not meaſure the length of Land. A *Furlong* comes next to be conſidered, ſo called *quaſi furrowlong*, being ſo much as a Team in England ploweth going forward, before they return back again. I ſay in England, otherwiſe in the Eaſt parts of *Poland*, where Lords have large Lands in a continued Champion-country, uninterrupted with incloſures, they make but two Furlongs (and thoſe ſome miles in length) in a whole day, the one going forth, the other coming back, ſo to ſave time and toil of often turning. We find no mention of Furlongs in the old Teſtament, and indeed the Grecian ſheers firſt cut the Land of *Canaan* into the faſhion of Furlongs, after *Alexander* and the *Aſian* Kings became Maſters thereof. Hereupon we firſt meet with them in [d] *Maccabees*, which afterwards in the new Teſtament, became the conſtant computation of diſtances, both by Sea and Land. Now although ſome difference be in the dimenſion of ſeverall Furlongs, the *Italian* is concluded to contain an hundred and five and twenty paces, and to be the eight part of a mile,

c Acts. 27. 28.

d 2 Mac. 12. 9.

A Roman mile made the ſame with the Hebrew *Berah*.

§ 6. A mile conſiſts of a thouſand paces, whence in Latine it takes its denomination, and is a meaſure of pure Roman extraction. However ſome learned men conceive, that the Hebrew *Berah*, anſwereth to the proportion of the Roman mile, and ſo (ſaith [e] *Montanus*) is always rendered by the *Rabbins*; namely, when *Jacob* is [f] twice ſaid, to *want but a Berah to come to Ephrath*; and when *Naaman* is ſaid, to have *departed* [g] *a Berah from the Prophet Eliſha*. In all which places *Tremelius* hath it *exiguum terræ ſpatium*, whom our tranſlation following readeth it, *a little way*. A mile is ſaid to contain eight Furlongs, though others in theſe Eaſtern parts, will have ten to concur to the compleating thereof.

e *In menſuris ſacris.*

f Gen. 35. 16. & 48. 7.

g 2 King. 5. 19

How our Saviours precept is to be underſtood.

§ 7. But, be a mile more, or leſs, longer, or ſhorter; the ſenſe, rather

ther than the ſound, is to be heeded in our Saviours precept, [h] *And whoſoever ſhall compell thee to go a mile, go with him twain.* Not that hereby he meant to make Chriſtians the lackeys to every mans inſolence, but only to beat down in them vindicative diſpoſitions, to gain on their oppreſſors, by ſubmiſſion, not violence, ſeeing reſiſtance would invite ruine upon them, during their preſent condition. Indeed cloaths are ſtraiteſt when firſt put on, which afterwards widen with wearing; and ſo ſome think the ſtrictneſs of this precept, was only at the firſt giving thereof. Yea, they compare this, and the like prudentiall counſells, rather than poſitive commands, to the ſhells of birds, which when they are hatched fall off of their own accord, conceiving only infant Chriſtianity obliged to the keeping thereof. Whereas an eternall tye is therein contained; but, with what circumſtances it is to be obſerved, comes not within the *Seale of miles* in our Maps to determine.

h Mat. 5. 41.

§ 8. The *Sabbath days journey* remains and great difference there is amongſt good Authors about the proportion thereof. Some count it ſo much as was betwixt each mans proper habitation, and the next Synagogue, or place of publick worſhip, to which he was to repair; Others, that diſtance, which one might go after the *Morning*, and return before the *Evening Sacrifice was offered.* But let us attend to the text which directs us to ſome certainty therein; [i] *Then returned they to Jeruſalem from the Mount called Olivet, which is from Jeruſalem a Sabbath-days journey.* By the *Mount* here we underſtand not the verge, or bottom; but the ſummity, top, or ridge thereof, whence our Saviour made his aſcention. Secondly both going thither, and returning thence are computed in the compaſs of the journey. Now, *Bethany* which was on Mount *Olivet*, is elſe where ſaid to be *nigh to Jeruſalem* [k] *about fifteen furlongs*, two miles on the matter; all which put together, the reſult is, that four miles, or there-abouts, make up a *Sabbath-days journey.* Provided, it was leaſurely, and moderately paced, coming under the notion rather of recreation, than toil; a walk, than a work, both to man and beaſt; otherwiſe the day might be broken as well in going too faſt as too far.

A Sabbath-days journey how much.

i Acts 1. 12.

k John 11. 18.

§ 9. It will here be demanded, ſeeing this was flatly againſt the letter of the Law, if not only meant for the gathering of *Manna*) poſitive and negative; [l] *Abide ye every man in his place, let no man go out of his place on the ſeventh day*: Whence then did this indulgence, or diſpenſation ariſe? Some ground it on *Joſhua*'s * ordering, that the Ark ſhould in its removall be diſtanced from the people *about two thouſand Cubits by meaſure*; which ſpace is preſumed might be gone forward and backward by any on the Sabbath-day without offence. But others conceive this equity included in the very words of the Ordinance. For ſurely God intended not, that the Sabbath ſhould nail the *Jews* as faſt to their houſes as the darkneſs did the *Egyptians* [m] *when none roſe from their place*; ſeeing ſuch a ſedentary ſtupidity had been a rack, not a reſt; and a poor refreſhing

Whereon Sabbath-days journeys were grounded.

l Exod. 16. 29

* Joſh. 3. 4.

m Exod. 10. 23

ing to the Jewiſh Servants, that thoſe who had been labourers ſix days, ſhould be priſoners the ſeventh. Some neceſſary motion therefore muſt be allowed. And when the Diſciples walked through the Corn on the * Mat.12.2. *Sabbath-day, the Phariſees found fault, not with their feet, but their hands, not with their going, but gathering Ears of corn as they went. As for the *Pars quota*, how far people might go on that day, cuſtome and tradition had decided it, about the days of our Saviour.

Unknown in the age of *Eliſha*.

§ 10. For in the age of *Eliſha* the nice reſtriction of a Sabbath-days journey was unknown. For when the *Shunamite* requeſted of her huſband, n *to ſend her one of the young Men, and one of the Aſſes, that ſhe may run to the man of God, and come again*, he rejoyned, *Wherefore wilt thou go to him to day? It is neither new Moon, nor Sabbath.* Intimating, that had it been Sabbath either weekly or annuall, it was her duty, and had been her cuſtome to repair to the place where the Prophet lived; though *Carmel*, where *Eliſha* reſided, was from *Shunem* at leaſt fifteen miles. As for the *Jews* in our Saviours time, they perſiſted in the rigorous obſervation of the Sabbath, even till, and after the deſtruction of the Temple inſinuated in our Saviours counſell, o *Pray that your flight be not in Winter, nor on the Sabbath-day.* Chriſt in the latter pitying that conflict which would happen in the ſcrupulous conſcience of ceremonious *Jews*, betwixt their love of ſaving their lives, and keeping the Law; leſt that while the one ſpurred them to fly, and the other bridled them to ſtay, they would be at ſuch a ſtand, that their enemies might eaſily knock them down in that ſtound of amazement, and their life determined in this world, before the queſtion decided in their conſcience.

n 2King.4.22

o Mat. 24.20.

Difference in the longitudes and latitudes.

§ 11. As for the latitudes and longitudes, the light and life of all great Maps, we have only obſerved them in our generall Deſcriptions of *Paleſtine* and *Egypt*, omitting them in the draughts of particular Tribes, whoſe ſmalneſs render them incapable thereof, without very much pains, and with very ſmall profit. In the latitudes we may attain a tolerable certainty, but ſo different are good Authors in aſſigning the longitudes, that they accord no better in their teſtimonies, than the witneſſes brought againſt Chriſt, p *not any two of them agreeing together.* Nor doth this diſcord only ariſe from the different meridians, whence the ancients and moderns do ſtart their computations, becauſe this being eaſily arbitrated according to juſt proportion, the difference almoſt remains as much as ever before. However, we have followed Authors of the beſt authority, as q hereafter God willing we ſhall give the Reader a particular account thereof.

p Mar.15.29.

q In our anſwer to the objections of the Map generall of *Paleſtine*.

CHAP.

CHAP. XIV.

Directions for the uſe of the Scale of miles in our Maps.

§ 1. WIthout a *Scale of miles*, (or degrees equivalent) the livelieſt draught of a Country is no regulated Map, but a paper full of names of places. However, vaſt is the difference betwixt the miles in ſeverall Countries. An *Italian* mile containeth ſeven, an *Engliſh* eight Furlongs. A *French* is equall to two, a *vulgar Dutch* to three *Engliſh* miles, the *large Dutch* to four, the miles in *Swizerland* to five, not to ſay ſix of our *Engliſh* computation: ſo that in that mountainous Country, Travellers have a double diſheartning, the worſt of wayes, and longeſt of miles. Yea upon the Alpes in the juncture of *Germany* and *Italy*, in the ſelf ſame Mountain, on the North ſide the miles are the longeſt, on the South ſide the ſhorteſt in Chriſtendom. The vaſt difference beween miles of ſeverall countrys.

§ 2. Come over into *England*, and what difference is there betwixt a *Middleſex* and a *York-ſhire* mile? The former the ſhorteſt, becauſe (as ſome will have it) every London-Lady when weary with walking, concludes the ſpace though never ſo ſhort to be a mile: whileſt the well mounted *Rank-riders* in the Northern Country, inſenſible of the length of the way becauſe of the ſwiftneſs of their horſes, make miles of the largeſt proportion. Our ſcale of miles preſented in all theſe Maps, is according to the *Engliſh* mile containing eight Furlongs; to which we have reduced (a task rather troubleſom than difficult) the meaſures of other Authours, giving allowance according to the ſtandards of the ſeverall Countries whereof they were. And betwixt miles of the ſame country.

§ 3. Here (if my complaint might find any pity, and that pity give me any eaſe) I would complain of the irreconcileable difference betwixt Authors (proceeding on the one and the ſame ſcale of miles) in making their diſtances betwixt their ſeverall places. We read of *Saul* that he ſo ſcattered the Army of the *Ammonites* ſo that [a] *two of them were not left together*: Such a diſperſion we find in the judgment of Learned men, not two of them generally concurring in the meaſuring of miles betwixt eminent places. [a] 1 Sam. 11. 11

§ 4. Now as Jurie-men, when ſeverall witneſſes ſwear point-blank one againſt another, make bold to beleeve his teſtimony who appears moſt credible unto them, ſuch power we have aſſumed unto our ſelves in theſe differences, to follow thoſe, who we conceive have the beſt authority. Herein having a ſpeciall regard to thoſe that lived upon the place, and preferring their judgments above others, though otherwiſe of greater learning, becauſe in *matters of fact* done in his preſence, the eyes of a child are to be beleeved before the ears of a man.

§ 5. Where both Authours appear of equall authority in themſelves, and number of followers, we have umpired the difference by pitching

on a middle number betwixt both. For inſtance, [b] *Seiglerus* makes it fourteen thouſand paces or fourteen miles betwixt *Zidon* and *Tyre* (eminent Marts, and therefore the diſtance betwixt them might be notoriouſly known) whilſt [c] *Vadianus* makes it two hundred furlongs, or twenty miles. Here to part the difference equall, we have inſiſted on 17 miles.

b *Paleſt. Seig. f.* 19.

c *Vadian. Phax f.* 271.

§ 6. However when this and much more caution is uſed by us, our Scale of miles is ſo far from pretending to the exactneſs of thoſe left-handed *Gibeonites* [d] *to hit the mark at an hairs-breadth and not miſs*, that a large and charitable latitude muſt be ſtill allowed us in a ſubject ſo hard and full of uncertainty. Yea the holy Spirit it ſelf ſpeaks not poſitively of diſtances of places, but with words of qualification. [e] *About threeſcore Furlongs from Jeruſalem to Emmaus*; [f] *About five and twenty or thirty Furlongs they had rowed on the Sea*; as if five in thirty made no conſiderable difference. If the ſame favour may be but allowed our Scale of miles, I doubt not but it will acquit it ſelf againſt all exception.

d Jud. 20. 16.

e Luke 24. 13.

f John 6. 19.

§ 7. Now for the further managing of our *Scale of miles* we requeſt the Reader not to extend it, therewith to meaſure all the properties or Hiſtory-pictures in our Map (for then ſome men would appear Giants, yea Monſters, many miles long) expecting him rather to carry a Scale in his own eyes, for ſurveying ſuch portraitures. Yea in generall I undertake nothing in defence or excuſe of thoſe Pictures, to be done according to the rule of Art, as none of my work, ornamentall, not eſſentiall to the Maps: only this I will ſay, that eminency in Engliſh Gravers, is not to be expected till their Art be more countenanced and encouraged. Nor would I have the Scale applied to Cities drawn in Proſpective, as to *Rabbah* in the Tribe of *Gad* &c. which then will fall out bigger than indeed they were; deſiring the Reader only to underſtand them to be fair and populous Cities and therefore made more large and conſpicuous than the reſt.

Towns on the umſtroke how to be accounted.

§ 8. Such Towns as ſtand (as one may ſay) on tiptoes, on the very *umſtroke*, or any part of the utmoſt line of any Map (unreſolved in a manner to ſtay out or come in) are not to be preſum'd placed according to exactneſs, but only ſignifie them there, or thereabouts. Nor is this without precedents in the beſt Geographers, ſo in their Maps to make the generall continuation of neighbouring Countries clearer thereby.

What Maps moſt to be credited in matters of difference.

§ 9. If any difference, on accurate comparing, ariſe in the diſtances betwixt the ſame places preſented in ſeverall Maps, (ſome ſuch will eſcape in defiance of all diligence) we hope the ſame will appear inconſiderable, & ſuch moats (not being before the ſight, but in the corner of the eye) will little, if at all, hinder the light of a Geographical truth. Surely as in the ſtricteſt laws of Horſe-racers, ſome *waſt of weight* is allowed to the Riders: ſo me thinks ſome favour ought to be afforded an Authour, in meaſuring and making many Maps, were it but for the ſhaking of his weary hand in ſo tedious a work. But if ſuch differences appear ſomwhat great, let

thoſe be relied on as the trueſt, where ſuch places are ſet down *data opera, of ſet purpoſe*; ſo that it is *the very work* of that Map to deſcribe them: let thoſe I ſay be credited before the diſtances in other Maps, where ſuch places come in only of *complement*, or are brought in by the by, to faſhion and fill up the (otherwiſe empty) borders thereof.

CHAP. XV.

How the different qualities of places in our Maps, are diſtinguiſhed by their ſeverall Characters.

§ 1. MAy the Reader be pleaſed to learn the language of the ſeverall Characters of the places uſed in our Map, which ſpeak much in little, and are very uſefull for the clearing of the Hiſtory. How places are known by their ſeverall characters.

1. All Cities marked with Coronets were anciently the Royall ſeats of the thirty one Kings of *Canaan*, at and before the time of *Joſhua*.
2. All Cities ſurrounded with double circles (the reaſon whereof hereafter) belong to the Tribe of *Levi*.
3. All Cities having banners or flags placed upon them, ſhew the conjecturall poſition thereof, when we have no aſſurance of their exact ſituation. One ſide of which flags humbly confeſſeth our want of certainty, the other as earneſtly craveth better information.
4. When places are noted with Aſterisks it imports difference of Divines, ſome making them proper names others meerly appellative.
5. Places which have both Flags and Aſterisks upon them, are as I may ſay double-hatcht with uncertainty, not only their poſition being doubtfull, but it is queſtionable whether they be proper names or no.
6. Places mentioned only in the Apochrypha are ſigned with a Creſcent or half-moon inverted, in ſome alluſion to the difference of Arms of younger Brethren, ſuch Books being accounted of the Fathers but of a ſecond rank, and reputed but *Deutero-canonicall* by learned Romaniſts. Say not that a *Barr of Baſtardy* better befitted them being taken out of Apocrypha Writings. For what though thoſe Writings were never penned by Prophets, (of whom none betwixt *Malachi* and *John* the *Baptiſt*) never written in Hebrew, never owned by the *Jews*, Gods people, for Canonicall, *to whom the oracles of God* [g] *were committed*, (and which is mainly materiall, Chriſt reproved them not for this neglect) never propheſied of Chriſt *to* [h] *whom all the Prophets bear witneſs*, never ſolemnly quoted by Chriſt and his Apoſtles? yet becauſe ancient, and becauſe it may be ſaid of them as of *Abijah* the Son of *Jeroboam*, The badge of Apocrypha Cities.

g Rom. 3. 2.

h Acts 10. 33.

i 1King.14.13 *Jeroboam,* [i] *in them there is found ſome good thing toward the Lord,* they deſerve from unprejudic'd judgments a reverent reſpect.

7. Places noted with a croſs in a circle, are ſuch whereof no mention in Scripture, but only in humane Writers, *Joſephus*, *Pliny* and the like.

8. Such as have on them an half-moon with the points upward are modern places in the poſſeſſion of the Turk.

Of theſe very few, and thoſe either of high note in themſelves, or becauſe ſeated on high Rodes. We confeſs theſe no eſſentiall part, but conceive them a fit copartment for our ſubject in hand. And thus among the flock of Cities in our Map, by looking on their brand, their owner and nature are quickly known.

§ 2. Some will conceive theſe had been better thrown together without any diſtinction, ſeeing the learned do not need, and the unlearned will not heed the differences aforeſaid. However we had rather offend on the right hand, and be cenſured for overmuch caution. Others will adjudg it fitter, that the ſeverall Towns had been ſet forth in ſundry Maps, not *putting the new piece to the old ſo to make the rent the worſe*, not mingling modern with ancient places, but preſenting them apart in entire Deſcriptions. But this being a matter of great expence, we leave ſuch mens judgments to be rectified by their purſes, when they ſeriouſly conſider the price thereof.

§ 3. And now what remaineth, but that we humbly beg *a meaſuring reed out of the Sanctuary* to be lent us, that ſo by Heavens aſſiſtance we may be enabled to perform this Survey of the Land of *Canaan*? This in the firſt place implored, we proceed to our task. It was Saint *Pauls* advice to the *Corinthians*, [k] *Be ye followers of me, as I am of Chriſt*: my humble requeſt to the Reader is, that while I go before him in this my Deſcription, he would follow me in his own pace, at his own pleaſure, ſo faſt, and ſo far as I follow the truth, at leaſt the moſt probability grounded on Scripture, ancient Authors, and modern Travellers who have been eye-witneſſes of the Country.

k 1Cor.11.11.

Finis Libri primi.

TO

To the Right Honourable

HENRY
Lord Beauchampe,

Son to the Right Honourable,

WILLIAM
Marqueſs of Hartford.

MY LORD,

AMongſt many other *Meditations*, *my ſerious thoughts have made enquiry, concerning* Government *and* Nobility, *whence each of them derived their originall.*

For the firſt, I finde it as ancient as Man, *and extracted from* God *himſelf. Who, becauſe he was a* Spirit, *(and therefore inviſible) the better to try what Tribute of Obedience, Men out of* Conſcience *would pay unto him, ſtamped a* Character of Dominion,

minion, *as his own viſible Image (in the Infancy of Mankinde) on the* Father of the Family, *that ſo Honour and Duty might be given to* God, *in yielding ſubjection unto him who repreſented Him. Theſe firſt* Governours *were termed* Patriarches; *that is,* Father-Princes, *their compounded Name ſpeaking their mixt Authority. And* [a] Joſephus *writing of the death of* Methuſelah, *ſaith,* λαμέχῳ τὸ ἀρχὴν παρέδωκεν, He left, *or* paſſed over his Principality to *Lamech* his Son; *and this* Prince-ſhip *continued in the* Primogeniture *for many Ages, till the method thereof was diſcompoſed, partly by the numeroſity of Mankind, partly by their far diſperſed Habitations.*

[a] *Ant. Jud. li. 1. cap. 2.*

Thus was Government, *the* Miſtreſſe, *firſt born in the World, whileſt* Nobility, *her* Maid, *came in not long after to attend her. For ſuch* Perſons, *whoſe vertuous Diſpoſitions commended them to the ſpeciall Favour of* Princes in Power, *had, in reward of their worth,* Marks of Honour *fixed upon them: which afterward by ſucceſſion deſcended unto their Poſterity.*

Of theſe, ſome imitating their Anceſtours *goodneſs, continued in the Splendor of their* Nobility, *whileſt others degenerating by their Vicious Courſes, invited neglect and contempt upon themſelves. Inſomuch that in ſome the* Valour *and* Spirit *of their* Progenitors (*which advanced them by the* Sword *in time of* War) *evaporated all into empty Aire; turning into a* wild *and* riotous Animoſity; *And in others the Gravity and Wiſdome of their Grandfathers (which promoted them by the* Gown *in the days of* Peace) *ſettleth into feculent Earth, leaving nothing but a* tame and unactive Stupidity *behind it.*

Here the Nobility *of ſuch had expired, ſave that ſome of them ſeaſonably perceiving the deſperate* Conſumption *thereof did*

did follow the preſcription of Phyſick, *and returned into the* Native aire *which firſt gave Honour her birth and being; and did ſo repair their loſt reputation by practiſing the Primitive vertues of* Piety, Courteſie, Hoſpitality, Valour, Wiſdome, *and* Learning; *thus going home to the* Climate *wherein Nobility was firſt conceived.*

But thanks be to God, your Lordſhip is none of thoſe perſonally guilty of any decay of dignity; whoſe vertues preſerve your Honour in the perfect health and ſtrength thereof, which hath been the main motive to make me ſo deſirous to preſent my Book to your Honour, as a proper Patron, even to the height, for all purpoſes and intents. Whoſe Judgment can examine the whole, Clemency Pardon what is amiſs, and Greatneſs Protect the reſt in defiance of oppoſition.

Indeed Sir, beſides deſire to ſhelter my ſelf under your Patronage, Gratitude obligeth me to tender my ſervice to your Honour. For all my Books, being my nether and upper Milſtone, (*and ſuch by the Leviticall Law, might not be* taken to pledge, *becauſe a* Mans [b] life) *without which I had been rendered unable to* grind *any* Griſt *for the good of my ſelf or others, had been taken from me in theſe civill Wars, had not a Letter from your* Lady-mother *preſerved the greateſt part thereof. Good reaſon therefore that the firſt handfull of my* fineſt Meal *ſhould be preſented in thankfulneſs to your Family,*

[b] Deut. 24.5.

And now my Lord, bethinking my ſelf of a bleſſing for your ſelf and worthy Lady, that Shee-pattern of Meekneſs, Modeſty, Piety, and Patience; no fitter can be found than what the Pſalmiſt pronounceth, that you may ſee your Childrens Children, and [c] Peace upon Iſrael. *Here is the* fineſt of Wares,

[c] Pſal. 128. 7.

wares, *and withall the* largeſt of Meaſures, length of dayes, *to enjoy them. Well may this Prayer be read at* Marriages, *there being a* Marriage *in the Prayer, wherein* Long life *coupleth* Poſterity *and* Peace *together. Otherwiſe it is wofull to* multiply *for War to* ſubtract; *and only to be fruitfull for the* Sword *or* Famine. *May this Benediction of the Pſalmiſt light on you and yours in the higheſt performance thereof: which is the deſire of*

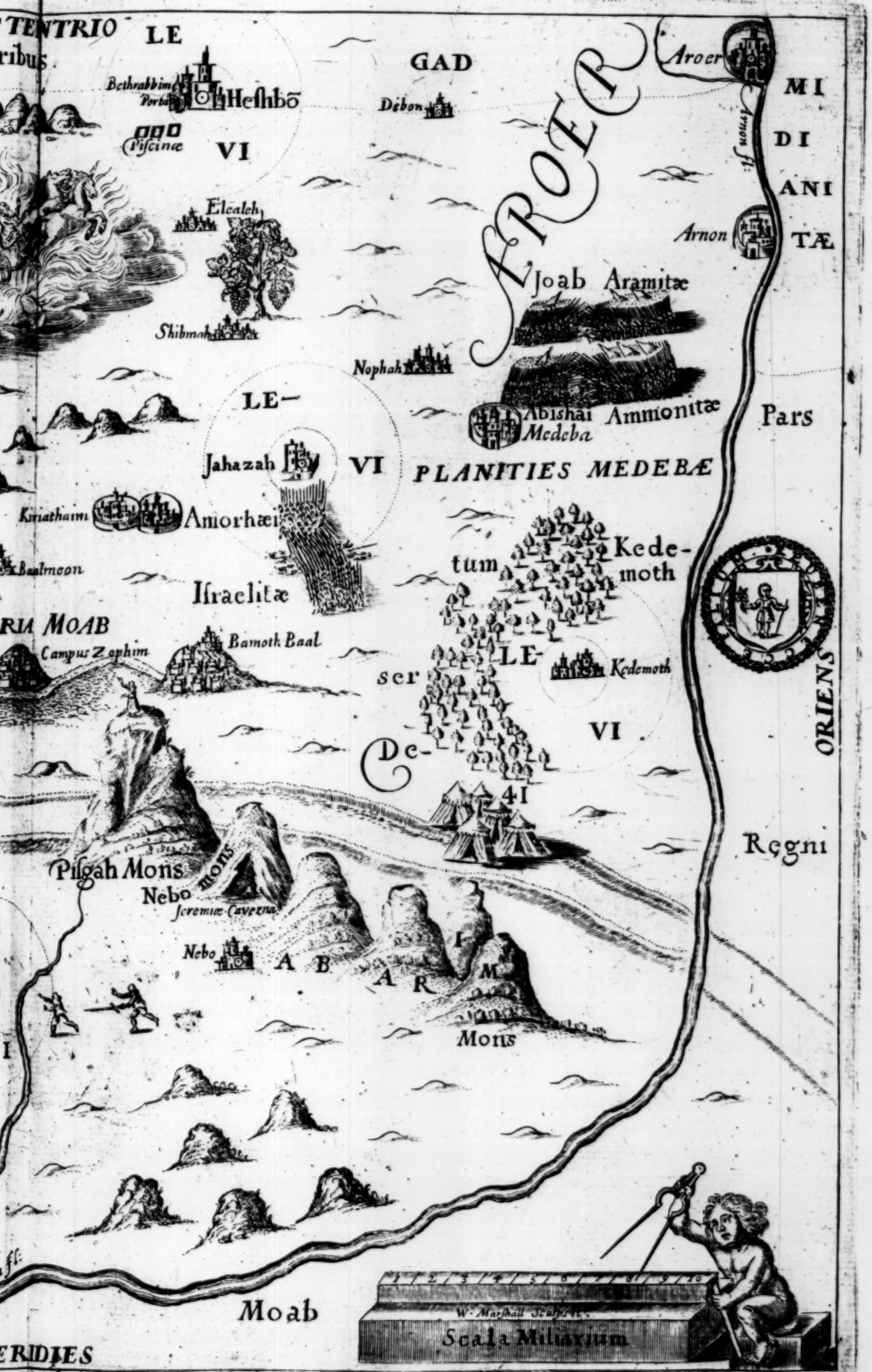
Your Lordſhip's

moſt humble Servant

THO. FULLER.

Here followeth the Map of Reuben.

Pars Tribus
EPH-RAIM
Dno PAVLO PINDARO, Equiti auratô, Sengo rerum usu, tam peregre quam domi parto, et mira animi æquabilitate tam in adversis quam prosperis spectabili, Viro eximiæ Pietatis in Deū, fidei in Amicos, in bonos omnes Munificentiæ Tabulam hanc observantiæ ergo, nuncupat.
T. F.
Pars Tribus
REUBEN
Aquarium instar fluens ne excellas
OCCIDENS
BEN
Pars Tribus
JU- DAH
Pars
Aphek
Bethbara
Bethabara
Zareth Shahar
Mons Emek
LE
Mephaath
VI
Fluvius
Kiriath
Baalm
Bethpeor
CAMPES TRIA M
Beth-Jeshimoth
Peor
Mons
Zarctan
Ed Altare
Adam
42
Shittim
Abelshittim
Gilgal
Iericho
JA
MIN
Livias
BAARAS VALLIS
Botzer
Bozrah
LE
VI
Jordanus
Macherus
Lasha
Callirhoe
Ashdoth-Pisgah
Arnon fl.
MERIDI


TENTRIO
LE
ribus
GAD
Aroer
MI
DI
ANI
TÆ
Bethrabbim
Porta
Heshbō
Piscinæ
VI
Debon
Arnon fl.
Arnon
Eleale h
Joab Aramitæ
Shibmah
Nophah
LE-
Abishai Ammonitæ
Medeba
Pars
Jahazah
VI
PLANITIES MEDEBÆ
Kiriathaim
Amorhæi
Kede-
tum
moth
Israelitæ
RIA MOAB
Campus Zophim
Bamoth Baal
LE-
Kedemoth
ser
VI
De-
41
ORIENS
Regni
Pisgah Mons
Nebo
mons
Jeremiæ Caverna
Nebo
A B A R
M
Mons
Moab
W. Marshall Sculpsit.
Scala Miliarium
ERIDIES

THE TRIBE OF *REUBEN.*

The ſecond Book.

§. 1. *Reuben*, eldeſt Son of *Jacob* by *Leah*, forfeited his Birthright by[a] defiling his Fathers bed. For which fact he was curſed, [b] that *he ſhould not excell.* Whereupon came ſuch a dearth of eminent Perſons of this Tribe, that neither King, Judg, Prieſt, nor Prophet deſcended thereof. Yea, few men of fame, only two notoriouſly infamous, [c] *Dathan* and *Abiram*, Generalls of the mutineers againſt *Moſes*: haply in hope, becauſe of their extraction, to recover the loſt Birthright unto their Tribe. Yet theſe *Reubenites*, though not ſpringing high, ſpread broad; little puiſſant, very populous, counting no fewer than forty ſix[d] thouſand five hundred at the generall muſter in Mount *Sinai*: all which dying in the Wilderneſs for their infidelity, their Children deſcended * from them, being forty three thouſand, ſeven hundred and thirty, poſſeſſed this Land, Eaſt of *Jordan*.

a Gen. 35.22.
b Gen. 49.4.
c Numb. 16.1. & 26.5,8,9.
d Num. 1.21.
* Num. 26.7.

§ 2. A Land, that five times exchanged her owners in the old Teſtament. Firſt, her originall Inhabitants were the [e] *Emims*, a younger houſe of the *Anakims*: accounted Giants, being great in ſtature and many in number. Secondly, *Moabites*, who, though leſs and lower, yet advantaged by Divine [f] aſſiſtance, did overtop & overcome thoſe voluminous *Emims*, and poſſeſſed themſelves of their Land. Thirdly, *Amorites*, under *Sihon* their King who (ſomwhat before *Moſes* conducted the *Iſraelites* hither) acquired the Soveraignty of this Country, [g] beating out the *Moabites*, and baniſhing them South of *Arnon*. Fourthly, *Reubenites*: on whom *Moſes* beſtowed it, after *Sihon* was conquered and killed. Fifthly, *Moabites* again. For it ſeems after the Captivity of the *Reubenites* by *Tilgath Pilneſer* 1 *Chron.* 5.26. they made a re-entry on their old poſſeſſions: ſeeing thoſe Cities (formerly Inhabited by the *Reubenites*) are prophecied againſt by [h] *Iſaiah* and *Jeremiah*, under the notion of places belonging to the People of *Moab*, to be deſtroied by *Shalmaneſer*, and *Nabuchadnezer*.

e Deut. 2.10.
f Deut. 2.9.
g Num. 21.26.
h Iſa. 15. & 16. ca. Jer. 4.8.

§ 3. This

§ 3. This Country had *Jordan* on the Weſt, (dividing it from *Ephraim* and *Benjamim*) the River *Arnon* on the Eaſt and South (parting it from the Kingdom of *Moab*) and on the North confined on the Tribe of *Gad*. The extent thereof from Eaſt to Weſt may be allowed forty two miles, not exceeding thirty five from North to South. A Country excellent for grazing, not as if defective in Corn and Wine, wherein it ſhared with the reſt of the Tribes, (beſides the benefits of ſome Mineralls, and medicinall waters, whereof in due place) but becauſe exceeding in conveniencies for Cattel: [i] Paſtures to feed, Woods to ſhade, and Rivers to water them. Therefore was it beſtowed upon the Tribes of *Reuben*, *Gad*, *and half Manaſſeh*, which much abounded in Cattel. In which three we may obſerve ſome ſhadows of Primogeniture, (which might imbolden them to petition to be firſt ſerved) *Reuben* the eldeſt of *Jacob* by his Wife; *Gad* eldeſt by *Zilpah* his Concubine, and *Manaſſeh* firſt born of *Joſeph*. But theſe Tribes as firſt planted were firſt plucked up. God carved unto them the firſt cut of the Land, and after called for the *Voider* to take it firſt from them. For they falling from the houſe of *David*, and following *Jeroboam* through rebellion to Idolatry, and not being warned with the terrible blow [k] *Hazael* gave them, ſhroudly ſhrubbing their branches, God rent them up by the roots in the days of * *Pekah*, by the hand of [l] *Tilgath-Pilneſer* King of *Aſſyria*; ſome twenty years before the generall Captivity of their Brethren, at the end of the reign of *Hoſhea*, 2 *Kings* 17. 6.

i Numb. 32. 1.

k 2 King. 10. 33.
* 2 Kin. 15. 29.
l 1 Chr. 5. 6. 26

§ 4. Leaving the people, come we to ſurvey the places, and memorable actions in this Tribe. In the North-Eaſt corner thereof, near the banks of *Arnon*, we find the tract or territory of *Aroer*. For though *Aroer* the City was undoubtedly entire in the Tribe of *Gad*; yet it [m] plainly appears, that at leaſt a *Moity* of the Country adjacent (ſo called from the City) was poſſeſſed by the *Reubenites*. A populous place it was, the [n] Prophet mentioning the Cities of *Aroer*, though their names or number is not expreſſed. Probably *Arnon* one of the principall, *Tell ye it in Arnon* ([o] ſays *Jeremy*:) ſurely not to the fiſhes in the River, but to a City ſeated on the brink thereof, and thence denominated: as *Hull* in *Yorkſhire*, ſo commonly called from the Rivolet running by it.

m 1 Chro. 5. 8

n Iſa. 17. 2.

o Jer. 48. 20.

§ 5. Going South-weſt, having the ſtream of *Arnon* for our guide, we leave *Kedemoth*, not far from the North bank thereof. The *Septuagint* read *Kedſon* for *Kedemoth*, and the Vulgar, without any warrant, read *Jethſon* for *Kedſon*: ſo procreative is one errour of another. This *Kedemoth* was [*] one of the four Peculiars, of the *Levites*, wherein they were accommodated with Safety, Pleaſure, and Profit. Safety, in the City it ſelf, within whoſe walls they dwelt in ſecure habitations: Pleaſure in their Suburbs, *reaching a* [p] *thouſand Cubits* from the wall round about, (little leſs, than an Engliſh mile) where they had houſes of retirement, with ſtalls and ſtables for their Catel: Profit in their glebe land, extending two thou-

* Joſh. 21. 30. 37.

p Num. 35 4.

ſand

ſand Cubits from their ſuburbs on every ſide, improved for paſture, tillage and Vinyards. For thus the ſurvey of the *Levites* lands, *Numb.*35. 4, 5. (though the difficult place is capable of ſeverall ſenſes) is expounded by learned *Rabbi Maimone*, and we in our Maps have deſcribed them accordingly. Now though herein we have given the *Levites* Lands the largeſt and moſt favourable bounds (ſeeing I am unable to endow them, they ſhall loſe nothing by my reſtrictive meaſuring thereof) yet know that narrower limits are aſſigned them by *Tremelius*, as ſhall hereafter be preſented in * Diagram we have prepared for that purpoſe.

* In our anſwers to the objections on *Reuben*.

§ 6. Behold here *Levi's* curſe turned into a bleſſing, [q] *Divide them in Jacob, and ſcatter them in Iſrrel.* Now the *dividing* of them proved the *diſpoſing* of them, for their own and others advantage. Their *ſcattering* was their *ranking* for the beſt behoof of the People, for whoſe inſtruction they were intended. They were the *Salt of the earth*, and therefore God ſprinkled them here and there, the more conveniently to ſeaſon the whole nation. Inſomuch that ſome Engliſh Pariſhes are more remote from their Mother-church, than moſt places in *Canaan* were diſtant from the Cities of the *Levites*. We muſt not forget that in *Jeroboams* apoſtaſie, the religious *Levites* forſook their Cities and [r] fled to *Jeruſalem*, preferring voluntary exile before wealthy homes, on the condition of an Idolatrous compliance. It appears not in Scripture, how theſe Cities and Lands thus left were diſpoſed of. Whether *Jeroboam* himſelf ſeiſed on them, converting them into demeans of his Crown, or whether he ſuffered them to revert to thoſe reſpective Tribes, from whom they were taken: ſo faſtning his ſubjects affections unto him with nails of gold of their own profit. Either courſe may be conceived a cauſe to haſten the captivity of the People; it being juſt that thoſe, who ſwallow Gods morſels, ſhould be ſpewed out of their own poſſeſſions.

q Gen. 49. 7.

r 2 Chr. 11. 14.

§ 7. Round about this City, is the Wilderneſs of *Kedemoth*, not wholly abandoned to ſolitarineſs, but as the reſt of this kind, more thinly Inhabited. It abounded with wild beaſts Lions, Bears, Bores, Wolves, Foxes, where the pleaſure in hunting the game did not recompenſe the pains and dangers of the Shepheards lying conſtant Perdues in defence of their Flocks. From this Wilderneſs *Moſes* ſent meſſengers to [s] *Sihon* King of the *Amorites*, for peaceable paſſage through his Country. But *Sihon* (Path-wiſe and Land-fooliſh) by denying a civility, drew deſtruction on himſelf and ſubjects. For ſeeking in fight to traverſe it, for their *pedibus ambulando*, he was by a *firm Ejection* outed of his whole Kingdom.

s Deut. 2. 26.

§ 8. To return to *Arnon*. Hereabouts the Children of *Iſrael* paſſed over it, miraculouſly *with dry feet*, ſaith [t] *Adricomius*. But the miracle ſeems rather of his, than Gods making, the Scripture being ſilent therein, and the River not of that depth or breadth, but that it was fordable, eſpecially

t Adri. in theater. ſanct. fol. 51.

cially with the help of Camels, Mules, and Asses. Many miles hence this River solitarily runs on as sensible of its sad fate sudenly to fall into the *dead-Sea*, at *Ashdoth-pisgah*. Where all his comfort is, to have the company of two other Brooks: whereof the Eastermost runs near to [u] *Betzar* or *Bozra*: A City of refuge belonging to the *Levites Merarites*, whereof there were six in the whole Country of *Canaan*, with a [x] provision that they should add three more (mans mercy must increase proportionably with his means) if God enlarged their coast; though we read of no such addition, either in *Davids* or *Solomons* time. The Cities were so conveniently distanced by Gods appointment, that in half a day (men for their lives will take wide and thick strides) some one of them might be recovered from the remotest corner of the Land. Let Historians relate the Laws of such Sanctuaries, whereof these most fundamentall.

u Josh.20.8. & 21. 36. & 1 Chron.6.78 Jer. 48.24.
x Deut.19.8.9.

1ly Strangers and sojourners in *Israel* were capable of the priviledge thereof, as well as native *Jews*.

y Num. 35.15

2ly Any murderer that could, might fly thither without any hinderance or interruption; [z] *Thou shalt prepare thee a way*: Otherwise such obstructions would have frustrated, and defeated the main intent of such priviledged places.

z Deut. 19.3.

3ly If the murderer could but reach the [a] Borber of such Cities of refuge (the very hemm of Christs Garment had soveraign vertue in it) distant as is aforesaid from the City it self, it was a sufficient protection for him till his cause was examined before the Judges.

a Num. 35.27 & *Rabbi Maimo. ib.cap.8. Sec. 11.*

4ly Upon examination, those were denied the benefit of refuge, and [b] delivered up to Justice, who had committed murder out of *malice prepense*, or had killed one (as we may say) with a malicious weapon: namely, if the bigness or sharpness thereof, be it [c] Iron, Wood, or Stone, was mortall in view, carried death in the sight thereof, as probable, enforced with ones hand, to kill a man.

b Deut.19.12.
c Num.35.17, 18,23.

5ly Others, who casually had killed their neighbour, might live safely in the City, till the death of the High-priest: typifying the suffering of our Saviour, whose execution is our gaol-delivery.

6ly If the murderer [d] wandring out of the Suburbs, was found by the avenger of bloud, he forfeited his protection, and might be killed with indempnity.

d Numb.35. 26,27.

7ly After the High-priests death (say the [e] *Rabbins* without expres from Scripture) the party was remitted to his innocence, not honour restored to his liberty, not lustre; clouded the remnant of his life, *because of the scandall that came by his hand.*

e *Maimo.* on Numb. ca.35. ver.28.ca.7. Sect.14.

Forget we not here, that besides these six Cities, the [f] Altar in the Tabernacle or Temple, was reputed the seventh and paramount place of murderers protection.

f Exod.21.14. 1 King.2.29.

§ 9. The

§ 9. The Brook from the weſt, begins at *Machærus*: one of the ſtrongeſt inland Forts in the world, nature having prevented Art therein, ſo impregnable is the City and Caſtle upon the top of a ſteep [g] hill, with a deep Valley round about. Hither [h] *Joſephus* ſaith, *Herod the Tetrarch* ſent *John the Baptiſt* to be beheaded. For which fact, his great Army was afterwards overthrown by *Aretas* King of *Arabia*. Hereabout, [i] two Springs ariſe of contrary natures. One hot and ſweet, the other cold and bitter. Both which meeting together make a moſt excellent Bath, cordiall for ſeverall diſeaſes. As if nature would leſſon us, that moderation, wherein extremities agree, is the beſt cure for all diſtempers. Theſe Waters are approved excellent for the contraction of the Nerves, either inwardly taken, or outwardly applied. *Herod* the King being ſick, (newly come out of a Bath of bloud, of the innocent *Bethlehem-babes*) was hither directed in vain by his Phyſitians, the water refuſing to be guilty of ſuch a Tyrants recovery. On this ſtream ſtood [k] *Laſha* mentioned *Geneſis* 10. 19. afterwards called *Callirrhoe* or the *Fair ſtream*. And now what pity is it that ſuch precious water ſhould preſently be ſpilt into the *Dead Sea!* But what remedy? Fair and foul faces muſt meet together in the grave.

g *Joſep.* 13, *Antiq. Judæ.* cap. 22.
h *Joſ.* 18. *Antiq.* cap. 10.
i *Idem bel. Jud* lib. 7. cap. 25.
k *Hier. queſt. Hebr. in Gene.*

§ 10. As for the *Dead Sea*, which only peeps into a corner of this Tribe, but ſtedfaſtly faceth a whole ſide of *Judah*, more properly thereof hereafter. And as for *Joſephus* his Valley of [l] *Baaras*, with the ſtrange growing, gathering and working of the famous root therein, we mention it, not to ſeem wholly ignorant thereof; and but mention it, not to ſeem over credulous therein. Hereabouts is plenty of Alum and Brimſtone, the latter probably ſome ſtragling drops of that direfull ſhower which was rained on *Sodome* and *Gomorrah*, leaving ſome tincture in the adjacent Country as a remembrancer of ſo great a Judgment.

l *Lib. 7. bell. Judæ. cap.* 25.

§ 11. It is now high time that we ſurvey the weſt of this Tribe, which *Jordan* (as we have ſaid) divideth from *Ephraim* and *Benjamin*. This is the true meaninng of *Deborah's* complaint uttered and repeated, *for* * *the diviſions of Reuben were great thoughts of heart*, namely, becauſe that Tribe ſeparated by *Jordan* from the weſtern continent of *Canaan*, could not come ſeaſonably to the ſuccour of *Barak*, and ſubduing of *Siſera*. This River uſed to overflow all his banks in the firſt moneth. 1 *Chron.* 12. 15. (parallel to the end of our *March*, and beginning of *Aprill*) or, as it is ſaid *Joſh.* 3. 15. *at the time of Harveſt*. Which vaſt diſtance in our Engliſh Climate (as much as betwixt Spring and Autumn) is eaſily reconciled and made to meet in *Judea*; where the *Harveſt at Large* is dated from the *firſt fruits* and thoſe ripe in *Aprill* in that hot Country. Let Naturaliſts diſcuſs the cauſe, whence this innundation of *Jordan* proceeds; whether from the violence of winds, then blowing on its ſtream, and angring it beyond his Banks; or from the influence of the Moon, Commandreſs over moiſt bodies, and their motions; or from the con-

* Judg. 5. 15, 16.

fluence of Snow diſſolved from the Mountains. But my diſcourſe like *Jordan* overflows, it ſhall return within its Banks.

§ 12. In the Northweſt corner of this Tribe, *Jordan* firſt entering into it, is fordeable at *Bethbara* or *Bethabara*, that is *the Houſe of paſſage*. For *Gideon* having the *Midianites* in chace, ſent meſſengers to all in Mount *Ephraim*, (a ſervice moſt proper for them, cauſe in their confines) *to* [m] *take before them the Waters unto Bethbara and Jordan*, which there, with good Guides and high Camels, might be waded over; but more ſouthward is fenced by its own breadth and depth againſt all Paſſengers. And here afterward did [n] *John* baptize our *Saviour*. As for [o] *Aphek* hard by, we place it here rather in conformity to [p] others, than convinced in our own judgment of the true ſituation thereof.

§ 13. The Altar *Ed*, or *witneß*, was hereabouts erected by the *Reubenites*, *Gadites*, and half Tribe of *Manaſſeh*, returning from the conqueſt of *Canaan*. This Altar was a Bridge in effect, to conjoin theſe divided Tribes with the reſt; ſevered by Water, the ſame in Worſhip; on the other ſide *Jordan* in poſition, on the ſame ſide with the other Tribes in Religion. But though there was a Noon-day of Innocence in their intentions, yet becauſe (though not a night of guiltineſs) a twilight of ſuſpition obſcured their actions, it occaſioned jealouſies in their Brethren, as if they had hatched ſome Idolatrous deſign. But when the matter came to be diſputed in a military way, the controverſie was ended by the right ſtating of the queſtion, and a ſeaſonable diſtinction well applied, that it was an Altar only of memoriall, and [q] not for any burnt meat or Peace-offering. O that all differences between Brethren might wind off, in ſo welcome a concluſion!

§ 14. And now he that ſhall caſt his eye over the plain on the Eaſt of *Jordan*, ſhall find it well ſtockt with multitudes of goodly ſheep, which cauſed *Deborah's* [r] expoſtulation, *Why aboadeſt thou Reuben among ſt the ſheepfolds, to hear the bleating of the Flocks?* And yet no wonder if he preferred ſuch muſick, before the claſhing of Swords, and ſounding of Trumpets in the battell againſt the *Canaanites*: ſeeing naturally men chuſe profitable eaſe, before honourable danger. The tails of thoſe ſheep, both for fat and wooll, were incredibly great, ſome of them a [s] Cubit long. So that nature who hath tyed the tails to other creatures, may ſeem to have tyed the *Syrian* ſheep to their tails, which with great difficulty they drag after them. This is the reaſon, why it is expreſly commanded in the Law, that when a ſheep is ſacrificed for a *Peace-offering*, the fat thereof and the whole [t] tail (not obſerved in *Kine* or *Goats*) taken off hard by the *Back-bone* was to be offered: that part being for bulk and value conſiderable in their ſheep, which is contemptible in other creatures.

§ 15. To go back to the *River*, having left that place behind us, where the [u] Ferry-boat paſſed over to carry *David* and his houſhold, after his

m Judg. 7. 24.

n Joh. 1. 28.
o Joſh. 13. 4.
p *Adrich. theat. Ter. ſanc. pa.* 126.

q Joſh. 22. 23, 24.

r Judg. 5. 16.

s *Syria cubitales ovium caudæ, plurimumque in ea parte lanicii. Plin Nat. hiſt. lib.* 8 *cap.* 48.
t Levit. 3. 9.

u 2 Sam. 19. 18.

after his conqueſt of *Abſolom*. We are now arrived at that memorable place, where God magnified *Joſhua*, heartned his own people, and ſhrivolled up the hearts of their enemies, by drying up the waters of *Jordan*, whilſt the *Iſraelites* paſſed over in this admirable Equipage.

1. The *Prieſts* went into the River bearing the Ark; in homage whereunto *Jordan* reverently retreated; (very farr from the *River Adam*, which is beſides *Zaretan*) and they ſtood on firm ground in the [w]midſt thereof, till all the *Iſraelites* were paſſed over. w Joſh. 3.17.
2. *Reuben*, *Gad*, and *half Manaſſeh* led the *Van*, about [x] forty thouſand men of Arms, the reſidue of them (in all about [y] an hundred thouſand) remaining at home to husband their ground, guard their houſes, govern their Families. x Joſh.4.13. y Num.26.10 18.34.
3. After them the other Tribes followed: and it is obſerved *that they* [z] *haſted*, not with a diſtruſtfull haſt (as ſuſpicious that the returning waters might drown the hindmoſt of them) but an induſtrious ſpeed, and mannerly quickneſs, as not willing to make God wait upon them in continuing a Miracle longer than neceſſity did require. z Joſh.4.10.
4. When all were over, the *Prieſts* with the *Ark*, who firſt entred, laſt left the water, (all dangerous deſignes are begun and finiſhed by Gods aſſiſtance) and then *Jordan*, whoſe Streams hitherto ſuſpended, returned into his Channell.
5. A duplicate or double monument was erected to perpetuate the memory hereof, being a *Grand Jury* of great ſtones. Of theſe, twelve were ſolemnly ſet up on the Land in the Tribe of *Benjamin* at *Gilgal*, and the other twelve (the counterpart of this deed) were left in the midſt of the River.

Some perchance may admire that *Joſhua* ſhould ſet this latter inviſible monument, in a place where it is drowned both in water and obſcurity. But this *River-mark* was ſuch, as poſſibly the tops of the ſtones might appear at low water; or if wholly hidden, and dangerous for boats to approach, the Sailers conſtant care to avoid them in their paſſage, called the occaſion of placing them there to their daily remembrance.

§ 16. We muſt not diſſemble the difference betwixt Authors about the ſituation of the aforſaid City of *Adam*, but once mentioned in Scripture, and therefore (as the Hebrews have a Proverb of words but once named, *that they have no kindred and alliance*) more difficult to know the true poſture thereof. The beſt is, this *Adam*, though having no kindred hath ſome company to notifie it; *Adam beſides Zaretan*: and one *Zaretan* is ſufficiently known to have been in the half Tribe of *Manaſſeh* weſt of *Jordan*, not far from the Sea of *Galilee*. Hence learned [a] *Maſius* concludes, that the waters of *Jordan* were cut off, full ſeventy miles together, North of the peoples paſſage over it. To which opinion, under favour, we a In Joſh. pag.66.

can in no wise consent. Conceiving rather that just against *Jericho*, the River was dried up, for whereas the station of *Jordan* was most wonderfull, the *Israelites* had lost all the sight of this wonder on the right side, if done out of distance so many miles from their view. Place we therefore on these reasons (and the [b] example of others) both *Adam* and *Zaretan* in the Tribe of *Reuben*.

[b] *Adric. de Ter. sanct. pa.* 129.

§ 17. Some difference also there is betwixt Divines concerning the latitude of their passage over the River: Some conceiving it only to amount to the proportion of a fair alley, lane, or path, of such receit alone as admitted the *Israelites* in a full and free march a competent number a brest, and that the waters, as in the *Red Sea*, standing still on both sides, * *were a wall to them on the right hand and on the left*, as the Graver in our Map hath designed it. Others do not only make a gap, through *Jordan*, but pluck down the whole hedge thereof, maintaining that all the water of that River on the left hand, (betwixt their passage over and the *Dead Sea*) *failed and were cut off, or dried up*. Which latter opinion is most agreeable to * Scripture, and reason: for seeing the stream of *Jordan* South of their going over, was not supplied with any reciprocall or refluous tide out of the *Dead Sea*, the stopping of the waters above must necessarily command their defection beneath, and that the Channell by consequence for the time being was dried up.

* Exod. 14. 22

* Josh. 3. 16.

§ 18. *Jordan*, having now closed his streams together, runs by *Livias* a City which *Herod* [c] built, and so named, in honour of *Livia* the Mother of *Tiberius Cæsar*. For to enfavour themselves with the Emperor, the Jewish Kings called many Cities by their names (*Augusta Tiberias*, two *Cesarea's*, *Julias*, *Livias*) as if *Palestine* had been a Register Book of the Imperiall Roman Family.

[c] *Euseb. in Chron. Hiero. in Isel. & Heb.*

§ 19. Let us now take an account of the inland Parts of this Tribe, and return to the place where the *Israelites* passed over *Arnon*. Betwixt *Egypt* and *Arnon* they had forty severall stations, and then entred into the *Promised Land*. In commemoration whereof, probably God did order, that an offender should receive but *forty stripes* (what Judge soever counts them two few, would think thirty too many, if he felt them himself) and then be freed from further punishment. Coming into *Canaan*, their one and forty *and first fixing there* was at the foot of Mount *Abarim*, and edge of the Wilderness *Kedemoth*. Hence they removed to *Abelshittim*, where *Deuteronomie* was made, the second Edition of the law revised, and enlarged by God, the Author thereof. Here the People of *Israel* were numbred the second time. And although some particular Tribes were encreased, amongst whom these three that pitched on the East side of the Tabernacle, *Judah*, *Issachar*, and *Zebulun*, (God and the rising Sun make any thing fruitfull) yet in the whole, they were diminished [d] one thousand eight hundred and twenty. Let such as admire hereat, that People being in slavery should multiply more than when they were at liberty, consider,

[d] Compare Numb. 2. 32. with Numb. 26. 51.

1. Some

1. Some Plants, (*Palm-trees* and *Camomile*) the more depreſt, the further they expand themſelves.
2. Infant Nations, like Infants, grow more diſcernibly at the firſt, than when they approach their full ſtature.
3. God purpoſely to defeat the deſign of *Pharaoh*, to deſtroy the *Iſraelites*, bleſſed them with tranſcendent fruitfulneſs.
4. The breeders in the Wilderneſs, were viſited with many caſualties, bringing them to untimely ends; whereas all thoſe in *Egypt*, though painfull in their livings, were healthfull in their lives.

But the moſt memorable Accident in this place, was the Idolatry of the *Iſraelites* to *Baal-Peor* an *Idoll*, conceived by moſt learned men to be *Priapus*. And who could worſhip him with piety, whom none with modeſty can deſcribe? It ſeems that *Moab* and *Midian* (perceiving *Sihon* King of the *Amorites* overthrown in battel (counterfeited amity with them, and pretending to ſhew them (being ſtrangers) the courteſie of the Country, made them an entertainment, which could not be Court-like and compleat without the company of their women. The *Iſraelites* beholding the *Midianitiſh* women, firſt liking their faces, then taſting their feaſts, ſtepped from their *Boards* to their *Beds*, thence to their Altars adding ſpirituall to corporall fornication. This was done by the [e] advice of *Balaam*, whoſe counſell did more hurt than his curſe. All his charms could have done them no harm, had he not raiſed theſe female ſpirits to improve them, which coſt the lives of twenty four thouſand *Iſraelites* dying of the Plague; till the Javelin of [f] *Phinehas* executing of judgement, ſtopped Gods fiery ſword amongſt them.

[e] Num. 31. 16

[f] Num. 25. 8, 9

§ 20. Let us now requeſt the Reader, to climb up the hils of *Abarim*, *Nebo*, and *Piſgah*. Theſe are a ledge of Mountains riſing by degrees from Eaſt to Weſt. So that ſome have compared *Abarim* to the Chancell, *Nebo* to the Church, and *Piſgah* to the Steeple. In Mount *Nebo* the Author of the [g] *Maccabees*, ſpeaks of a Cave, wherein *Jeremy laid the Tabernacle, and the Ark, and the Altar of Incenſe, and ſo ſtopped the door*. But the ſame Author in the concluſion of his Book confeſſeth, that his work is like [h] *wine tempered with water*: and we may take this ſtory to be no genuine juice of the Grape & value it accordingly. On *Piſgah*, *Moſes* ſurveyed the whole Land of *Canaan*, and although he was advantaged by the height of the place, and clearneſs of his eyes (no whit abated in their ſight at an [i] hundred and twenty years of age) yet much of miracle muſt needs be admitted, in ſo plain and far diſcovery. Here *Moſes* was buried, being priviledged above other ſervants of God (whoſe ſouls Angels convey to Heaven) that an Angel was his Sexton, to cover his body in earth. Here he concealed *Moſes* his grave, leſt the *Iſraelites* ſhould go a whoring after it. Deſtroying Idolatry is a pious, but preventing it a more provident Act, chruſhing it in the occaſions thereof. Let none condemn this for a needleſs caution, as if no fear that they who ſometimes would ſtone

[g] 2 Mac. 2. 5.

[h] 2 Mac. 15. 40

[i] Deut. 34. 7.

ſtone *Moſes* while living, ſhould adore him when dead. For the crooked nature of the *Jews* was bowed to *Extremes*, and had no mean betwixt *hating*, and *adoring*. Beſides, when the memories of eminent men, hated or envied when living, have paſſed the purgation of death, it is uſuall for their former enemies to fall in love with them.

§ 21. May the Reader now conceive himſelf ſtanding on the top of Mount *Piſgah*. Where (though content with a narrower compaſs, than what *Moſes* diſcerned) he deſcrieth a fair proſpect round about him. Not to repeat the places of the Weſt, becauſe mentioned before, looking Southward behold the City of *Nebo*, at the foot of its nameſake Mountain: and both of them ſo called from *Nebo* an *Idoll God*, hereabouts worſhipped. We read indeed how [k] *Reuben* changed the names of the Cities of *Nebo*, and *Baalmeon* (becauſe their old names taken from falſe Gods reſented of Idolatry.) But ſo hard it is to unhabit mens mouths from old ill cuſtoms, that it ſeems their ancient names ſtill prevailed in common diſcourſe. [l] Criticks ſtart many controverſies concerning this Idol of *Nebo*; as: Firſt, whether not originally [m] a *Babyloniſh* Deity. Secondly, whether under it the Moon (as the Sun under *Bell*) was not myſtically adored. Thirdly, whether the ſame with *Chemoſh* and *Baal-Peor* (which is the opinion of Saint *Jerome*) and if not wherein lay the difference? But it ſhall never trouble me, whether the fictitious Serpents of *Jannes* and *Jambres* the *Egyptian* enchanters, were made alike, or did differ in ſome particulars, ſeeing the real Serpents of *Moſes* [n] devoured them all up. And ſeeing long ſince the ſervice of the true God hath confuted and confounded all worſhip of falſe Idols, I liſt not to trade in the curioſities of diſtinctions betwixt them.

§ 22. Eaſtward behold *Kiriathim*, or the *two-towns* (like *Bridge-North* in *Shropſhire*) two leſſer Cities being modelled into one. Here lived the *Emims*, ſhrowdly ſmote by [o] *Chederlaomer*, which probably did facilitate the *Moabites* in their victory over them. *Jahaza*, a City of the *Levites*, where the *Iſraelites* in battel vanquiſhed [p] *Sihon King of the Amorites*. A little further ſee the City of *Medeba*, before the walls whereof a [q] double Battel was fought and won at once, by *Joab* againſt the *Aramites*, and *Abiſhai* againſt the *Ammonites*. And it ſeems that the latter of theſe had at this time the City in their poſſeſſion, whither they retreated after their overthrow. For what elſe do thoſe words import; *The children of Ammon likewiſe fled before Abiſhai his Brother*, [r] [*& entred into the City*,] except any (conceiving it inconſiſtent with the preſent potency of *David*, to have any of his enemies neſtled in his Dominion) will by the *City* underſtand *Rabbah* the Metropolis of *Ammon*, next year beſieged and ſacked by *Joab*. As for *Medeba*, there needs no other evidence to ſpeak her ancient greatneſs, than that *Ptolemy* by name takes notice thereof (though placing it in *Arabia*) which name it retained in the days of Saint *Jerome*.

§ 23. But Northward is the moſt pleaſant Proſpect over the fair and fruit-

k Num. 22. 38.

l *Voſſ. de origi. & progreſ. Idol lib. 2. pa. 346.*

m Iſa. 46. 1.

n Exod. 7. 12.

o Gen. 14. 5.

p Deut. 2. 32.

q 1 Chr. 19. 7.

r 1 Chr. 19. 15

fruitfull *Plains of Moab*. Nor need any wonder why the *Plain* is ſo called, ſeeing *Moab* had nothing on the north of *Arnon* (after the time of *Moſes*) when they recollect, how lately all this Land was poſſeſſed by the *Moabites*, before *Sihon* [f] forcibly expulſed them. Now to prove that places ſometimes are termed by their ancient Inhabitants, though ſome hundred years after: We that live in *London*, need not go no further than the *Old Jury*; ſo called from the *Jews* once dwelling there, now baniſhed thence three hundred years ago. But we keep the Reader too long upon the top of this bleak and cold Mountain. 'Tis time to come down, when we have told him, that though *Piſgah* here be taken for a proper name, yet it is often uſed as an appellative, for any eminent ridge of a hill, which aſpires above his fellows. Know alſo that all the Countrey hereabouts was called [t] *Piſgah* in the days of Saint *Jerome*.

[f] Num. 21. 26.

[t] *Hiero. de loc. Hebr.*

§ 24. Having now for a while repoſed our ſelves in the pleaſant Plains of *Moab*, let us not tire when our task in this Tribe grows ſo near to an end. Going a little Northward we cannot miſs the three Stations whither *Balak* brought *Balaam* to curſe the *Iſraelites*. For having firſt freely feaſted *Balaam* at *Kiriath-Huzzoth*, his chief City in the Land of *Moab*, he brought him over *Arnon*, only to ſee the utmoſt skirts of the People, hoping if he could but kindle his curſe in any corner, it would quickly burn all *the houſe of Iſrael*. But thrice he ſtruck fire to no purpoſe.

1ſt. In *Bamoth* [u] *Baal* or in the high places of *Baal*.

2ly. In the field of [w] *Zophim* at the top of the hill.

3ly. In the top of *Peor*, which looks towards [x] *Jeſhimon*: building in each place ſeven Altars, and ſacrificing a Bullock and Ram on every of them.

[u] Num. 22. 41

[w] Num. 23. 14

[x] Num. 23. 28

What was the deſign of the Sorcerer? Conceived he that Heaven was covetous like himſelf, and might be bribed with Sacrifices? Surely the ſtench of his hypocriſie out-ſented all the ſmell of his burnt offerings. Or thought he by often changing the ſcene to act the more upon God? *He that is the ſame yeſterday and to day, and for ever*, receives no more impreſſion for the ſhifting of place, than from the changing of time. Or did he hope with the myſtery of his numbers, *Thrice ſeven Altars*, to flatter Heaven in a conſent? All numbers are but bare Cyphers to him that is infinite. O how he ſweats for the wages of iniquity! How is his tongue diſtracted between the Spirit of God and the Spirit of gold! All in vain; the further he goes, the worſer he ſpeeds: but the better he ſpeaks, falling at laſt from ſlenting, to down right bleſſing of *Iſrael*. However, though he did not his work, he received his wages. And if *Balak* at that time did not pay him with gold; yet afterwards the *Iſraelites* did with ſteell, juſtly ſlaying him with the [y] Sword.

[y] Num. 31. 8.

§ 25. Paſs

§ 25. Pass we now, still more Northward, by the place, where *Elias* ascending to Heaven in a *Chariot of fire*, left his *Mantle* and *a double portion of his Spirit* to [z] *Elisha* his servant and successour: and by *Mephaah* a City of the *Levites*, to *Sibmah*, so famous for her fruitfull Vinyards Going through which the Reader may *eat Grapes to the full at his own* [a] *pleasure*: A liberty lawfully allowed him, but beware *putting up any into his Vessel*, lest he be apprehended for a trespasser. For the same Law which provides for his necessity, punisheth his covetousness. And what is this whole world with the wealth thereof, but a Vinyard, wherein happy he, who hath enough to serve his turn, seeing *when he dieth, he shall* [b] *carry nothing away with him.* It seems in *Sibmah* there was some one signall Vine eminent for greatness above the rest, or else that all her Vines grew so close and uniform, that they resembled one entire and continued tree: The [c] Prophets always addressing themselves unto it in the singular number, *O Vine of Sibmah, I will weep for thee, &c.*

z 2 King. 2.

a Deut 23.24.

b Psal. 49.17.

c Isa. 16.8.9. & Jer. 48.32.

§ 26. Our work is ended, when we have viewed the North part of this Tribe, where it confineth on *Gad.* Where we only meet with one place of note *Heshbon*, anciently the Royall Palace of *Sihon* King of the *Amorites*, and afterwards a City of the *Levites*. Which the Scripture placeth sometimes in [d] *Reuben*, and sometimes in [e] *Gad.* To accommodate this difference without making of two Cities of the same name (such multiplication unwarrantable, save where absolute necessity enforceth it) I find no fitter expedient than by setting *Heshbon* so equally between these two Tribes, as partially in both, and totally in neither. Thus *Bristoll* is situated betwixt *Glocester* and *Somerset shires*; and yet challengeth to be an absolute liberty of it self; as this *Heshbon* also was an entire demeans of the *Levites*. One fair gate it had, called *Beth Rabbim gate*, nigh to which were most clear and pleasant fish-ponds, to which the [f] eyes of the *Spouse* are compared by *Solomon.* Not that she was troubled with watery eyes like *Leah*, (the resemblance being recounted amongst her perfections, not defects) or that her eyes (as some may fancy) are compared to Pools, moistned with tears for her sins, but because of her clear and perspicuous vision and apprehension of Heavenly Mysteries.

d Num. 32.37
e Josh. 21.39.

f Cant. 7. 4.

§ 27. As for the Mountains of *Emek*, which Mr. *More* in his Map, without alledging any warrant from Scripture, (otherwise his constant custome) makes the bounds betwixt *Reuben* and *Gad*; I have placed them accordingly, yet so that the Reader (without a miraculous Faith) may remove these Mountains to some other place, when he finds just cause for the same. At which time also, when proceeding on more infallible principles for their situation, let him take down our conjecturall Flags from the tops of *Mephaah*, [g] *Zerethshabar*, &c. now placed but by gues, and let him dispose of them, if he can, in a more exact position.

g Josh. 13.19.

§ 28. So

§ 28. So much for *Reuben*, not forgetting how in the days of *Solomon* when the Land was divided into *twelve Purveyor*-ſhips to make monthly proviſions for his Courts *Gebar the ſon of Uri* had all the Country once *of Sihon King of the Amorites* (but then poſſeſt by *Reuben*) in his circuit whence no doubt plenty of good fare out of this Paſture-Country ſo abounding in Cattel, was brought to *Jeruſalem*. Now we have placed the name of *Amorites* on the ſiniſter front of this our Deſcription, becauſe they were the old Inhabitants of this Country: our conſtant cuſtome through this Book in the adverſe page oppoſite to the Tribes name to inſert one of the ſeven Nations of *Canaan*, (former owners of that Land) conceiving it to conduce much to the illuſtration of Scripture. * 1 King. 4. 19.

§ 29. Modern Heralds, by Commiſſion authorized from the Jewiſh *Rabbins*, aſſign to *Reuben* for arms, *Argent, three Bars wave azure*, in alluſion to *Jacobs* Legacy, [h] *Unſtable as water, thou ſhalt not excell.* For as water cannot hold it ſelf, but as it is held in a veſſell, ſo *Reuben* could not contain himſelf within the bounds of chaſtity, till ſhame and ſorrow did reclaim him. Beſides, as water once ſhed, is never to be gathered up again; ſo *Reuben* could never after recollect his loſt credit, to recover the full favour of his Father. Though once he indeavoured to gather up ſome ſpilt drops of his reputation by projecting the deliverance of [i] *Joſeph* from his Brethren: but his deſign miſcarried. h Gen. 49. 4. i Gen. 37. 21.

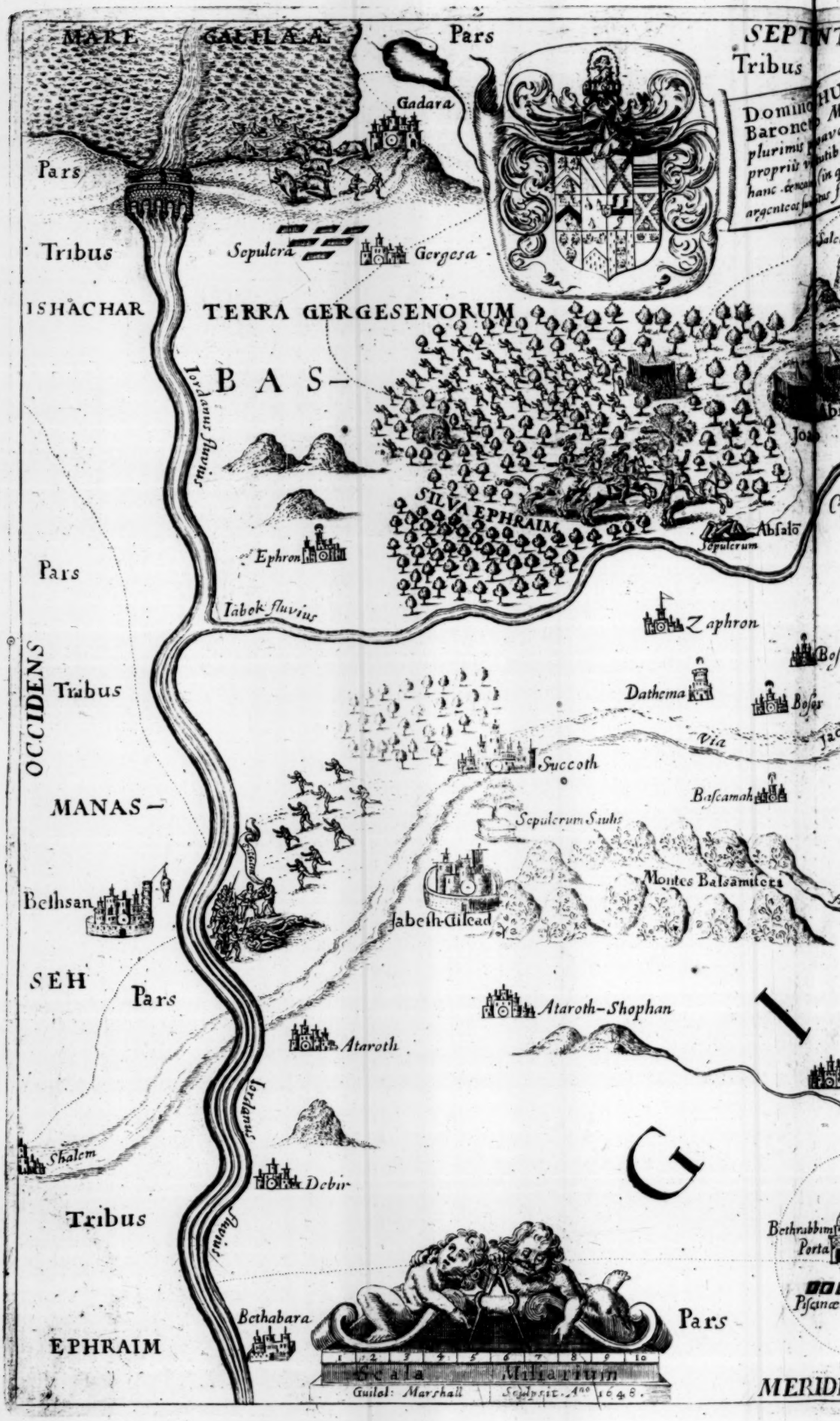
§ 30. For mine own part, I cannot concur with the common opinion, that theſe three *Bars wave* were the Arms of *Reuben*; principally becauſe Arms are honorary enſignes, aſſign'd, or aſſum'd for the greater grace of the bearer. Improbable therefore, that this Tribe to perpetuate the Infamy of their Anceſtor would always have water running in their Shield, as if *Reubens* crime were the *Reubenites* credit; like ſuch whom the [k] Apoſtle reproves, *that glory in their ſhame.* Rather let us hearken to *Aben Ezra*, who allots to the Banner of *Reuben* a man or male-child (others a Mandrake, others put Mandrakes in his hand) relating to *Leahs* words at his birth, calling him *Reuben*, that is, [l] *See a Son*, cauſing her *to forget her pain, for joy that a man-child was born into the world.* k Philip. 3. 19 l Gen. 29. 32.

§ 31. The proper place for the ſtandard of this Tribe was to be the [m] firſt of the three Tribes which pitched on the South of the Tabernacle. Thus though *Reuben* loſt the Primacy of power over all, he ſtill kept the precedency of place before one quarter of his Brethren. Whence Parents may be taught, that though on juſt ground they diſinherit, yet not ſo wholly to diſhearten their eldeſt ſons, but ſtill ſuffer ſome remembrances of a Birthright ever to remain unto them. m Num. 2. 10.

FINIS.

Here the Map of Gad is to be inſerted.

TITLE


MARE GALILÆA
Pars
Gadara
Pars
Tribus
Sepulcra
Gergesa
ISHACHAR
TERRA GERGESENORUM
BAS-
Iordanus fluvius
SILVA EPHRAIM
Ephron
Abſalō Sepulcrum
Pars
Iabok fluvius
Zaphron
OCCIDENS
Tribus
Dathema
Succoth
Via
MANAS-
Baſcamah
Sepulcrum Suhs
Montes Balsamitæ
Bethsan
Jabesh-Gilead
SEH
Pars
Ataroth-Shophan
Ataroth
Iordanis
Shalem
Debir
Tribus
Bethabara
EPHRAIM
Pars
1 2 3 4 5 6 7 8 9 10
Scala Miliarium
Guilol: Marshall Sculpsit. Anno 1648.
MERIDI

SEPTENTRIO
HUGONI WINDHAM
Mæcenati suo Dignissimo
Majorum imaginibus claro,
Virtutibus longe clariori, tabulam
(in qua cudenda Vir ille munificus
impensas fecit) officiose retribuit. T.F.
MANASSEH
Pars
LE-
Mahanaim
Rabbah
GILEAD
VI
SHARON
Jacobi
Iabok fluvius
Ittaj
Joab
Tentorium
Casphor
TAHTIM-HODSHI
Regni
Betonim
Peniel
Alemah
Karkor
Via Habitantium in Tentoriis
Nobah
Logbebah
Bosora
Ramoth-Gilead
Iabok fluvius
ORIENS
Arnon fluvius
Gad fluvius
AMMON
Iazer
Mare Jazer
Beth-nimrath
Civitas-Interamnis
MIDIANITÆ
Aroar
Aquæ Nimrim
Beth-haran
Heshbon
Dibon
Tribus REVBEN
GAD, turma populabitur
eum, sed ipse populabitur
alios tandem
Arnon
Pars Regni MOAB

THE TRIBE OF GAD.

The third Book.

§. 1. GAd, eldeſt Son of *Jacob* by *Zilpah*, ſo increaſed in *Egypt*, that *forty five thouſand ſix hundred and fifty males of twenty years old and upward of this Tribe were numbred at Mount *Sinai*: all which falling in the Wilderneſs for their tempting of God with this diſobedience, a new generation of forty thouſand* & five hundred entred the *Land of Canaan*. This Tribe affordeth very martiall men. For ſuch of them as repaired to *David* in *Ziglag* are deſcribed, [a] *Men of war, fit for the battel, that could handle ſhield and buckler, whoſe faces were like to the faces of Lions, and were as ſwift as the Roes upon the Mountains*. Yet I meet not with any publick Magiſtrate extracted from *Gad*, though the [b] Genealogiſts rank *Jehu* with four of his Poſterity ſucceſſive Kings of *Iſrael* amongſt the *Gadites*; but on no other ground, than becauſe at the firſt time he is found mentioned in Scripture, he was [c] imployed a Commander at the ſiege of *Ramoth Gilead* a City* in this Tribe. It ſeems that as the Engliſh-law makes a charitable proviſion for children left by their Parents, that the Pariſh wherein they are firſt taken up, muſt maintain them: ſo Genealogiſts, the better to methodize the pedegrees of the *Jews* in Scripture, reduce Perſons of unknown Parentage, to thoſe reſpective Tribes, in whoſe grounds they firſt light on the mention of them. But let *Jehu* paſs for a *Gadite*: the rather becauſe ſo puiſſant a Prince, will prove a credit, rather than a charge to that Tribe to which he is related.

* Numb. 1. 14, 25.

* Num. 26. 18

a 1 Chr. 12. 8.

b See *Speeds* genealogy of *Gad* extracted from M. *Broughtons*:

c 1 King. 9. 1, 2.

* Joſh. 20. 8.

§ 2. The land of this Tribe was of a double nature. For what lay North of the River *Jabbok* was anciently the poſſeſſion of *Og King of Baſan*. But what lay South of the River, had its property more intricate and incumbred with often exchange of her owners, and on the right underſtanding thereof depends no leſs, than the aſſerting of the innocence of the *Iſraelites*, the confuting of the cavill of the *Ammonites*, and the reconciling of a ſeeming contradiction in Scripture; take it thus briefly.

1st. It was the Land of certain Giants called [d] *Zamzummims*.

2ly. It was poſſeſſed by the [e] *Ammonites*, who deſtroyed thoſe Giants, and this Country was accounted a moity or one half of their Dominion.

3ly. It was ſubdued by [f] *Sihon King of the Amorites*, who caſt out the *Ammonites* (when alſo he deſtroyed the *Moabites*) ſuch as were South of *Jabbok*, and dwelt in their ſtead.

Laſtly, after the overthrow of *Sihon*, *Moſes* gave it to the Tribe of *Gad*, for their inheritance. Thus God by ringing the Changes of ſucceſſive Lords in this Land, made muſick to his own glory.

Behold we here what the Pſalmiſt [g] ſaith, *Thou haſt brought a Vine out of Egypt, thou prepareſt room before it*; the method and manner of which preparation is moſt remarkable. Firſt, God in his providence foreſaw that the Country of the *Canaanites* was without other addition too narrow, to receive the numerous People of *Iſrael*. Secondly, God in his goodneſs, reſolved out of love to righteous *Lot*, that his poſterity ſhould not totally loſe their poſſeſſion, nor would he ſuffer the *Iſraelites* their kinſmen to deprive them of any parcell thereof; giving them a flat command to the contrary. [h] Laſtly, God in his juſtice permitted *Sihon King of the Amorites* ſhould win part of the Country from *Moab* and *Ammon*; and ſuddenly ſends the *Iſraelites* to conquer the Conqueror; and now lawfully to inherit, what the other had wrongfully taken away: And thus *he prepared room for his Vine*.

§ 3. By this time we plainly perceive, that in the *Ammonites* demand to *Jephtha*, there was ſome truth blinded with more falſhood, that the countenance of the former might paſs the latter unſuſpected. [i] *Iſrael took away* (ſaith the King) *my Land when they came out of Egypt from Arnon even unto Jabbok, and unto Jordan; now therefore reſtore theſe Lands again peaceably*. True it was, that this Land was once theirs (and ſo it is plainly called *Joſhua* 13. 25.) but moſt falſe, that ever the *Iſraelites* took Inch of ground from them, ſave only mediately and at the ſecond hand, taking it from *Sihon*, who took it from the *Ammonites*. We report the reſt to *Jephtha's* anſwer (who firſt with a fair ambaſſie, and then with a famous victory confuted the *Ammonites* antiquated title to this Territory) pleading that the *Iſraelites* had three [k] hundred years peaceably poſſeſſed the ſame. Now, if upon a ſtrict account, ſome years fall ſhort of that ſum, the matter is not much, becauſe Souldiers love to fill their mouths with a round number, and too hundred fifty and odd with a good Sword may well be counted three hundred years currant, though not compleat.

§ 4. The Tribe of *Gad* had the Kingdom of *Ammon* on the Eaſt, the half Tribe of *Manaſſeh* on the North, *Reuben* on the South, and the River *Jordan* on the Weſt. The length thereof from *Aroer* to *Jordan* may be computed thirty five miles: and the breadth thereof from *Mahanaim* to *Dibon*

d Deut. 2.20.

e Seriouſly peruſe Joſh. 13. 25.

f Compare Num. 21.26 with Judg. 11.21.

g Pſal. 80.9.

h Deut. 2.5.19

i Judg. 11.13.

k Judg. 11.26

Dibon, falls out a little leſs. A Tribe inferiour to none for fair Rivers, fruitfull Paſtures, ſhady Woods: ſuperiour to moſt for populous Cities, and memorable actions atchieved therein. As for *Balm*, or *Balſam*, it was a peculiar commodity of this Country. Thus the Prophet betwixt grief, anger, and pity demands, *Is* [l] *there no Balm in Gilead?* and again, *Go up into Gilead, and take* [m] *Balm, O Virgin.* In deſcribing this Country we will follow the ſtreams of *Arnon*, *Jabbok*, and *Jordan*, which (with ſome little help lent us beſides) will afford us the conveniency to behold all remarkable Mounts in this Country.

l Jer. 8. 22.

m Jer. 46. 11.

§ 5. In the Eaſtern part of this Tribe the Rivers of *Arnon* and *Jabbok* (though running contrary ways) ariſe not far aſunder: according to the exact obſervation of [n] *Joſephus*, who ſaith that the Land of *Sihon King of the Amorites, lay in nature and faſhion like an Iſland*, betwixt the three Rivers of *Jordan*, *Arnon*, and *Jabbok*, ſo near are the Fountains of the latter together. The heads of their ſprings are found in a mountainous and rocky ſoil, affording great plenty of *Jackalls*; mungrell creatures of equivocall extraction, deriving cruelty from the Wolves their Sires, and craft from the Foxes their Dams These *Jackalls* are meant by our Tranſlators *Pſalm* 63. 10. *Let them fall by the edge of the Sword, that they may be a portion for Foxes*: not for ordinary Foxes, which indeed are ſo dainty mouthed, that they will not feed on any carkaſs, but what they kill themſelves: but for theſe *Jackalls* (which may paſs for Foxes, becauſe ſo by the ſurer ſide) ſo ravenous, that they will not only feed on carion above ground, but even dig holes in the earth, fetch forth, and feed on dead bodies of men if not deeply interred.

n χώριον ὅμοιον τῇ νήσῳ τὴν φύσιν ὑπάρχον *Anti. lib. 4. Cap. 1.*

§ 6. The River *Arnon* running full South paſſeth by* *Aroer*, a fair City, whereof frequent mention in Scripture, but in no other notion, but only as the Eaſtern boundary of *Canaan*. Here *Arnon* entertaineth a River from the Weſt, called the River of [o] *Gad*, becauſe riſing, running, and falling, within the compaſs of this Tribe.

*Num. 32. 34.

o 2 Sam. 24. 5.

§ 7. This River of *Gad* had formerly received into it another ſtream called the waters of *Nimrim*, threatned by the [p] Prophets to be dried up: on the bancks whereof *Bethnimrah* a City was ſeated. At the conflux of theſe two, the *Sea of Jazer* is found, being no other than a Lake (about our *Whitleſey Meer in Huntingtonſhire*, for greatneſs) as the *Jews* call the meetings of all waters, whether freſh, or ſalt *Seas*. Nor let their language herein be challenged for impropriety, having a warrant from God himſelf, [q] who at the Creation, *called the dry land Earth, and the gathering together of the waters called he Seas*. Conformable hereunto is the expreſſion of the modern Dutch; for in *Helvetia* a Province of *Germany*, yea in *Argow* (as I may ſay) a Country of [r] *Helvetia*, I have told above ſixteen Seas, *Zuger-ſee*, *Thuner-ſee*, *Ober-ſee*, *Rot-ſee*, &c. though the biggeſt of them but Lakes in effect. Yea the *Iews* did ſo far extend, or rather, ſo ſtraitly contract the word *Sea*, that, that capable veſſell of braſs, uſed as Lavatory for

p Iſa. 15. 6. Jer. 48. 34.

q Gen. 1. 10.

r See *Mercators Atlas in Helvetia.*

for the Sacrifices in the Temple, was termed the [f]*Molten Sea*. *Jazer* which gave name to this Sea, was a [t] City of the *Levites* hard by, whereat ſome ſad accident had happened, though the particulars thereof are not diſcovered in Scripture, for *the* [u] *weeping of Jazer* paſſeth in the Prophet as the expreſſion of great lamentation.

§ 8. Hence the *River of Gad* paſſeth by *Civitas interamnis*, or the *City in the midſt of the River*, wherewith on all ſides it is environed, never mentioned in Scripture but with the company of [w] *Aroer*: a clear evidence both of their diſtinction and vicinity. Hereabouts *Joab* [x] pitched his Tent, when ſent to number the People. Wonder not that having the convenience of three Cities ſo near to receive him, he preferred rather to reſide in a Tent during that imployment. For (beſides that ſuch movable habitations comply beſt with military men) it was fitteſt for the work in hand; where the People to be reckoned might have full and free acceſs in open air; both wholſomer for the perſons, and ſpeedyer in diſpatch, than when pent within the ſtreets and walls of a City. Nothing elſe memorable remains in the Southeaſt corner of this Tribe, ſave *Dibon*, a City ſomtimes aſſigned to [y] *Reuben*, and ſomtimes to [z] *Gad*. To reconcile this, ſome make them different and diſtant Cities; which in my apprehenſion is rather to ſet up two marks than to hit the right one. For ſeeing theſe two Tribes confine together, and both lay claim to *Dibon* (like the two Mothers challenging the living child) we have only, inſtead of a Sword made uſe of pricks, ſetting it equally in the bounds of both. Here we adviſe the Reader (not out of diſtruſt of his skill, but deſire of his good) to beware, neither to confound this *Dibon in Gad*, with [a] *Dibon-Gad*, the thirty ninth ſtation of the *Iraelites* as they came out of *Egypt*; nor with another [b] *Dibon*, which ſeems to be in *Judah*, wherein the *Jews* dwelt after their captivity.

§ 9. The River of *Jabbok* ariſing out of the aforeſaid ſtony Country, firſt runs directly Northward, and ſtrengthened with an acceſſion of waters from the *Kingdom of Ammon*, turns his ſtream full Weſt. In which courſe ere long he cometh to the Ford which *Jacob* with his Family paſſed over: and where we crave the Readers leave for a while to diſcontinue our diſcourſe of this River, and to attend that worthy Patriarch in his Travels through this Tribe, which in form of a Belt croſſed *Gad* athwart from Northeaſt to Southweſt. *Iacob* firſt entring into this Tribe came to *Mahanaim*, that is, *the two Camps*, becauſe there the [c] Angels digeſted into two Armies (probably behind and before him) appeared to *Iacob*. Now as [d] *Adams* naming the Creatures argued his Dominion over them; ſo the *Patriarchs* naming of places in *Canaan*, was an Earneſt that their poſterity ſhould poſſeſs them. Who no doubt as curious to enquire, ſo were carefull to continue thoſe names which their Anceſtors had given them. *Mahanaim* was afterwards a [e] City of the *Levites*, and in the reign of [f] *Iſhboſheth* the Son of *Saul*, it was made the chief City of his Kingdom.

[f] 1 King. 7. 23.
[t] Joſh. 21. 39.
[u] Jer. 48. 32.
[w] Deut. 2. 36. & Joſh. 13. 9.
[x] 2 Sam. 24. 5.
[y] Joſh. 13. 17.
[z] Num. 32. 34
[a] Num. 33. 45
[b] Neh. 11. 25.
[c] Gen. 32. 2.
[d] Gen. 2. 19.
[e] Joſh. 21. 38.
[f] 2 Sam. 2. 8. 12

Kingdom. But with his [g] life within three years expired the *Metropolisship* of *Mahanaim*, which afterwards afforded refuge and residence to [h] *David*, when flying from *Jerusalem* for fear of *Absolom*. Hither the news of *Absoloms* death was brought to King *David* (joyfull to the King, but dolefull to *David*) which caused his patheticall [i] lamentation over the Gate, till the heat of [k] *Joabs* anger dryed up *Davids* tears; perswading him with cheerfull looks to countenance the Conquerors.

g 2 Sam. 4.7.
h 2 Sam. 17. 24
i 2 Sam. 18. 33
k 2 Sam. 19. 7.

§ 10. From *Mahanaim*, let us go fairly and softly on with an easie pace in the company of *Jacob*, (not over-driving his Children and Cattel to the above named [l] Fords of *Jabbok*,) and thence to *Peniel*, where *Iacob* (the youngest Warrior [m] fighting before he was born, and the strongest Conqueror) prevailed with God appearing like an Angel. Who in admonition to *Iacob*, that he overcame not with his own striving, but his opposites yeilding, gave him a gentle touch, being pleased, where he could have broken the bone, only to shrink the sinew, whereupon *Iacob* carried an upright heart, and lame leg to his grave. Indeed learned [n] *Rivet* is of opinion, that God presently healed his halting, chiefly grounding it, because *Esau* at his meeting took no notice of his lameness: but doth not the negative follow with more probability, because the Scripture takes no notice of his curing? Besides, had the cure come so quick, the hurt had never left so deep and long lasting impression in the practise of the *Israelites*, abstaining, for that cause, from eating the [o] sinew in the thigh. Yea modern *Iews* (oh that they were as observant of the substantiall as ceremoniall parts of the old Testament!) not certain which sinew it was (so many meeting in the thigh) refrain from feeding on [p] all Nerves in the hinder part of a beast.

l Gen. 32. 22.
m Gen. 25. 22.
n *In Genesin exercitatione* 139.
o Gen. 32. 32.
p *Rivet ut supra ex Rabbinis.*

§ 11. From *Peniel* going South-west *Iacob* being to meet *Esau* his Brother, thus marshalled his company. In the fore-front his Concubines with their Children, next *Leah* with hers, *Rachel* and *Ioseph*, first in his love and last in place, because furthest from danger; before all, like a valiant Commander taking the worst service on himself, marched *Iacob* in person, having sent before him his presents to *Esau*, and dispatched before them his prayers to God. See what gifts and good words, a fair tongue and full hand can do. *Esau* instead of killing falls a [q] kissing him. Behold how they hug! being now more twins, than in their mothers Womb: for there they strove, but here they embraced. From *Peniel*, *Iacob* travelled to [r] *Succoth*, in English, *Boothes*, because there he erected Tents for himself and his cattel: and so he went over *Iordan*, into the Tribe of *Ephraim* to the City of *Sichem*; whither (God willing) hereafter we will follow him. And now seeing the way which we have come is both plain and pleasant, let me request the Reader not to begrutch his pains to go some part of it back again, only exchange the company of plain dealing *Iacob*, for valiant *Gideon*: who in his march traversed this Tribe from the West to the East thereof.

q Gen. 33. 4.
r Gen. 33. 17.

§ 12. *Gideon*

§ 12. *Gideon* purſuing the flying *Midianites* with his Souldiers, as faint as few for want of victualls, coming to *Succoth*, deſired food from the Inhabitants thereof. The *Succothites* were ſo far from granting him proviſion, they would not give him good words, not more niggardly of their Victualls, than prodigall of their [f] taunts unto him. Wherefore *Gideon*, in his return (not then at leiſure, that his wrath ſhould hinder his work) with briars and thorns of the Wood hard by, tare their fleſh in pieces. The originall ſaith, *he taught them with thorns*, or *made them to know*, namely their own folly and his power. Dull Schollars muſt have ſharp Teachers: or rather *like unto like*, churliſh crabbed diſpoſitions, and prickly crooked thorns well agree together. Hence *Gideon* marched to *Peniel*, whoſe Citizens (neighbours to *Succoth* both in place and peeviſhneſs) churliſhly entertained him; which coſt them at his return the breaking down of their [t] Tower, which was afterwards [u] re-edified by King *Jeroboam*. From *Peniel Gideon* went forward, *by the way of them that dwelt in* [w] *Tents*, on the Eaſt of *Nobah* and *Jogbehah* againſt the *Midianites*, unto *Karkor*, which being out of the Tribe of *Gad*, we ſhall hear more of it in our Deſcription of *Midian*.

§ 13. The mention of *thoſe that dwell in Tents*, puts me in mind, that it is as much my duty here to tender my conjecture to the Reader, as it is his liberty to receive or reject it. There was a Country, undoubtedly in this Tribe, called the [x] *Land of Tahtim-hodſhi*, that is, *newly Inhabited*, where *Joab* made his ſecond ſtation, when ſent to number the People. Now may not this in probability be the very place, where the *Iſraelites* formerly dwelled in Tents, and in *Davids* victorious reign were reduced to more ſtability, and incouraged to turn their Tents into Houſes, more certain and ſolid Habitations?

§ 14. To return now to the River *Jabbok*, half impatient for our long deſerting it, ſave that running Weſtward, it glides cooly and calmly under the ſhade of *the Foreſt of Ephraim*, ſo called, as learned men conjecture, (for otherwiſe *Ephraim* poſſeſſed not any thing on this ſide *Jordan*) becauſe there [y] *Jephtha* defeated the *Ephraimites* for their inſolent mutiny againſt him. But afterwards a greater ſlaughter happened in the ſame place, when *Joab*, *Abiſhai*, and *Ittai* Generalls for *David*, routed *Abſaloms* Army, & [z] when the Wood devoured more than the Sword. Wonder not that ſticks had a mouth more voracious than ſteel, underſtand it that ſome were devoured by beaſts, others famiſhed as loſt in the Labyrinths of the Foreſt, & ſome ſtaked on ſharp piles, in the fierceneſs of their flight. Well might ſuch ſad fate befall the common Souldiers, which happened to *Abſalom* himſelf. This was he that boaſted how upright he would be when made a [a] Judge, whereas now, if the length of his hair conduced any thing to his execution, it was the beſt, yea only piece of Juſtice performed by him. Yet more probable it is, that runing in haſt (not ſo minding which way to go, as to be gone) he was ſnatched up by

f Judg.8.6.
t Judg.8.17.
u 1 King.12.25
w Judg.8.11.
x 2 Sam.24.6
y Judg.12.4.
z 2 Sam.18.8.
a 2 Sam.15.4.

by the neck in a forked [b] bough: How did the officious Oak act three parts, being the Gallows, Halter, and Hangman for a Traitor? But this accident rather occasioned than caused his death: the Oak was rather his Gaolor than his Executioner. It was *Joab* that dispatched him with three Darts through his [c] *Heart*. Wherein through a treble orifice were discovered Disobedience to his Parent, Treason to his Prince, and Hypocrisie to his God, pretending a [d] Sacrifice and intending Rebellion.

b 2 Sam. 18. 9

c 2 Sam. 18. 14

d 2 Sam. 15. 7

§ 15. Hard by was *Absoloms* Tomb, consisting of a great [e] Pit to hold, and a *great heap of stones to hide* a great Traitor under it. May they there lie hard and heavy on his Corps, and withall (if possible) sink down his rebellious example for ever having a resurrection. No methodicall monument but this hurdle of stones was fittest for such a causer of confusion. Indeed in his life time he had erected a stately [f] Pillar near *Jerusalem*, intending it no doubt for the place of his Buriall. But just it was that his dead carkass should be deprived of his own grave, who indevoured to dispossess his living Father of his Kingdom.

e 2 Sam. 18. 17

f 2 Sam. 18. 18

§ 16. And now a little to acquaint the Reader with the adjacent Country, two severall ways led hence to the City of *Mahanaim*. The one through the Mountains, shorter but harder, which *Cushi* chose: The other [g] *by the way of the Plain*, which the furtheſt about was the neareſt way home. *Ahimaz* took this as the most ready Road, who being a messenger *volunteer*, would confess to *David* no more news than what he knew would be welcome, whilest *Cushi* a prest-Post must relate the full of his message. And now the River *Jabbok*, who hitherto may seem to run slowly, as attending in suspence the issue of the Battel, certified of the success thereof hastens with all possible speed to fall into the River *Jordan*.

g 2 Sam. 18. 23

§ 17. *Jordan* had now some distance of miles escaped out of the Sea of *Kinneroth*, or *Sea of Galilee*: the *edge whereof Josh.* 13. 26. is assigned for the utmost border of this Tribe. Through this Lake (as *Tacitus* observeth) this River kept his ready course, preserving his stream entire from incorporating with the waters of the Lake. A thing no whit incredible to those *Welshmen* in *Merioneth-shire*, who have beheld how the River *Dee*, running through [h] *Pimble-meer* continueth his Channell without mixing with the *Meer*. On the East side of this Sea stood the City of *Gadara*; (the first syllable whereof is argument enough to place it in this Tribe) where the *Legion of Devils* cast out of the man, entred into the *herd of Swine*: where a three-fold difficulty appeareth in the relation of the Story.

h *Camden's Britan. in Merioneth shire.*

1. Whilst other [i] Gospels mention but one, Saint [k] *Matthew* makes two men possest with a Devil.

i Mar. 5. 1. & Luke 8. 27.
k Mat. 8. 28.

2. The same termeth them *Gergasens*, whom other Gospels name *Gadarens*.

3. Seeing Swine till killed, return their owners no profit, and then their fleſh was forbidden the *Jews* to eat, how came the *Gadarens*, being undoubtedly *Jews*, (otherwiſe Chriſt would not have converſed with them) to keep ſuch a company of uſeleſs Cattel?

But theſe diffieulties accept of their ſeverall ſolutions.

1. Though two were poſſeſt, one of them being Paramount in torture and unrulineſs eclipſed the mention of the other, the ſecond not being named in the preſence of the principall.
2. *Gadara* and *Gerazin*, though diſtinct, were neighbouring Cities and ſo might have joint commonage of Cattel betwixt them.
3. They kept Swine to truck and barter with other Nations. Though their fleſh was unclean in the mouths, yet their money was clean in the Purſes of the *Jews*. But if any conceive they kept Swine not only *ad uſum* but *ad eſum*, ſuch muſt acknowledge the drowning of them to be the owners juſt puniſhment for their breaking Gods Commandments.

But when thoſe Hogs were ſunk in the Sea, a greater Herd of them remained in the City: ſwiniſh People, who preferred to wallow on the dunghill of their own wealth, rather than to poſſeſs the Pearl of Chriſts preſence, whom they requeſted to depart out of their Coaſts. So much of the *Gadarens*, and their Neighbours the *Gergaſens*; only let me add that from the affinity of ſound ſome have collected, the *Girgaſhites* anciently to have Inhabited this Country, (as we have formerly obſerved) and therefore in the title of every leaf we have divided this Tribe betwixt them and the *Amorites*, as the old poſſeſſors thereof.

* *Geog. lib. 16 col. 764.*

§ 18. *Strabo* * reports how there is a little Lake near to the City of *Gadara* infected with ſuch malignant and peſtiferous qualities, that it ſcaldeth off the skin of whatſoever is caſt into it. This may ſeem an effect of the Devils in the Hogs, (*Satan* when he departs uſeth to leave ſuch perfumes behind him) and ſemblably the poſſeſſed man ſtripped himſelf of all his cloaths and went naked. But ſeeing the Scriptures ſay expreſly that the Hogs ran into the Sea, and not into this petty *Lake*, I dare not aſſign this as the cauſe of thoſe miſchievous waters.

§ 19. *Jordan* having got out of the aforeſaid *Sea of Galileee* is preſently croſſed over with a ſtately Bridge. I conceive it of no great Antiquity, (no ſtone thereof appearing in the Scripture) but *Mercators Maps* take notice thereof. And a moderate *Jeſuite* tells us (obſerve it Reader againſt the time thou travelleſt into thoſe parts) that the way over this Bridge, though ſomwhat further about, and leſs frequented, is an eaſier and ſafer Rode from *Damaſcus* to *Jeruſalem*, than what is commonly gone over *Jacobs Bridge* in the Tribe of *Naphtali*, whereof God willing hereafter.

§ 20. And now *Jordan* being enriched with the tributary waters

of

of *Jabbok* grows fair and large, yet not ſo deep but that it is fordable, eſpecially at that place ſo fatall to the [l] *Ephraimites*, where forty two thouſand of them were by *Jephthah* put to the Sword. Four-fold was the offence of theſe *Ephraimites*.

l Jug. 12.6.

1. They neglected on ſeaſonable [m] ſummons to aſſiſt *Jephthah* againſt the *Ammonites*.
2. They falſly retorted the fault on *Jephthah*, and being wilfully deaf at his call, accuſed him for dumb not calling them.
3. They gave the *Gileadites* reproachfull language, calling them [n] *Runnagates*.
4. They menaced to burn *Jephthah* and his houſe with fire.

m Judg. 12.2.

n Judg. 12.4.

Hereupon *Jephthah* defended himſelf, and defeated them in a memorable overthrow. The *Ephraimites* being routed, fled to theſe Fords of *Jordan*, ſo hoping to recover their own Country on the other ſide. But all in vain. *Jordan* indeed might here be waded over; but no paſſage over the ſwelling Surges of their enemies anger. How willingly would thoſe who called others *Runnagates* have beed now *Runnaways* themſelves; but could not be permitted? The *Gileadites* purſued, yea prevented them, and arraigned them all for their lives. *Shiboleth* is their *neck-word* (and as ratling in the throat is generally to ſick men) ſo liſping of their tongues was a certain Symptom of their death.

§ 21. Some will accuſe *Jephtha* of cruelty, that not contented with the honour of the Conqueſt he followed the Chace ſo furiouſly as to ſuffer his Sword not only to drink to mirth, but to ſwill to drunkenneſs in the bloud of his Brethren. But haply this execution without order from him might be done by the *Gileadites* in heat of anger: Souldiers in the Precipice of their paſſion being ſenſible of no other ſtop but the bottom. If done by *Jephthah's* command, ſurely his own ſecurity enforced this ſeverity, as a dolefull, but needfull, a ſad, but ſafe way to prevent the growth of another War, the ſeeds whereof *Jephthah* foreſaw in the revengefull diſpoſition of the *Ephraimites*. However ſome actions in the old Teſtament as they may not be imitated, ſo they muſt not be condemned, whoſe Actors might have immediate commiſſion of divine inſpiration.

§ 22. From hence *Jordan* caſteth a glancing eye at the fair City of *Jabeſh-Gilead*, ſweetly ſeated at the bottom of Balm-bearing Mountains. The Inhabitants hereof ingaged not with the reſt of *Iſrael* againſt the *Benjamite*, for which offence they were all ſlain ſave four hundred young [o] Virgins, which were given to the *Benjamites* to wife. Thus the *Benjamites* being *Gileadites* by the mother ſide, it was not only protection to his Subjects, but alſo love to his kindred which invited *Saul* to ſuccour this City, when *Naaſh* the *Ammonite* beſieged it. Painfull and ſhamefull were the conditions of Peace which *Naaſh* offered them, namely [p] *if he might thruſt out their right eyes*, which was to render their

o Judg. 21.12

p 1 Sam. 11.2

Souldiers ſtark blind in effect. For whereas the *Jews* were wont to wear in war broad Shields on their left arm, which as it ſheltered their Body, ſo it hindred their fight on that ſide; when their right eye was put out by their enemies Sword, and the left blinded by their own ſheild, they were during the fight, deprived of the beſt fence of their Body. But [q] *Saul* ſaved all this harm by a ſpeedy march, ſuddenly ſurprizing the *Ammonites*, and delivering the City of *Jabeſh-Gilead*.

q 2Sam.11.11

§ 23. Gratitude to *Saul* for ſo great a benefit probably did afterwards put the People of this City on that honourable, but dangerous deſign to reſcue *Saul* and his Sons Bodies from the wall of *Bethſhan*, where the [r] *Philiſtines* had hanged them up. It was no pleaſant proſpect to theſe men of *Jabeſh*, *Bethſhan* being oppoſite on the other ſide of *Jordan* over againſt them, ſome eight miles off. (Loyalty hath a quick ſight and a tender heart, at a diſtance to behold and bemoan affronts to her Soveraign) Did *Saul* preſerve their right eyes to this end, contentedly to behold his Body abuſed? Out march all the valiant men in the City in the night over *Jordan*: *Sauls* and his Sons corps they took down from *Bethſhan*, bring them home, burn the fleſh, and bury the bones thereof under a [s] tree near the City. The *Jews* generally interring their dead under ſome Oak, pleaſed perchance with the parallel, that as thoſe Plants ſeemingly dead in Winter, have every Spring an annuall reſurrection: ſo mens dry bones ſhall have new ſap put into them at the day of Judgment. [t] *David* afterwards removed the bones of *Saul* and *Jonathan*, and buried them in the Sepulchre of *Kiſh* their Father in *Zelah* in the Country of * *Benjamin*.

r 1Sam.31.10

s 1Sam.31.13

t 2Sam.21.14

* Joſh.18.28.

§ 24. From the *Fords of Ephraim*, *Jordan* taketh his courſe by the Cities of [u] *Ataroth* and [w] *Debir*, of which we can ſay neither more nor leſs, but that they are called *Ataroth* and *Debir*. For theſe places (let [x] *Atarothſhophan*, [y] *Beth-haran*, &c. march in the ſame rank) are ſo ſhort-lived in Scripture, that they live only to be named, and preſently vaniſh away, without any more mention of them. Not long after *Jordan* leaving this Tribe runneth into *Reuben*.

u Num.32.34
w Joſh.13.26
x Num.32.35
y Num.32.36

§ 25. More inland in *Gad* lay the large and fruitfull Country of *Gilead*, whereof more fitly and fully in the next Tribe. For though this Tribe of *Gad* had *South-Gilead* in her Borders; yet under favour I conceive that *North-Gilead* (which belonged to *Manaſſeh*) was the firſt and beſt Country of that name. Now whereas we read in [z] Scripture, that *Gad had all the Cities of Gilead*, and few verſes after, that *Manaſſeh had half* [a] *Gilead*; know that *Gilead* is taken reſtrictively in the former, and generally in the latter acception.

z Joſh.13.25.

a Joſh.13.31.

§ 26. *Ramoth-Gilead* (called alſo [b] *Ramoth-mizpeh*) was Metropolis of *Gad-Gilead*. It belonging to the *Levites*, and was alſo a City of [c] refuge, afterwards won by the King of [d] *Aram*. Then, (alas) that City, which ſo often had ſaved others from the purſuit of their enimies, could not preſerve it ſelf from the Sword of the *Syrians*. Here it was verified, *Quod non*

b Joſh.13.26. *vide Tremelium in locum.*
c Joſh 20.8.
d 1 King.22.3

capit

capit Chriſtus, rapit fiſcus. For upon *Jeroboams* introducing of Idolatry, [c]the pious. *Levites* were outed of their poſſeſſions, and now the Pagan *Syrians*, revenging their quarrell, ejected *Iſrael* out of this City, wrongfully wreſted from the *Levites*. c 2 Chr. 11. 14

§ 27 However not long after *Ahab* and *Jehoſhaphat* with joint forces beſieged it, when the Army of the *Syrians* bad them both battel. *Jehoſhaphat* at *Ahabs* [f]perſwaſion (pretending his honour, but intending therein his own ſafety) appeared in his Princely equipage, whilſt the other diſguiſed himſelf in the Army. Now the *Syrians* having received ſpeciall orders, [g]*to fight neither againſt ſmall nor great, ſave only with the King of Iſrael*, miſtake *Jehoſhaphat* for the *King of Iſrael*, directed in their conjectures unto him by the luſtre of his royall Robes. Bravery betrays men to danger, and not only ſets up a fair mark, but giveth malice the right ground to throw at it. And was it not juſt with *God*, that *Jehoſhaphat*, who in complement had profeſt to *Ahab*, *I am* [h] *as thou art*, ſhould in realty be taken to be the ſame indeed? But upon his crying out the *Syrians* apprehend their errour, and deſiſt from further purſuing him. f 1 Kin. 22. 30 g 1 Kin. 23. 31 h 1 Kin. 22. 4.

§ 28. But Divine Juſtice continues the chace of *Ahab*. Guilt cannot hide it ſelf in a Croud, and there is no way for a notorious ſinner, to diſguiſe himſelf from Gods eye, but by his ſincere repentance. A man draws a *Bow at* [i] *adventures*, and all-ſeeing providence guiding blind chance to the joints of *Ahabs* Armour, mortally wounds him. It ſeems not only the Corſelet, but alſo the putting on thereof muſt be *of proof* to fence death out, which otherwiſe will creep in at a ſmall cranny. Yet *Ahab* was ſtaid up in his Chariot till even and then the Sun and his life ſet together. Some years after King *Jehoram Ahabs Son* at the ſame place received [k] wounds of more honour and leſs danger, when forcibly he recovered this *Ramoth-Gilead* from the Kings of *Syria*. But of all *Jehorams* hurts here received, none went ſo near his heart, as that in this [l] City, *a Son of the Prophets* ſent by *Eliſha*, did anoint *Jehu*, a Captain of the Hoſt, to be his Succeſſor and King of *Iſrael*. i 1 Kin. 22. 34. k 2 Kin. 2. 14, 15. l 2 King. 9. 1.

§ 29. We had wholly forgotten (no ſhame to confeſs and amend our faults) the ſmall Country of *Sharon* in the North-eaſt part[m] of this Tribe. It ſeems it was parcell of the demeans of the Crown in the days of King *David*, where his Heards [n] were fed under the care and charge of *Shetrai* the *Sharonite*. *David* we ſee was not only a good man, and good King, but alſo a good Husband, ſtocking this his Land to his beſt profit, knowing full well, ſoon would the State of his Court-hall be abated, if the thrift in his Country Kitchin were not preſerved. Nor was *Sharon* a place leſs pleaſant than profitable, where plenty of fragrant roſes grew, to which Chriſt (the Churches Spouſe) is pleaſed to [o] reſemble himſelf; not for any fading condition, but fair ſight, ſweet ſmell, and cordiall vertues wherein he excelled. m 1 Chr. 5. 16. n 1 Chr. 27. 29 o Iſa. 35. 2. Cant. 2. 1.

§ 30. Here ſome will inquire, In what capacity did *David* hold his land

land in *Sharon* (and elsewhere) where his Cattel was grased, * seeing being *Iesse's* youngest Son, little land was left him from his Father, and none at all in the *Tribe of Gad*. The difficulty is increased, because in so pent and populous a Country, scarce a foot thereof, but related to some owner not having power to alienate it from his heirs, to whom at the farthest it was to revert at the *year of Iubilee* when all dead possessions had a resurrection to their proper owners. We conceive *David* held this land by one of the following Titles.

1. *By the fundamentall establishment of the Crown.* For sure when that Kings were made, publick provision was made for their Princely support, who (as Lords of Manors have commonage *sance number* amongst their Tenants) might feed their Cattel any where in their own Dominions.
2. *By improvement of wast grounds*, which fell to the King as *Lord of the Soil.* Yea seeing God made provisionary Laws for the Kings behaviour, (* four hundred years before any King was in *Israel*) why might not a *reserve of land* be also left, at the partition of the Country by lot, for their Kings future maintenance?
3. *By mutuall compact*: some Subjects on valuable consideration, (as perchance the relaxing the tribute due from every person to his Prince) * might part (not with the propriety, but) present profit of their land for the Kings conveniency.
4. *By attainder of Traytors*: whose lands it seems were (at least for some term of time) at the Kings disposall; witness *Davids* granting all * *Mephibosheth* had unto *Ziba*.
5. *By conquest*, as most probable it is this *Sharon* was won from the *Ammonites*, when * *Rabba* was taken from them.

However we may presume that *Davids* title (though unknown to us) was undoubted in it self, free from the least suspicion of injustice, according to his own counsell: * *Trust not oppression, become not vain in robbery.* Otherwise his tender conscience would as well have smote him for *cutting off a lap* of his subjects Ground, as of his * Soveraigns Garment.

§ 31. We have finished the Description of this Tribe and all places therein mentioned in Canonicall Scripture, only there remains behind some Cities which we find in the *Apochrypha*, in one [p] chapter where of we may spring a whole Covey of Cities, namely these following:

1. *Dathema*, a fortress.
2. *Bosora.*
3. *Bosor.*
4. *Alema.*
5. *Chasphor.*
6. *Mached.*
7. *Carnaim.*
8. *Ephron.*

The generall character given of these places consisteth principally in these particulars.

1. [q] *All these were Cities strong and great.*
2. Situated all in the [r] *Land of Gilead*, yea in this Tribe of *Gad*, *Carnaim* only

* 1 Chron. 27. 25, 26. &c.
* Deut. 17. 15, 16.
* 1 Sam. 17. 25
* 2 Sam. 16. 4.
* 2 Sam. 12. 29
* Psal. 65. 10.
* 1 Sam. 24. 5
p 1 Macc. 5.
q 1 Mac. 5. 26.
r 1 Mac. 5. 29.

only excepted, whereof more properly in our next deſcription.

3. Inhabited by *Jews*, and threatned by the Pagan Hoſte under *Timotheus*, that they *would take and deſtroy them all in* [f] *one day*.

From which laſt clauſe we collect that theſe Cities muſt be placed ſomwhat near together, otherwiſe how could an Army probably propound to diſpatch them all in one day? And though the Pagans might mingle much pride with their malice in projecting things high and hard to effect, yet ſurely they mixed ſome policy with their pride, not to propound to themſelves meer impoſſibilities. But the ſeaſonable coming of *Judas Maccabeus* with his Hoſte fruſtrated all the Pagans deſigns.

[f] 1 Mac. 5. 27

§ 32. But the City of *Ephron* deſerves ſerious conſideration, for the ſingular ſituation thereof. For in *Maccabeus* his return from *Carnaim* this ſtrong City ſtood ſo in his way, that *he could not turn from it either to the right hand or to the* [t] *left*, but muſt needs paſs through the midſt of it. A place in ſo tyrannical a poſition may ſeem an affront to mans natural liberty. Yet ſuch was the ſituation thereof near the [u] confluence of *Jabbok* and *Jordan* (where perchance the way railed with *Moraſſes* on either ſide) and being a paſs of importance, *Maccabeus* was only free to go this or no way. The *Ephronites* ſenſible of their advantage undiſcreetly deny him paſſage. Surely if a flying enemy deſerve *a Bridge of gold to be given him*, a potent Foe ſeriouſly profering peaceably to depart, may merit a Bridge of Silver to be lent him. But *Maccabeus* being denied, forced his way through the City [w] *over them that were ſlain*.

[t] 1 Mac. 5. 46.

[u] *Vide tabulas Adricomii.*

[w] 1 Mac. 5. 51

§ 33. In the partition of the Land of *Canaan* into ſeveral months for *Solomons* proviſions, *the Tribe of Gad* fell under three *Purveyor-ſhips*.

1. Of *Gebar* the Son of *Uri*, who ranged over moſt part of that Land, once the Kingdom of * *Sihon*.
2. Of the Son of *Geber*, to whoſe juriſdiction * *Ramoth-Gilead* did belong.
3. Of *Abinadab* the Son of *Iddo*, * to whom *Mahanaim* did pertain.

* 1 King. 4. 19

*1 King. 4. 13.

* 1 King. 4. 14

By *Mahanaim* here I underſtand not only the *Levites* City, ſo named, (poor purveying for Victuals within the walls of that alone) but a large Territory of the ſame name round about it. And although to us it is unknown how far the bounds thereof extended, yet they muſt be concluded either very large, or extraordinary fruitfull, acquitting it ſelf as a twelfth part of the Kingdom, and affording Court-fare for one month of the year. In the paſſage to this *Mahanaim* on the South (to retreive a place which otherwiſe had eſcaped us) lay *Bithron*, a petty Country it ſeems, through which *Abner* paſſed * when by night he fled from *Joab*.

*2 Sam. 2. 29.

§ 34. It will here be demanded, that ſeeing the Land was by Gods own appointment formerly divided into twelve parts, (the twelve Tribes) adequate to the twelve months of the year, why did not *Solomon* rather

rather make use of this partition, which was *jure divino*, than make a new model out of his own fancy. It is answered, this later division of the Land was found most convenient for house-keeping, and so more subservient to this particular end for which it was ordained.

If that any urge me to give a reason why in this division into *Purveyorships* **Ramoth-Giliad** distanced some miles off, was added to the jurisdiction of the Son of *Geber*, who was Overseer in *Manasseh*, thereby mangling and mutilating the entireness of the Country; let such first satisfie me, why so many shreds and parcels of land (especially in *Worcester** and *Hereford* shires) are cut off from those Countries in situation, (yea, are surrounded with other shires) yet belong unto them in jurisdiction as accounted members thereof. In all these Queries an ordinary eye might at the first institution discover an apparent reason of such fractions, though now, because long since *time out of mind*, the quickest sight cannot perceive the cause thereof.

*See *Camdens* & *Speeds* Maps

§ 35. The Arms usually assigned to *Gad* are *Gules on a Banner erected argent a Lion rampant sable*: grounding their fancy (I can afford it no better term) on *Moses* his blessing; [x] *Blessed be he that enlargeth* **Gad**, *he dwelleth as a Lion, &c.* But how to accommodate the Prophecy of *Jacob* to this Tribe of *Gad*, [y] *A Troop shall overcome him, but he shall overcome at last*, much imployeth the industry of Divines. Most apply it to the situation of this Tribe, much exposed to the incursion of the *Ammonites* their vexatious neighbours, til *at last* under [z] *Jephthah*, [a] *Saul*, and chiefly [b] *David*, freed from foreign Foes, they possessed their Country in peace. Others in a mystical meaning make *Gad* the Emblem of *Gods children*, who after many intermediate frights, fights, and failings, come off with the Conquest *at last*; I say *at last*, a word which fully recompenceth its long delays in coming, when come with eternity of continuance.

x Deut. 33. 20

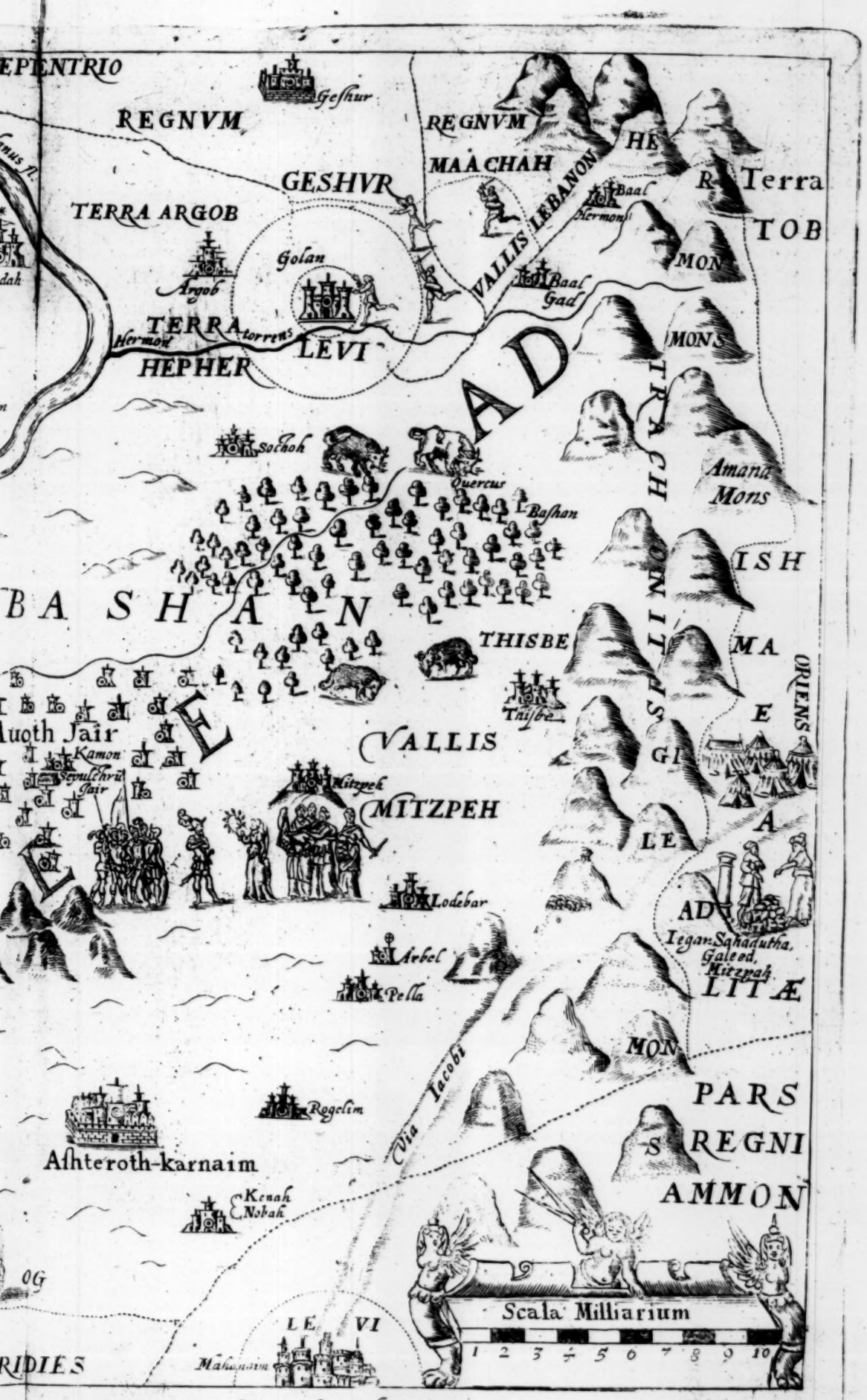
y Gen. 49. 19.

z Judg. 12. 11.
a 1 Sam. 11. 11
b 2 Sam. 12. 31.

Here follows the Map of the half Tribe of Manasseh *beyond* Jordan.

MANAS-

Aquæ Merom
Haroſheth Gentium
SEPTE
Iordanus fl.
Iron
PARS
Labneel
Migdal-el
Iudah
Iosephi
RICHARDO PIGOT Civi
Londinenſi, viro integerrimo,
in quo priſca gravitas, moresq;
ſuperioris Seculi ſuperſtites.
Manaſſē transjordanicam
dedicat
T. F.
TRIBVS
Lakum
Manaſseh ramus fæcundus, ramus fæcundus juxta fontem
Edrei
NEPTHALI
Iordanus flu
Beeſhteroh
Bezra
LEVI
Capernaū
Corazin
Iulias
Auoth
OCCIDENS
MARE
GALILÆÆ
Cherith torrens
Gamala
Hippus
Hieromace flu.
Edrei
ISRAEL
OG
Gadara
GERGASENI
PARS TRIBVS
GAD
MERIDIE


EPENTRIO
Geshur
REGNVM
GESHVR
TERRA ARGOB
Argob
Golan
TERRA
HEPHER
LEVI
Hermon
torrens
REGNVM
MAACHAH
HE
R
Terra
TOB
Baal
Hermon
VALLIS LEBANON
Baal
Gad
MON
MONS
AD
TRACHONITIS
Amana
Mons
ISH
MA
ORIENS
E
GI
A
LE
AD
Iegar Sahadutha,
Galeed,
Mitzpah
LITÆ
MON
PARS
S REGNI
AMMON
Sochoh
Quercus
Bashan
BA SHA N
THISBE
Thisbe
VALLIS
MITZPEH
Mitzpeh
luoth Jair
Kamon
Sepulchra
Jair
Lodebar
Arbel
Pella
Via Iacobi
Rogelim
Ashteroth-karnaim
Kenah
Nobah
OG
RIDIES
LE VI
Mahanaim
Scala Milliarium
1 2 3 4 5 6 7 8 9 10

MANASSEH beyond JORDAN.

CHAP. III.

§. 1. MAnaſſeh, eldeſt Son of *Joſeph* by *Aſernath* daughter of *Potipherah* Prince-prieſt of *On*, was by his Propheticall grandfather [a] *Jacob* placed behind *Ephraim* his younger brother. Not that *Reuben*-like he was diſinherited for any miſdemeanour, but only ſo it pleaſed al-diſpoſing Providence to tranſpoſe him. However (though inferiour to *Ephraim* in power) he grew ſo great that thirty two thouſand two hundred of his body from twenty years old & upward as able men to go forth to war came forth of *Egypt*, all which digging their graves in the wilderneſs by their own infidelity [c] *fifty two thouſand ſeven hundred* entred the Land of *Canaan*. Many Worthies were extracted from this Tribe, (for this Country was [d] conferred upon them in Intuition to their valour) as *Gideon*, and *Jephtha* the warlike, *Jair* the younger, the peaceable Judg of *Iſrael*, *Eliah* the Prophet; nor muſt the five [e] daughters and coheirs of *Zelophehad*, be forgotten, who argued their caſe ſo ſtrongly about their inheritance. Baſhfulneſs it ſelf will be bold rather than loſe a rightfull poſſeſſion, and a good cauſe when plainly told, is learnedly pleaded, eſpecially if a meek *Moſes* or juſt *Joſhua* be the Judg thereof.

a Gen 48. 14.

b Numb. 1. 35

c Num. 26. 34

d Joſh. 17. 1.

e Joſh. 17. 4.

§ 2. We are now only to deſcribe that part of *Manaſſeh* which was Eaſt of *Jordan*. Som will ſay, was it not pity the poſſeſſions of this Tribe ſhould be thus diſmembred? Was it not enough that *Joſeph was* [f] *ſeparated from his Brethren*, but *Manaſſeh* his Son muſt alſo be parted from himſelf? How came that wiſdome who pronounceth it [g] *good and pleaſant for Brethren to live together in unity*, to cleave this Tribe aſunder? But let ſuch know, that unity in affection may conſiſt with locall ſeperation. Beſides, divine providence might ſeem to have a deſign herein, that this Tribe of *Manaſſeh* having a joint intereſt on both ſides of *Jordan*, might claſp theſe Countrys together: and the *Manaſſites* being (as I may ſay) *Amphibii*, on both ſides of the River, might by viſits amongſt their

f Gen. 49 26,

g Pſal. 133. 1.

Kindred, continue a correſpondency and civill communion one with another.

§ 3. *Manaſſeh* had Mount *Hermon* and *Gilead* on the Eaſt, parting it from the *Ammonites*, and *Iſmaelites*, *Jordan* on the Weſt, *Gad* on the South, *Syria*, and particularly the Kingdoms of *Geſhur* and *Maachah* on the North. In which compaſs of ground, [h] *threeſcore Cities with high walls, gates and bars, beſides unwalled Towns were contained.* Many will be amazed at this number, & the wonder will ſeem the greater when they ſhall reckon but [i] two and and twenty Cities in *Aſher*, nineteen in *Naphtali*, ſeventeen in *Simeon*, ſixteen in *Iſſachar* and but twelve in *Zebulun*: unproportionable that half a Tribe ſhould have treble the number of Cities to thoſe that were bigger. All we can ſay herein is this, that being a frontier Country, and being expoſed on the North and Eaſt to heathen enemies, it muſt have more fenced Cities, than the Tribes on the other ſide *Jordan*, which were better ſecured by their ſituation. Thus the hem is turned in, and ſowed double to prevent the ravelling out thereof. And if I reckon right, there be more Caſtles in our marches betwixt *Scotland* and *Wales*, than in all *England* beſides. However, our eye ſhall not be evill at *Manaſſeh* becauſe Gods was good unto it, who are ſo far from repining at, that we rejoyce for the plenty of ſtrong places therein; only grieving that we cannot give the Reader an exact account of their names, though we will endeavour our beſt in the following Deſcription.

h Deut. 3.4, 5. & Ioſh. 13.30 & 1 King. 4.13

i Joſh. 19.

§ 4. Mount *Hermon* is the North-Eaſt bound of this Tribe, called by the *Sidonians* [k] *Syrion*, by the *Amorites Shenir*, by humane [l] Writers *Hippius*, and *Trachones*, being a branch of *Lebanon* bended South-ward. A ſtately ſtrong Mountan fixed on firm foundations, & yet the *voice of the Lord* (underſtand the thunder with an earthquake) maketh [m] *Syrion to skip as an Unicorn*; & well may Mountains dance when God himſelf ſhall pipe unto them. The [n] *dew of Hermon* is highly commended by *David*, and brotherly love is compared thereunto, becauſe (whilſt heat of hatred like a drought parcheth all to nothing) fraternall kindneſs dew-like gives refreſhment and increaſe. But how this *dew of Hermon fell upon the hill of Sion* (Mountains an hundred miles aſunder) ſo troubled Saint *Auguſtine*, that at laſt leaving the literall ſenſe, he is fain to fly to a myſticall meaning. Others interpret that the *dew of Hermon fell upon the hill of Sion*, becauſe the fruitfull flocks fatted on that Mountain came afterwards to be ſacrificed at *Jeruſalem*; which is but a harſh conſtruction; as if one ſhould ſay; *The fruitfulneſs of Lincoln-ſhire which falls on London*, becauſe the fatted Cattel thereof are ſold and eaten in the City. But whilſt ſundry Interpreters have ſeverall wit-engines to draw theſe two Mountains together, our laſt tranſlation ſaves their needleſs pains, rendring it, *As the dew of Hermon*, & as the dew *that deſcended upon the mountains of Zion.* Indeed it is the ſame ſpecificall, though not individuall dew which lighteth on both Mountains, flowing from Heaven the ſame Fountain, though falling on earth in ſeverall Channels.

k Deut. 3.9.
l *Ptolemy* & *Strabo*.

m Pſal. 29.6.

n Pſal. 133.3.

§ 5. Now

§ 5. Now as *Hermon* is a chain of continued hills, so a principall link thereof is the mountain *Amana*, Christ courting his *Spouse* inviteth her *to look from* the top of[o] *Amana*.[p] Some conceive thereby *Amanus* a mountain in *Cilicia* is meant; but seeing *Solomon* clean through that Poem, maketh use of onely native similitudes (whereof a self-sufficiency in his own land) it is improbable that herein he did borrow a foreign and exotick expression. Know also, that the region hereabouts is called *Trachonitis* or *Sharp-land* in English, from the steepness of many pointed hills (in shape not unlike the Rocks called *Needles* near the *Isle of Wight*) wherewith this Country abounded; and it was a moity of the[q] Tetrarchship of *Philip* the brother of *Herod*.

o Cant. 4. 8.
p *Adricho. in. theat. Ter. sanc in Manasseh.*

q Luke. 3. 1.

§ 6. South of *Hermon* lay mount *Gilead*, famous for the interview of *Laban* and *Jacob*: the former keen with anger (save that God in a[r] vision took off his edge) overtaking *Jacob* charged him with a double action of felony, for stealing himself, and his Gods away without his privity. The first, *Jacob* confessed, yet pleaded not guilty to the second, but traversed his innocency. *Hue and Cry* is made in vain after the thief and felons goods, (or Gods if you please) for she whose conscience would permit her to carry away, cunning did perswade her to conceal them. *Jacob* thus cleared, (as it were by Proclamation) of Defendant turns Plaintiff, accusing the Accuser for his false accusation. At last all winds off in a good agreement, and an Instrument is drawn up betwixt them, not in paper but in stone, interchangeably sealed with solemn oaths. The Condition whereof, was to this effect; *That if either of them should pass that place to do any act of hostility to other, he should forfeit his fidelity, and be liable to divine justice for his perjury.*

r Gen. 31. 24.

§ 7. This Pillar and heap of stones had a threefold name imposed on it, called

1. By *Laban*, [f] *Jeger Sahadutha*, that is in the *Aramite* tongue, *A heap of witnesse*
2. By *Iacob*, [t] *Galeed*, the same in effect in Hebrew.
3. By both *Mizpah*, that is, a *Watch-tower*, *Iacob* giving the name, and *Laban* the occasion thereof by that his expression, *The Lord* [u] *watch betwixt thee and me.*

f Gen. 31. 47.

t Ibid.

u Gen. 31. 49.

Here was abundant caution, three names and two languages, and yet nothing too much. For *Jacob* having formerly been sensible of *Labans* notorious shuffling with him, knew the best way to find sure, was to bind sure; and *Laban* being guilty, and therefore jealous, thought no security sufficient. And therefore in their mutuall suspicion a Triplicate was used in naming the places, that a threefold cable might not be broken.

§ 8. *Gilead* was at first only appropriated to that heap and Pillar, whence the name may seem to be translated to the adjacent Mountains, and thence transmitted to the valley in the East of those Mountains, and

thence imparted to ſome eminent perſons born in that Valley. For as[w] *Gilead* Son of *Machir*, grand-child of *Manaſſeh*, being born in *Egypt*, ſo called by a Propheticall *Prolepſis*, foretelling that his poſterity ſhould poſſeſs the Country of *Gilead*; ſo[x] *Gilead* the Father of *Jephthah*, *Gilead* of *Gilead*, ſeems to take his denomination from the Country poſſeſſed. Thus as the[y] Pſalmiſt obſerves *ſome called their lands after their own names*, and ſome it ſeems were called after the name of their lands.

w 1 Chr.7.14

x Judg. 11.1.

y Pſal. 49.11.

§ 9. A fruitfull Country *Gilead* was, till the people thereof were infected with Idolatry, grown ſo frequent therein, that the Prophet complains, *Their*[z] *Altars were as heaps in the furrows of the field.* Thus falling into Gods diſpleaſure they quickly fell under their enemies diſpoſall. *The Syrians of Damaſcus threſhing them with*[a] *inſtruments of Iron, and the*[b] *Ammonites ripping up their women with child that they might enlarge their border.* This latter cruelty ſeems done in revenge of *Davids* uſage of the *Ammonites*, in taking of *Rabbah*,[c] *putting them under ſaws and harrows, &c.* And although ſome hundred of years were betwixt that action of *David*, and this of the *Ammonites*, yet we know malice hath a ſtrong memory, long to retain and at laſt to retnrn injuries offered unto it.

z Hoſ.12.11.

a Amos 1.3.
b Amos 1.13.

c 2Sam.12.13

§ 10. Under the hills of *Gilead* (famous for flocks of Goats, to which for thickneſs and whiteneſs the hair of the Spouſe is[d] compared) lay *Rogelim* a Manor of *Barzillai* the *Gileadite*. This was he who ſo bountifully victualled *David* at *Mahanaim*, ſo civilly waited on him to *Jordan*. ſo equally requeſted, and ſo eaſily obtained a *Writ of eaſe* from Court attendance, being now[e] fourſcore years of age: having firſt bequeathed his Court-pleaſures to *Chimham* his Son (neither covetous to keep them himſelf, nor envious that another ſhould enjoy them) becauſe ſuch excuſable vanities might become his green youth, which would be burdenſome to the withered Winter of his Father. *Pella* ſeems to be hereabouts, whither many Chriſtians warned by many prodigies fled for ſhelter from *Jeruſalem*, before the *Romans* beſieged it. As we congratulate their thus preventing perſecution according to Chriſts[f] precept, ſo we cannot but condole, that the ſame[g] perſons were afterwards poiſoned with heriticall opinions, contrary to the expreſs word of God, and became Apoſtate *Nazarites*. Somwhat more North is[h] *Lodebar* the poſſeſſion of *Machir*, a bountifull Benefactor to *David* during his diſtreſs, and Guardian to * *Mephiboſheth* in his minority; and *Thisbe* the birth-place of *Eliah* the Prophet, the *John Baptiſt* of the old Teſtament. Great was the reſemblance betwixt their perſons and preaching (all ſimilitudes run like *Pharaoh's* Chariots in the Red-ſea,[i] wanting ſome wheels) eſpecially becauſe both were born in bad times, when the world was generally infected with wickedneſs, both contented with plain cloaths, and courſe fare, undaunted in reproving the faults of Princes, and implacably perſecuted for the ſame.

d Cant.4.1.

e 2 Sam.19.35

f Mat.24.16.

g *Vid. Epiphanium Hæreſi 29*

h 2Sam.17.27

* 2 Sam.9.4.

i Exod.14.25.

§ 11. But the principall City in *Gilead* was *Mizpah* the place of *Jephthah's*

thah's[k] habitation. This is he whom his Brethren baniſhed for a [l]Baſtard; but the Elders of *Gilead* oppreſſed by the *Ammonites*, brought back for their [m] Generall. When they felt their own woe, they began to ſee *Jephthah's* worth formerly exiled for his Fathers fault, but now reſtored for his own abilities. Vertue once in an age will work her own advancement, and when ſuch as hate it ſhall chance to need it, they will be forced to prefer it. To *Mizpah Jephthah* returned, though a Conqueror, yet a captive and a priſoner to his own raſh vow, *to ſacrifice whatſoever came firſt forth of the doors of his houſe*; it ſo happening that his only daughter *met him with a Virgin-quire and muſick*, which was ſad in the cloſe. Here Divines both for number and learning are almoſt equally divided,[n] ſome avouching her really ſacrificed according to the letter of the text, whereof ſome footſteps in the Fable of *Agamemnon* ſacrificing *Iphigenia* (haply corrupted for *Jephthagenia* or *Jephtha's* daughter:) others[o] maintaining that ſhe was only ſequeſtred to perpetuall Virginity. If any demand my judgment in this difference, I ſeaſonably remember how one being asked in the *Maſſacre of Paris*, whether he was a *Catholick* or an *Hugonite*, anſwered *he was a Phyſician*. My return muſt be in this work, I am only a Chorographer, and the controverſie in hand concerns matter of fact, not of place, proper only to us for this preſent.

§ 12. Eaſt of *Mizpah* lay the plain of *Mizpah*. *Joſhua* having conquered the Kings of *Canaan* (at the waters of *Merom* in the next Tribe) purſued them hither on the Eaſt, and to[p] *Mizrepoth-maim* near *Sidon* Weſtward. A chace with a vengance all the latitude of the Land, the *Canaanites* flying as far as Sea or Mountains would give them leave: ſo that their flight may paſs for a *Scale of miles* for the breadth of this Country, *ſo ſmitten untill they left them none*[q] *remaining*, underſtand it, not in a conſiderable body to make any reſiſtance.

§ 13. So much of *Gilead*. We come now to *Baſhan*: for theſe two Provinces did the Tribe of *Manaſſeh*[r] contain, though it is impoſſible accurately to diſtinguiſh their bounds. *Baſhan* was a grazing Country (as indeed all *Canaan* Eaſt of *Jordan* was fitter for *Abel* than *Cain*, for paſturage than tillage) anciently called the *Land*[ſ] *of Giants*; which though now extirpated, *Og* being the laſt of that race, yet retained ſome footſteps thereof in the ſtrength and greatneſs of her,

1. *Oaks*, whereof[t] oars were made for the gallies of *Tyre*.
2. *Rams*,[u] of the breed of *Baſhan*, being the fatteſt and faireſt of their kind.
3. *Bulls*, ſo often mentioned in Scripture. But by[w] *Davids metaphoricall Bulls of Baſhan*, ſtrong, ſturdy, curſt, cruell men are underſtood.

This Province was ſubdivided into ſeverall petty lands: as, firſt, the *Land*[x] *of Argob* on tde North next *Syria*. Secondly, **Baſhan-avoth-Jair*: where

k Judg. 1. 34.
l Judg. 11. 2.
m Judg. 11. 9.
n *Joſeph. lib. 4 anti. Jud. ca. 9 Auguſt. l. 7. quæſt. Jud. quæſt. 47. Ambro. l. 3. de. officiis. cap. 12. Chryſ. hom. 14. ad popu Anti. Origen. ſo. 9. in Joan. pa. 308. Peter Martyr in locum. Capellus in Diatribe. Forbes* or *Perkins* his caſe. *Brodman. Theog. Syſt. tom. 2. 4034 &c.*
o *Nicol. is Lyra in locum*, with moſt Roman commentators ſince his time in hope to found Nunnery thereupon. *Jun. & Tremel. in locum. M. Perkins li. 1. caſ. con. ca. 15. Scharpius. Symph. p. 171. &c.*
p Joſh. 11. 8.
q *Ibid.*
r Joſh. 17. 1.
ſ Deut. 2. 20. & 3. 13.
t Ezek. 27. 6.
u Deut. 32. 14.
w Pſal. 22. 12.
x Deut. 3. 14. & 1 King. 4. 13
* Deut. 3. 14.

where taking the first word for the *Genus* and the two latter for the *Difference*, we have the exact definition of the Country.

§ 14. *Jair* was a fortunate name in the Family af *Manasseh*, and we must be carefull not to confound two eminent men of that name.

1. *Jair* the elder, contemporary with *Moses*, who, when the field-forces of *Og* were utterly destroyed, smote the [y] small Towns thereof (being threescore in number, as *Joshua* counted them) and called them *Bashan-Avoth-Jair*, that is, the Cities of *Jair* in *Bashan*.

y Num 32.41. & Josh.13.30.

2. *Jair* the younger, a peaceable Judge in *Israel* immediately before *Jephthah*, who as he came many years in age short of the former, so the number of his Cities were but half so many, *viz.* [z] thirty, which he left to his thirty Sons, calling them also *Avoth-Jair*.

z Judg. 10.4.

It is further recorded of his thirty Sons that they rode on thirty [a] *Asscolts*, *i. e.* they were itenerant [b] Judges, say some, in their respective places, it being improper that they in their severall circuits should

a Ibid.

b Judg. 3.10.

1. *Go on foot.* Authority would be contemned if not somwhat heightned above the common People.
2. Or ride on prancing Steeds. Marshall law may be so mounted, where the heels of the horses are as terrible to poor people, as the face of the Rider.
3. Or ride on swift Coursers; seeing no such hast to execute suspected innocence.
4. Or be housed in covered Chariots; which is a kind of engrossing of justice, shutting that up, to which all ought to have open access.
5. But ride on *Asses*: partly that Petitioners, though lame and weak, might keep pace with them on the way when relating their grievances; and partly by that patient creature to shew the slow but sure proceeding of justice; and indeed the Judges foot-pace to the *sentence* is the accused parties post-speed to his grave.

We find among these thirty Cities, but one of them named, which is [c] *Camon*, wherein the body of *Jair* was buried. And it is probable, that *Ira* the [d] *Jarite* so high in favour about King *David*, was an Inhabitant of this Country.

c Judg. 10.5.

d 2Sam.20.26

§ 15. More South lay *Ashteroth-karnaim*, or in English, the *two horned Ashteroth*, either so named from som forked building, or street therein; (*Horn-church* in *Essex*, and *Horn-castle* in *Lincoln-shire* so called on the like occasion) or because the Idol *Ashteroth*, that is, the Moon horned in her waxing or waning, was worshiped therein; or lastly, because a fair and gallant City, and all strength, mirth, and jollity are called *horns* in the Hebrew. Yet may we say to the men of *Ashteroth* in the words of the [e] Psalmist, *Set not up your horns so high, neither speak presumptuous words.* Horns, which first were well blunted by *Chedorlaomer*, when he [f] smote the *Rephaims* or Giants in *Ashteroth-karnaim*, and afterwards were broken

e Psal.75.5.

f Gen.14.5.

ken quite off, when [g] Og King of *Bashan* who reigned in this City was overthrown. For hard by is *Edrei* another City wherein *Og* resided, and near which he bid battel to the children of *Israel*, when he with all his Giant-like race, which peopled this place, was extinguished. For though the *Country of Pigmies* be a Poets-tale, this [h] *Land of Giants* is a Scripture-truth. However, no eye can now distinguish betwixt the ashes of Giants, and dust of Dwarfs, death having long since levelled all alike in the grave.

g Deut. 1. 4.

h Deut. 2. 20.

§ 16. Such remarkable places as remain in this Tribe, will easily be found out, if we follow the stream of *Jordan*, and such Rivolets as pay tribute thereunto. *Jordan* having newly recovered himself out of the waters of *Merom* into a competent channell, receiveth from the East [i] *Hermon* a small Brook running by *Golan*, a [k] *Levites* City of refuge, (whence the neighbouring Country in *Josephus* called *Gaulonitis*) and after *Jordan* falleth betwixt *Caparnaum* and *Chorazin* into *the Sea of Galilee*. This *Chorazin* was the place where Christs miracles and preaching were sown so thick; and where the Peoples thankfulness for the one, and practise of the other, came up so thin, that it caused that curse, [l] *Wo be to thee Chorazin, &c.* A wo which at this day hath wasted it from a populous City to a ruinous Village. As for their conceit, that *Antichrist* [m] should be born in *Chorazin*, I take it to be a meer Monkish divice, to divert mens eyes, from seeking him in the right place where he is to be found.

i *Vide Tabulat Mercatoris.*

k Deut. 4. 43. & Josh. 20.

l Mat. 11. 21.

m *Vide Adrichomium in Manasse tit. C.*

§ 17. More South-ward the Brook *Cherith* (having veiwed at some distance [n] *Beeshterah*, afterwards called *Bosrah*, a City of the *Levites*; called also * *Ashtaroth*; And it is questionable, whether this, or *Ashtaroth-Carnaim* (whereof formerly) were the Metropolis of *Og* King of *Bashan*) runneth into the *Sea of Galilee*. By the banks hereof *the Ravens brought Eliah* [o] *bread and flesh in the morning and evening, and he drank of the River*. It seems *Dinners* are but innovations; whilst *Break-fasts*, and *Suppers* are mens most ancient and naturall meals. Here *Eliah* having the substance of sustenance, cared not for the ceremony of a Table, or complement of a Carpet. How little will preserve life, but how much must maintain luxury [p] *After a while this River dried up.* Collect not thence that the Brook was inconsiderably little, but that the drought had been extraordinarily long.

n Josh. 21. 27.

* 1 Chr. 6. 71.

o 1 King. 17. 3. 5, 6.

p 1 King. 17. 7

§ 18. As for the Cities of *Hippus*, *Julias*, and *Gamala*, whereof as deep silence in Scripture, as frequent mention in *Josephus*, it is enough to name them. In the last of these [q] *Josephus* reports *Judas of Galilee* to be born, that grand Impostor, who [r] *in the days of the taxing* pretended himself the Champion of popular liberty, to protect them from such unreasonable payments. Multitudes of men flocked after him; for, spare their purses, and win the hearts of the Vulgar. But *Judas* having gotten power, fell a pillaging all People, taking from them the whole grieft of their estate, so to save the owners from paying toll unto Cesar. How smooth

q *Jud. Ant. lib. 18. cap. 1.*

r Act. 5. 37.

ſmooth and tender are the gums of Infant-treaſon, but oh how ſharp are the teeth thereof when once grown to full greatneſs! However, he and his followers came afterward unto confuſion, and is the ſecond inſtance alleadged by *Gamaliel* to Prove, that [f] *councells which are not of God will come to nought.* [*] The Son of *Geber* was *Solomons* Purveyer in this half Tribe of *Manaſſeh.*

[f] Act. 5.38.

[*] 1 King. 4 13

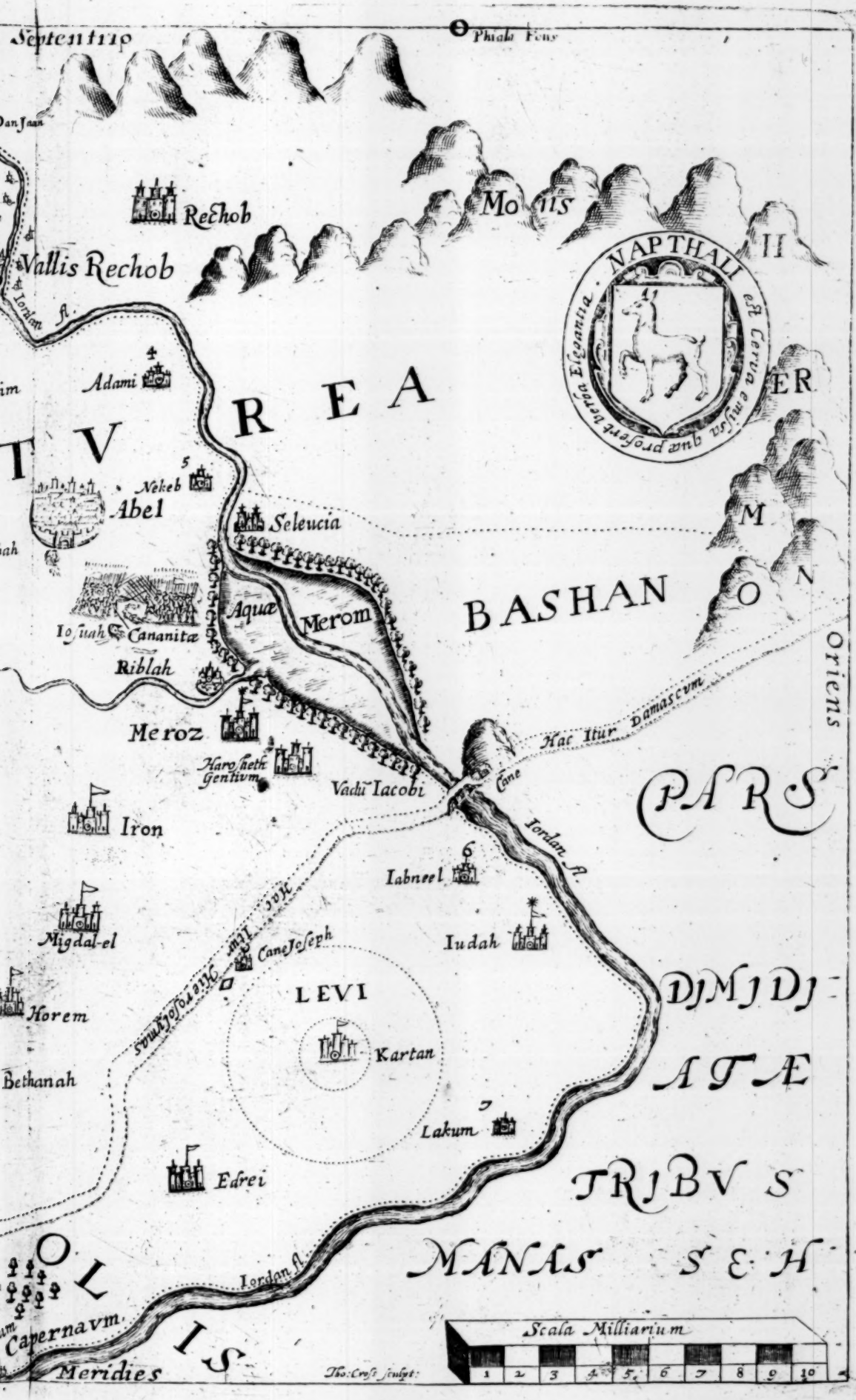
§ 19. The Armes aſſigned to *Ioſeph* are, a *tree proper* growing by a Well, founded on the words of *Iacob Gen.*49.22. *David* may ſeem hence to have borrowed his Simile of a bleſſed man, [t] *He ſhall be like a tree Planted by the waters ſide.* But *Ioſeph* had more, not onely a Well before to refreſh, but a wall behinde to ſupport him, and *his boughs* (may Heralds word it in their own language) *grew over the wall.* Partly foretelling the fruitfulneſs of *Joſephs* poſterity, and partly pointing at the particular poſition of his inheritance. For as ſome think, *Jordan* was the wall on the Eaſt of the Land of *Canaan* properly ſo called; and the Children of *Joſeph* having their root planted, and main body growing on the other ſide of the River, ſpread their branches over this wall, half *Manaſſeh* having his portion on the Eaſt-ſide of *Jordan.* To conclude, though thoſe Arms did generally belong to the whole houſe of *Joſeph*, yet cuſtom hath appropriated them to *Manaſſeh* alone: other Enſigns being aſſigned to *Ephraim*, whereof God willing hereafter.

[t] Pſal. 1.3.

Here the Map of Naphtali *is to be inſerted.* Vide Page 86

THE

Heliopolis
TERRA
Mons Libanus
Dan fons
Septe
Intrum Paneas
Madon
PARS
CABUL
Ior fons
3tio Tentorium Joab
PANEAS
Dan Jaan
PARS
TRIBVS DAN
1
Heleph
Laish Dan Cesarea Philippi
Vall
Hamah Epiphania
Libani
Ziddim
Iordan
2
Allon
3
zaanaim
LE
VI
Zer
Hamoth-Dor
Libani
Bethmaachah
Hazor
Fons
En Hazor
Querce-tum zaa-naim
Occidens
TRIBVS
GALILEA SVPERIOR
Rakkath
Tentorium Iaelis
ASHER
LEVI
Ramah
Kedesh
Bethshemesh
PARS
Thisbe
Saphetta
Nephthali
TRIBVS
Naason
CINNERETH
Desertum Bethsaidæ
Hukkok
Cinnereth
mons Christi
Bethsaida
Mare Galileæ
Missia Minium
Aznoth Tabor
ZEBVLON


Septentrio
Phiala Fons
Rechob
Mo ntis
Vallis Rechob
NAPTHALI
Adami
TV REA
ER
Nekeb
Abel
Seleucia
M
BASHAN
O N
Aquæ Merom
Iosuah Cananitæ
Riblah
Meroz
Haroseth Gentium
Vadu Iacobi
Hac Itur Damascum
Cane
Iordan fl.
Oriens
PARS
Iron
Iabneel
Migdal-el
Cane Ioseph
Iudah
LEVI
Horem
Kartan
Bethanah
Lakum
Edrei
TRIBVS
MANAS SEH
Iordan fl.
Capernaum
Meridies
Scala Milliarium
1 2 3 4 5 6 7 8 9 10

THE TRIBE OF *NAPHTALI.*

CHAP. IV.

§. 1. *Naphtali*, Son of *Jacob* by *Bildah* his Concubine was multiplied during the aboad of his posterity in *Egypt*, to fifty and three thousand *four hundred. All which dying in the Desart, their Sons being fourty five thousand four * hundred entred the Land of *Canaan*. A Tribe acquitting it self considerable in relation to the rest, though we meet but with two, or rather but with one and a half *Glories* thereof. The former *Barak* the Son of *Abinoham*, who (acted by *Deborah*) did act so valiantly against *Sisera*. The half-one *Hiram* (a [a] *Naphtalite* though his *Father was a man of *Tyre*) that curious Artificer in *Solomons Temple*. Other eminent persons (though unknown) doubtless were of this Tribe, for in their martiall addresses to *David* in *Hebron*, none appeared in more excellent equipage for number and warlike accoutrements : [b] *And of Naphtali a thousand Captains, and with them with shield and spear, thirty and seven thousand.*

*Numb. 1. 43: & 2. 30.

*Num. 26. 50.

* Judg. 4. 6.

a King. 7. 14.

*See the description of *Dan.* 1. part.

b 1 Chr. 12. 34.

§ 2. This Tribe bordered (plainly intimated though not expressed in the bounding thereof) on Mount *Libanus* on the North, [c] and *reacheth* (as is plainly expressed) *to Zebulun on the South-side, and to Asher on the West-side, and to Judah upon Jordan toward the Sun-rising.* True this must needs be, for Truth hath said it; though the last words present us with a seeming impossibility. For how long an arm must *Naphtali* make to reach to *Judah*, over the Tribes of *Zebulun*, *Issachar*, *Manasses*, *Ephraim*, and *Benjamin* interposed, *Naphtali* being distanced about an hundred miles from *Judah*? Here some Commentators being not able to quell, never raise this objection : a commendable discretion in them, if unconcerned to meddle therewith; but seeing they profess their calling to be a satisfaction of difficulties, it is in them an unexcusable laziness. But let us hear what the learned resolve in this case.

c Iosh. 19. 34.

1. [d] Some fancy a small *Lace* of land (or rather a *thread* for the nar-

d *Tremel. in loca prædict.*

roughneſs thereof) whereby (though inviſible in Maps) *Naphtali* is tyed unto *Judah*.

c *Maſ. in Joſh.* 19.34. Nic. *Serar. in eund. Queſt. nona.*

2. [c] Others, that *Naphtali* reacheth to *Judah upon Jordan*, not immediately in confines, but mediately by commerce; becauſe the River *Iordan* runneth thence unto *Iudah*, and ſo they had the conveniency of Traffick into that Tribe.

f M. *Arthur. Jackſon in locum.*

3. Others more likely, that *Naphtali* reached to [f] *Iudah on Iordan*; becauſe *Iudah* as a *Tribe in chief* had the *Royalty* of the river *Iordan*, as fiſhing, fowling, and perchance the impoſt on all veſſels, ſailing from the Fountain to the fall thereof.

4. Let me caſt my Mite into this Treaſury. What if this *Iudah* was but the name of a Town or Village, and therefore that addition, *Iudah upon Iordan*, given for diſtinction ſake?

However *Maſius* no leſs learned, than modeſt, pleaſeth me with this reſolution. *In rebus tanta vetuſtate obliteratis, & quæ explorate percipi nulla jam ratione poſſunt, ſatius eſt non multa dicere, quam incertiſſima pro veris abſque ulla dubitatione afferre.* Such difficulties were not caſually ſcattered, but purpoſely placed to improve our induſtry, and teach us humility. For the beſt anſwer mans wit can produce, is no *ſalve* to the Text, which of it ſelf is whole and entire, but a plaiſter only to our own craized underſtandings.

§ 3. For the fruitfulneſs of this Country, hear what *Moſes* prophecyeth. g *O Naphtali ſatisfied with favour, and full with the bleſſing of the Lord.* See alſo what was performed. For the Land about *Laiſh*, which was in the confines of this Tribe is thus characſtered, h *A place where there is no want of any thing that is the Earth.* i *Joſephus* being almoſt this Country-man, ſaith, φιλοτιμίαν ἄν τις εἴποι τῆς φύσεως · *One may call this Country the Ambition of nature. Strabo* k a Pagan giveth it the Epithets of εὐδαίμων καὶ πολυφόρος, *A well natured Land and bearing all commodities.* But the beſt fruit it bare was our Saviour himſelf: by his corporall preſence much converſant here; this Tribe being the Theatre whereon his moſt remarkable Miracles were acted.

g Deut. 33. 23.

h Iudg. 18. 10.

i *Joſ. de bell. Juda. l. 3. Cap. 2.*

k *Lib. 16. in Syria. Pa. 755.*

§ 4. From the foot of *Libanus* to the Sea of *Galilee* may be allowed thirty five miles. Equall whereunto, by the favour of *Jordan* running crooked, (though Northernly more narrow) is the breadth thereof, from Eaſt to Weſt. In the time of our Saviour this Tribe was parcell of two Tetrarchies. the North-Eaſt part thereof, belonged to *Iturea*. The l Poet takes notice of the plenty of *Yew* in this Province,

l *Virgil*

——*Itureos taxi torquentur in arcus.*
Yew which in Ituria grows,
Is neatly bended into Bows.

Hence their Inhabitants became excellent Archers: and pity it was that their arrows were ſo often ſhot at a wrong mark, to kill and rob Paſſengers in their journey. *Strabo* cals the *Itureans* generally κακούργους, and their

their Country in ſome ſort may ſeem acceſſary to their Felonies (the Receiver is bad as a Thief) which, as the foreſaid Authour obſerves, in her Caves, Woods, and inacceſſible Mountains protected thoſe Robbers from juſtice proceeding againſt them. Inſomuch that the Romans were fain to keep Soldiers in Gariſon againſt them (but who kept any againſt the Soldiers?) So that betwixt both, *Iturea* at that time may be conceived ſufficiently miſerable.

§ 5. The South-weſt of *Naphtali* was accounted part of *Galilee the upper*, otherwiſe called *Galilee of the Gentiles*; becauſe, as ſome conceive, the People therein were commixed with Heathens, and (being far from *Jeruſalem*) were more droſſie *Jews* than the reſt. Which is a moſt erroneous opinion. For, how improbable is it, that our Saviour, who ſending his Diſciples to preach, gave them inſtructions, [m] *Go not into the way of the Gentiles, and into any City of the Samaritans enter ye not*, and himſelf never ſtayed in *Samaria*, ſave as he took it in his neceſſary paſſage in or from [n] *Judea*; ſhould chooſe *Galilee*, if ſo debaſed with the mixture of *Gentiles*, for the place of his principal and conſtant reſidence? Far more true is it that it was called *Galilæa Gentium*, that is, *Galilee* the populous, becauſe of the multitudes of people, eſpecially near the Sea, wherein was *Decapolis* (a member of *Galilee*.) And there one City, for want of room, may ſeem to tread on another.

m Mat. 10. 5.

n John 4. 4.

§ 6. Before we come to the particular deſcription of this Tribe, we will firſt diſpatch out of the way nine limitary Towns (which accordingly are figured in the Map) and this will much facilitate our proceeding in the reſt.

1. *Heleph*, * in the Northern bounds of this Tribe, from which the Eaſtern coaſts thereof ſouthwardly are deſcribed.
2. *Allon*, that is in Engliſh, Oak (as *Oakham* in *Rutland*) ſo named from plenty of thoſe Trees growing therein.
3. *Zaanaim*. Note that *Tremelius* maketh theſe two latter, but one entire place, reading it, the *Oak-Wood of Zaanaim*.
4. *Adami*. Which, as *Rutland* in *Flintſhire*, probably was ſo named from the redneſs of the earth.
5. *Nekeb*. This is a Ditch, where we may conceive *Jordan* was let out, for the more convenient watering of other ground. And have we not more than twenty *Dittons* or *Ditch-tons* on the ſame occaſion in *England*?
6. *Jabneel*: different from one of the ſame name in the Tribe of *Dan*.
7. *Lakum*.
8. *Aznoth-Tabor*.
9. *Hukkok*.

* Joſh. 19. 33, 34.

We are not bound to believe all theſe nine to have been Cities of conſiderable ſtrength, or greatneſs, as not ſo note-worthy in themſelves as in their ſituation. Becauſe (though perchance otherwiſe poor Villages) they

they ſtood in the borders of this Tribe. Thus low ſhrubs growing on high hils, or crooked Thorn-trees ſet by the high-way ſide, are more conſpicuous in the eye, and frequent in the mouths of Travellers, than ſtreighter and fairer Trees which are obſcure in the midſt of the Wood.

§ 7. To come to the particular deſcription thereof; amongſt the Mountains of *Libanus*, we meet with one of eminent note, not only having a name peculiar to it ſelf, but which from it hath alſo denominated the adjacent Countrey. This is Mount *Paneas*, wherein there is a deep hole or Cave. And though places of this kind commonly have more horror than pleaſure in them, this, beſides its natural beauty, was adorned with artificial ſtructures in and about it. Herein alſo was an unſoundable Spring of Water, conceived by ſome to be the primitive Fountain of *Jordan*. Yet [o] *Joſephus* tels us of *Phiala*, a Spring above two hundred Furlongs off (and therefore out of the bounds of this Tribe) into which *Philip* the Tetrarch caſt Chaff to try the experiment, and it was rendred up again in the ſtream of *Jordan*. Whence he concluded, that this River entertained an under-ground intelligence with that Fountain. But we are not to take notice where Rivers are ſecretly conceived, but where they are viſibly born: and therefore date the original thereof from the apparent heads of *Jor* and *Dan*: which keeping themſelves ſole and ſingle for a ſhort time, are ſoon wedded together. And from the confluence of their names and ſtreams *Jordan* is begotten.

§ 8. To paſs by Scripture-commendations, it is called by [p] *Solinus*, *eximiæ ſuavitatis Amnis*, a River of excellent ſweetneſs. But as if Rivers, as well as Men, were too prone to be proud of their good properties, it is very ſubject to * overſwell the Banks; in which notion perhaps, it is alſo called by the aforeſaid *Solinus*, *Ambitioſus Amnis*, *an haughty and ambitious River*. But what ſaith the [q] Prophet? *The pride of Jordan is ſpoiled:* namely, in ſome extraordinary drought (and thence dearth) which he there foretelleth. To keep the Golden-mean; As *Jordan* ſometimes muſt be acknowledged to mount too high, ſo *Naaman* depreſſed it too low in his valuation: whoſe ignorance and paſſion preferred [r] *Abana* and *Pharphar* the Rivers of *Damaſcus* before it.

§ 9. At the aforeſaid confluence ſtands the famous City of *Laiſh*, which at firſt it ſeems was a free State, living in ſubjection to none, and yet in ſlavery to their own intemperance. They were [ſ] *far from the Zidonians*, that is, as one [t] meaſureth it, about thirty miles: half that diſtance being too much to receive thence ſeaſonable ſuccour in their ſuddain ſurprize by the *Danites*, in taking which Town, the [u] Prophecy of *Moſes* was fulfilled, *Dan is a Lions Whelp, he ſhall leap from Baſhan*. It ſeems that the *Danites* came on the Eaſt-ſide of the City, and might for a time ſecretly repoſe themſelves in *Baſhan*. Whence on a ſudden Lion-like (*ſaliant* in his poſture, when he ſeizeth on his prey) they leaped on the City, and were felt, being on them before ſeen coming towards them. The City

was

o *Joſ. de bell. Juda. l. 3. Kap. 18.*

p *Solen. Polyhiſt. cap. 35.*

* Joſh. 3. 15. Jer. 12. 5. & 49. 19. &c.

q Zech. 11. 3.

r 2 Kin. 5. 12.

ſ Judg. 18. 28.

t Sir *Walter Raleigh* Hiſt. World.

u Deut. 33. 22

was afterwards called *Dan*, and the *Danites* poſſeſſed a tract or territory of ground, which otherwiſe ſeems to lie within the Tribe of *Naphtali*, but was not poſſeſſed by them.

§ 10. But as we muſt praiſe the proweſs and policy, ſo we deteſt the Idolatry of theſe *Danites*, who hither brought, and here erected, the graven Image ſtolen from[w] *Micah*, worſhiping it *untill the day of the Captivity of the Land*: that is, as[x] *Tremelius* well expoundeth it, till the Ark was taken captive and reſtored, when there followed a generall reformation in the days of *Samuel*. This place[y] then purged, was not long after defiled again with the ſame Sin. For here *Jeroboam* ſet up one of his golden Calves,[z] *making Prieſts of the meaneſt of the People*. And although where a Calfe is the God, a wiſp of Hay is good enough to be the Prieſt, yet hainous was the offence, becauſe done by *Jeroboam* in the diſgrace of Religion. The erection of theſe Calves was pretended for the eaſe of the People of *Iſrael*, to ſpare their tedious Travell thrice a year to *Jeruſalem*; but in effect occaſioned that they were ſent a longer journey on a worſe errant, even into irrecoverable Captivity. Thus to ſpare a ſtep in the path of Piety, is to ſpend many in the ready Road to miſery.

w Judg. 18. 30.

x *vid. ejus annot. in loc. predict.*

y Judg. 7. 4.

z 1 King. 12. 29. & 13. 33.

§ 11. In the time of our Saviour, this *Dan* was called *Ceſarea-Philippi*, built in honour of *Tiberius Ceſar* by *Philip* the Tetrarch. Who in ſo naming it, as wiſe to remember himſelf, was alſo mannerly to prefer the Emperour. This *Philip* being Tetrarch of[a] *Ituria* and *Trachonitis*, made this *Ceſarea* (as conveniently ſeated betwixt both) the place of his principall reſidence. Near this[b] place, *Peter* gave *Chriſt* that excellent teſtimony, of his *being the Son of God*. As for the two ſtatues of melted Braſs which here are ſaid to be ſet up by that woman, whoſe Flux of bloud Chriſt cured, the one reſembling our Saviour, the other her ſelf, in humble poſture touching the hem of his Garment, I had rather the Reader receive it from the[c] Authours themſelves, than my relation. Chiefly becauſe it ſeems improbable, that ſhe, who ſo lately had[d] ſpent all her ſubſtance upon Phyſicians, ſhould ſo quickly recruit her ſelf, as be able to go to the coſt of ſuch a Monument.

a Luk. 3. 1.

b Mar. 16. 13. & Mat. 8. 27.

c *Euſeb. hiſt. eccleſ. lib. 7. cap. 14. & Niceph. hiſt. eccleſ. lib. 6. cap. 15.*

d Mar. 5. 26. & Luke 8. 43.

§ 12. Leaving now the territory of *Dan*, we enter on *Naphtali*; and *Jordan* running hence, after ſome miles expatiateth it ſelf into the waters of *Merom* or the *Samochonite-lake*. This was a Sea in Winter, and in Sommer a thicket of reeds, affording ſhelter to Lions, and Wolves, and (which now a days are more dangerous to Travellers, than either) wild *Arabians*. *Behold* (ſaith the[e] Prophet) *He ſhall come up like a Lion from the ſwelling of Jordan*, that is, moſt fierce and furious; who having lodged there quietly all Sommer in the ſhade, is vexed to be rouzed by the riſing of the waters in winter: and therefore is ready to revenge this wrong on the next object he meets. Near theſe waters, *Joſhua* gave that famous overthrow to[f] *Jabin ſenior* King of the *Canaanites* purſuing the chace as far as *Zidon*. On the Weſt of this Lake, where *Daphnis* a rivolet falleth into

e Jer 50. 44.

f Joſh. 11. 1. 4, 5.

into it, they place *Riblah*, accounted a terreſtrial Paradiſe, for the ſweet ſituation thereof. But grant it pleaſant in it ſelf, it was a ſad place to King [g] *Zedekiah*, who having firſt beheld the ſlaughter of his Sons, had here his own eies bored out. Thus mans tyranny accompliſheth Gods juſtice, whilſt *Zedekiah* had now leaſure enough to bethink himſelf how he deſerved this puniſhment, who endeavoured to put out the eies of *Iſrael*, by perſecuting the Prophets, and [h] impriſoning the Seers thereof. Afterwards, *Jordan* recovering it ſelf out of the Lake, and contented with a competent ſtream, is paſſable at the Ford of *Jacob*, ſo called, becauſe Tradition reports that Patriarch there to have [i] gone over this River with the company of God and his ſtaff. At this day there is a * beautifull Bridge built over, retaining the name of *Jacobs Bridge*, kept in excellent repair (as being the high-way betwixt *Damaſcus* and *Jeruſalem*.) And well may the Turks afford it, ſeeing the unconſcionable toll, which they extort of Chriſtian Paſſengers for *Caphar* or cuſtom, will ſerve almoſt to build all the Arches thereof with ſilver.

g 1 King. 22. 6.

h Jer. 38. 5. 6.

i Gen. 32. 10.

* *Biddulph's Trav.*

§ 13. Here let us hold a while, and deſiring to pleaſe all Palats, let us temper the harſhneſs of old matters, with the mixture of a modern paſſage. If the Reader ſhould ever travell this way from *Damaſcus* to *Jeruſalem* and ſo into *Egypt*, he may repoſe himſelf for a night in the *Cane* Eaſt of this Bridge, on the other ſide *Jordan*. A *Cane* is a publick Building erected by ſome devout Turk, in nature of an Inn, for the benefit of Travellers, of more or leſs receipt and conveniency according to the bounty or fancy of the Founder. But here the Gueſt muſt be his own Hoſt to entertain himſelf, ſeeing generally nothing but a bare lodging and water, is provided for him. And though we pity the Readers bad lodging this night, where (if not bringing better accommodations with him) he and his Camell muſt be bedfellows in ſtraw; yet we promiſe him next day a pleaſant way and handſome entertainment. For about ſeven miles off he ſhall paſs by *Cane Joſeph*, where a Well will be ſhewed him full of [k] water, and adorned with marble Pillars, which common tradition avoucheth to be the Pit wherein *Joſeph* was put, and a learned [l] *Frier* very zealouſly ſtickleth for the truth thereof, though indeed the ſtory is confuted both by the diſtance and nature of the place. For it is ſixty miles from *Dothan* near [m] *Sechem*, where *Joſephs Brethren* kept their ſheep. Beſides that Pit had no moiſture in it (ſave what fell from the eyes of *Joſeph*) whereas this is full of water, ſo that *Joſephs* dreams, had been but dreams if put therein. But it is as good as a bait to tired Travellers (whoſe credulity is ſwifter than the Camels they ride on) to be refreſhed in the way with ſuch relations. Some twelve miles off the Reader may lodge in a convenient *Cane* called *Minium* by the Moors, but by the Turks [n] *Miſſia:* and if early up next morning, may, going South-weſtward, before noon enter the Tribe of *Zebulun*. Where we may in due time overtake him, and hereafter give him larger direction for his travel.

k *Biddulph's trav. p.* 103.

l *Franc. Quareſm. elucidat. Ter. ſanc. lib.* 7 *cap.* 10.

m Gen. 37. 13. 17.

n *Biddulph. ut prius.*

§ 14. From

§ 14. From *Jacobs* Bridge the River *Jordan* ſees nothing memorable beſides rich meddows and pleaſant paſtures, untill he falleth into the Sea of *Cinneroth*, ſo called (ſay ſome) becauſe in form not unlike a [o] Harp as indeed an active fancy in point of reſemblance will faſhion any thing to any thing. How well the ſimilitude ſuits, the Reader will beſt judge when hereafter he ſhall behold the entire proportion of this Sea in the Tribe of *Zebulun*, where he may feed his fill on the dimenſions and ſeverall names thereof; till which time to ſtay his ſtomack, we here preſent him with ſuch a parcell of this Sea-lake, as falls to the ſhare of *Naphtali*. At the influx of *Jordan* into this Sea, ſtood the once famous City of *Capernaum*, called *Chriſts* [p] own City. Note by the way, *Chriſt* had three Cities which may be called his own (if ſeven contended for *Homer*, well may three be allowed to *Chriſt*) *Bethlehem* where he was born, *Nazareth* where conceived and bred, and *Capernaum* where [q] he dwelt, more than probably in the houſe of *Simon Peter*.

§ 15. This *Capernaum* was the Magazine of *Chriſts* Miracles. Here was healed the Servant of that good [r] *Centurion*: who though a *Gentile* out-faithed *Iſrael* it ſelf, concluding from his own authority over his Souldiers, that *Chriſt* by a more abſolute power, as Lord high Marſhall of all maladies, without his perſonall preſence, could by his bare word of command order any diſeaſe to march or retreat at his pleaſure. Here *Simon Peters Wife's Mother* was cured of a [ſ] Fever, and [t] here ſuch as brought the man ſick of the Palſie, not finding a door on the floor, made one on the Roof (Love will creep, but Faith will climb where it cannot go) let him down with cords, his bed bringing him in, which preſently he carried out being perfectly cured. [u] Here alſo *Chriſt* reſtored the daughter of *Jairus* to life, and in the way as he went (each Parentheſis of our Saviours motion is full of heavenly matter, and his *obiter* more to the purpoſe, than our *iter*) he cured the *Woman* of her flux of bloud, with the touch of his Garment. But amongſt all theſe and more wonders, the greateſt was the ingratitude of the People of *Capernaum*, juſtly occaſioning our *Saviours* ſad prediction, *And* [w] *thou Capernaum which art exalted to Heaven ſhall be brought down to Hell; for if the mighty works which have been done in thee, had been done in Tyre and Sidon, they would have repented long ago in ſackcloth and aſhes.* O ſad ſtrapado of the Soul, to be ſo hoiſed up ſo high, and then caſt down ſuddenly ſo low, enough to disjoint all the powers thereof in peeces! * *Capernaum* at this day is a poor Village ſcarce conſiſting of ſeven fiſhermens Cottages.

§ 16. Some Furlongs Weſt-ward from this City ſtood the *Receipt of cuſtome*, whence *Matthew* was [x] called from a Publican to be an Apoſtle. In *Capernaum* afterwards the [y] *Toll-gatherers* did civilly demand of *Peter*, *Doth not your Maſter pay Tribute?* It being queſtionable in point of Law, whether *Chriſt* were legally liable to ſuch payments. And let us inquire whence the doubt did ariſe.

Was

o *Hen. Buntin. Trav of Chriſt. p. 446. Kinnor* in Hebrew a Harp.

q Mat. 9. 1. compared with Mar. 2. 1.

q Mat. 4. 13.

r Mat. 8. 5.

ſ Ma. 8. 14.
t Mark. 2. 1.

u Mat. 9. 18. & Mark. 5. 22.

w Mat. 11. 23.

*S. *Hieron. de loc. Hebr.*

x Mat. 9. 9. & Mar. 2. 14.
y Mat. 17. 24.

Was it becauſe he
1. Being a Phyſician, (ſuch perſons of publick imployment for generall good were often exempted from taxes) who gave his pains gratis to others, it was but equall he ſhould be priviledged from ſuch pecuniary burdens?
2. Being poor was under value in the Exciſe-book: And where nothing is to be had the Emperor muſt loſe his right. Yea generally Alms folk who live on the charity of others (ſuch the condition of our [z] Saviour) are not to be rated.
3. Being an inmate or under-tenant in the houſe of *Peter*, the queſtion was, whether *Peter* or *Chriſt* was to pay the taxation.

[z] Luke 7.3.

This laſt is moſt probable. For our *Saviour* taking order for the diſcharging of the debt, *Give the money* (ſaith he to St. *Peter*) *unto them* [a] *for me and thee*. As rates in *London* are divided betwixt Land-lord and Tenant. Hence *Peter* was ſent to Sea, where a fiſh, which probably had plundered a peece of money out of the Pocket of ſome ſhipwracked fiſherman loſt his life for the fact, and the felons goods found in him were juſtly forfeited to *Chriſt*. Lord Paramount both of ſea and ſoil.

[a] Mat. 17.27.

§ 17. Going forward along the ſhoare, ſome will be ſo poſitive as to Point at the place where after his reſurrction, *Chriſt* took his repaſt with his Diſciples on bread and broiled fiſh; yet we finde no expreſs mention of his drinking after he roſe from the grave; and that, as ſome will have it, either in reference to his promiſe to his Diſciples, [*] *I will not drink henceforth of this fruit of the Vine until that day, when I drink it new with you in my Fathers Kingdom*. Or becauſe (though accepting of meat out of voluntary conformity) yet he refrained from moiſture, to manifeſt himſelf though no leſs than a *true*, yet much more than a *meer man*: but this we leave with the Authors.

[*] Mat. 26.29.

§ 18. Some miles hence towards the north is a mountain of a moderate aſcent and pleaſant proſpect, generally known by the name of Chriſts mountain. Here our *Saviour* made that excellent *Sermon in the mount*, which was the key of the *Old law*. And here he choſe his twelve Diſciples, frequently repairing hither, when he affected retiredneſs. Here alſo [b] learned men on good likelyhood (Scripture being ſilent of the particular place) conceive the miracle of loaves multiplied wrought by our *Saviour*. And to avoid confuſion, we muſt carefully obſerve that this was twice wrought.

[b] Ianſen. ca. 63. Concordance.

Place.	*Gueſts.*	*Meat.*	*Fragments.*	*Goſpel.*
A deſart nigh *Tiberias* Chriſts Mountain.	5000 men.	5 loaves, two fiſhes	12 baskets full	*Mat.* 14. 20 *Mar.* 6.43 *Lu.* 9.16 *Io.* 6.23.
	4000 men.	7 loaves a few litle fiſhes	7 baskets full.	*Mat.* 17.37. *Mar.* 8.1.

Behold in the latter though the meat was the more, and the mouths fewer, yet fewer fragments did remain. And good reaſon that our *Saviour* in working of miracles, ſhould obſerve no other proportion than his own pleaſure.

§ 19. Follow-

§ 19. Following ſtill the Sea-ſhore and going weſtward, we light on the City [c] *Cinnereth*, which ſome conceive gave the name to the Lake adjoining, & alſo to the land thereabouts. For when *Benhadad* in favour to King *Aſa*, to remove *Baaſha* from beſieging *Ramah*, inroded *Iſrael*, he ſmote [d] *all Cinneroth, with all the land of Naphtali*. Some five miles weſtward we meet with *Bethſaida* of *Galilee*, in Engliſh *a* * *hunting houſe*. Nor is it unlikely, that at firſt it was a Manſion meerly made for recreation, the neighbouring Deſart (frequently viſited by our Saviour when deſiring privacy) affording the pleaſure of the Game. From a houſe it grew to be a Village, ſo called by S. *Mark*, and thence proceeded to be a City ſo graced in other [e] Goſpels. Nor need Learned-men ſo trouble themſelves about the difference, ſeeing in a ſhort time (*Hague* in *Holland* may be an Inſtance) a great Town with addition of Walls, may at pleaſure commence a ſmall City. It was the [f] native place of *Peter*, *Andrew* and *Philip*, and another ſtaple City of Chriſt's miracles, whoſe ingratitude forced our Saviours expreſſion, *Wo unto thee Chorazin, wo unto thee* [g] *Bethſaida, &c.*

§ 20. In the Confines of *Bethſaida*, *Chriſt by the hand led forth a blind man out of the Town, ſpat on his eies*, ſo reſtoring him to a confuſed and imperfect ſight *to ſee men walking as* [h] *trees*, (well might his ſpittle give half ſight whoſe [i] breath gave man whole life at the Creation) and then putting his hands upon his eies compleatly cured him. But how came it to paſs that he who otherwhiles healed at diſtance by the Proxie of his Word, *Subveniens prius quam veniens*, curing before coming to his Patients, ſhould here be ſo long, not to ſay tedious, in working a miracle? *Even ſo Saviour, becauſe it pleaſed thee.* Let us not raiſe cavils where we ſhould rather return thanks, ſeeing Chriſt, that our dull meditations might keep pace with his actions, did not only go ſlowly on ſet purpoſe, but even ſtayed in the mid way of a miracle, doing it firſt by halves, that our conceptions might the better overtake him.

§ 21. To clear this Corner before we go hence: North-eaſt of *Bethſaida*, on a tridented Mountain ſtandeth *Saphetta*, two parts whereof are Inhabited by the Turks, & one by the *Jews*, & is at this day a very conſiderable Place. Here the *Jews* live in the greateſt liberty (or rather in the leaſt ſlavery) of any place under Heaven: having ſome tolerable priviledges allowed them by the *Turk*. So that they who get wealth enough elſe where, here ſeem to have ſome ſhow of a Common-wealth. Yea here there is a [k] Univerſity of *Jews*. And though commonly that Nation count their Children to have learning enough, if able to cheat *Chriſtians* in their bargains, here they give them ſtudious education: and the pure *Hebrew tongue* (as alſo at *Theſſalonica*, now *Salonichi* in *Greece*) is here uſually ſpoken, but induſtriouſly acquired, the *Jews* being neither born to foot of Land nor word of language than what they purchaſe by their pains. What ſhall we ſay if this little place be left ſtill to *keep poſſeſſion*, as an *earneſt* that God in due time upon their converſion may poſſibly reſtore the whole Country unto them?

c Joſh. 19. 35.

d 1 Kin. 15. 20. John 12. 21. * Or *fiſhing houſe* rather, becauſe on the lake; this word הרצ will bear both.

e Luke 9. 10. Joh 1. 44.

f John. 1 44.

g Mat. 11. 21.

h Mar. 8. 25.

i Gen 2. 7.

k *Biddulph trav. pa.* 105.

§ 22. Three Cities follow ſouthweſt, *Naphtali*, [x] City properly ſo called; *Thisbe* different from the native place of *Eliah*; and *Naaſſon*; all their credits depending on the two firſt verſes of the Book of *Tobit*. Now as *Comœdians*, though often they adorn their interludes with fancies and fictions; yet are very careful alwaies to lay their ſcene right, in a true place, which is eminently and notoriouſly known: ſo grant the Book of *Tobit* guilty of improbabilities and untruths, ſurely the Author thereof would be punctual in deſcribing the place, paſt poſſibility of confutation. Yet ſince the ſame Book preſents us with the Pedegree of the Angel *Raphael*, with [l] *Ananias the great* his Father, and [m] *Sammajas* his Grandfather, contrary to our Saviours character, *that they neither* [n] *marry, nor are given in marriage*, and ſo by conſequence can neither get, nor can be begotten; we may as juſtly ſuſpect his Geography as Genealogy, and conceive him falſe in the poſition of Towns, who is fabulous in the extraction of Angels. And if *Naphtali* and *Thisbe* paſs for real places, yet not only doubtful, but deſperate is the caſe of the City *Naaſſon*, not being founded on the rock of the Greek Text, where no ſuch Town appears, but on the quick-ſand of the erroneous *Vulgar Latine* tranſlation.

l Tobit 5. 12.
m Tobit 5.13
n Mat. 22.30

§ 23. Having thus ſurveyed the Eaſt and South parts of this Tribe, leſt the other Coaſts thereof ſhould juſtly complain of neglect, we return to Mount *Libanus* to give an account of the remainder. In this Map, though not in this Tribe (no treſpaſs I hope to look over the hedge) behold *Heliopolis*, in Engliſh, *the City of the Sun*. But how well it brooks the name they can beſt tel, [o] who of certain report, that *the height of the Mountains adjoyning ſhadow it from the Sun the better half of the day*. Was it therefore by the ſame figure, *that the Mountains are ſo called from moving*, that *Heliopolis* got this name? Or becauſe the Sun (as all other Bleſſings are valued) is moſt worſhiped, where it is moſt wanted. Not far hence the River [p] *Fons hortorum Libani*, or *the Fountain of the Gardens of Libanus*, (with which the Banks thereof on either ſide are enameled) fetcheth his original; runing thence by *Hamah*, afterwards called *Epiphania*, often mentioned in Scripture. Thus far came the twelve [q] Spies, ſent to ſearch the Land; and this place paſſeth in [r] Scripture *from the entring of Hamah* for the Northern Boundary of the Land of *Iſrael*, not only before the expreſſion of *Dan* came into requeſt, but alſo long after the [ſ] mention thereof in holy Writ was diſuſed. We ſhall in due place ſpeak, as of *Hamah the great*, ſo named by the [t] Prophet (ſince called *Antiochia* in *Cœloſyria*, and by vulgar unskilfulneſs often confounded with this *Hamah* in *Naphtali*) ſo alſo of [u] *Aſhimah*, the topical or peculiar Idol of this place.

o Sir *Walter Raleigh* Hiſt. World *lib.* 2. 1 *part. p.* 290
p Cant. 4.15.
q Num. 13.22
r Num. 34.8. & Joſh. 13.5. & Judg 3.3.
ſ Ezek. 47.20
t Amos 6. 2.
u 2Kin. 17.30

§ 24. Hence that River runneth by *Hazor*, anciently the [w] Metropolis of the *Canaanites*, where very many of their Kings met together againſt *Joſhua*, to his great advantage. Had he ſought them in their ſeveral Cities, to what expence of time and pains would it have amounted? Whereas now their malice did his work, all of them meeting together, having

w Joſh. 11.10

having but one neck in effect, which here they tendred to the Axe of divine justice. *Hazor* by *Joshua* was burnt, and more than an hundred years after was probably re-edified by *Jabin the Second*, into whose hand God is said *to have sold his people*. Not far off *this river of Gardens* leaveth *Naphtali*, and visiteth the Tribe of *Asher*.

§ 25. But before we leave the river, let this memorandum be entred, that [z] some hold this is the same with the *Sabbatariam* river mentioned in [a] *Pliny*; which is said to run six dayes, and lie still the seventh, whence it gained the name. Were this true; as *Solomon* sent the sluggard to the [b] *Pismire* to learn industry, well might profane persons be remitted to this river, thereby to be instructed in the Sabbaths due observation. But most listen to it, as to a fable, and the *Hurlers in Cornwall* (men [c] metamorphosed into stones, as tradition reports, for playing on the Lords day) may fitly serve to build a bridge over this river. It much shakes the credit of this report, because [d] *Josephus* relates it clean contrary, namely that this river lies still sixe dayes, and only runs the seventh: adding how *Titus the Emperour* going from *Jury* to *Antioch* took a journey by the way to behold the same. But indeed learned [e] *Casaubon* not only observeth herein the Copies of *Josephus* to be corrupted, but also giveth his advice for the amendment of the same. So that by right pointing his words, and some other small alteration, *Josephus* and *Pliny*, may be made to agree. However modern Travellers bring us no intelligence of such alternation or intermitting course of any River hereabouts, and some perchance will be ready to say, that since the Jewish Sabbath hath been swallowed up in the Christians Lords day, this River hath discontinued his former custome, lest what anciently was ceremonious be now adays censured for superstitious.

z *Adricho. in the ex. Ter. san. in Naphta.*
a *Nat. hist. lib. 31. cap. 2.*
b Prov. 6. 6.
c *Camb. Brit. in Cornwall.*
d *Jos. de bell: Juda. li. 7. c. 24. in latine & ca. 13. in greek*
e *Exerc. 15. Diatr. 20. adverſ. Baronium*

§ 26. Let us now traverse this tribe Southeast: where we cannot miss *Abel* a City, somtimes single, somtimes double represented unto us, namely,

1st. [f] *Abel* of *Bethmaacah*; as if the former were but parcell of the latter.
2ly. [g] *Abel* and *Bethmaacah*; as if different, but bordering Cities.
3ly. [h] *Abel-Bethmaacah*; as if both made up one and the same place.

f 2 Sam. 20. 15
g 2 Sam. 20. 14
h 2 Kin. 15. 29

In this City, *Sheba* the rebell, pursued by *Joab* and his own guiltiness, took covert, so that the storme of a furious assault was ready to fall upon it, when the breath of a wise woman blew it clear away, who so ordered it, that [i] *Sheba's* head was cast over the wall. See how his head, which thought to turn all *Israel upside down*, when whirled in the air, was tossed and tumbled about. And pity it is any bullets should be shot into that City, which would cast such *fireballs* out of it. We know the wicked mans, not the wisewomans name, and yet when his vertueless name shall rot, her nameless vertue shall remain. But *Abel* wanted such another wise woman to protect it, when furiously [k] taken by *Benhadad*, and at last finally destroyed by [l] *Tiglath-Pileser*.

i 2 Sam. 20. 22
k 1 Kin. 15. 20.
l 2 King. 15. 29

§ 27. But in the very midst of this Tribe the * oak-trees of *Zahanaim*

* Judg. 4. 11.

fair and far ſpread themſelves: For *Tremelius* reads it *Quercetum Zahanaim*, *The oak-tree place of Zahanaim*, where our tranſlations render it *the plain of Zahanaim*. A difference not ſo great but that our age can accommodate, which being waſtfull in woods hath expounded into *plains*, many places which formerly were dark with the thickeſt oak-trees. Here *Jael* the wife of *Heber the Kenite* dwelt in her Tent, whither *Siſera* (who went forth with nine hundred charets, but was glad to come home on two legs) fled for ſecurity, having quitted his chariot. Not that he thought himſelf ſwifter, but ſafer without it; ſeeing his chariot which in fight was the ſtrength to cover, in flight was the mark to diſcover him. And here *Jael* with a hammer and nail diſpatched him, for which ſhe was bleſſed by *Deborah*.

§ 28. The mention of her bleſſing minds us of the curſe of *Meroz*, and conſequently to inquire, where the ſame was ſeated. Well may we look for it in any Tribe, which we finde in no Tribe. Yea learned men do ſo differ in their verdict, that ſome will have *Meroz* to be, 1 The Devill himſelf, as [m] *Nicholas Lyra*, whoſe opinion is rejected and refuted by all that mention it. 2 A potent [n] Perſon in theſe parts having many Tenants and Reteiners. 3 A Countrey full of Populous inhabitants. 4 A [o] City near the place where the battel againſt Siſera was fought. Grant the laſt as moſt probable, new Quære's are ingendred; whether a City of *Canaanites or Iſraelites*; and where to be placed For the exact poſition whereof we refer the reader to thoſe our learned Divines, which in theſe unhappy diſſenſions have made that [p] Text ſo often the ſubject of their Sermons. We have placed it in this Tribe not far from *Kedeſh*, whence *Barak* firſt went forth with his men, in the place where *Mercators* Maps have a City called *Meroth* (a ruſh-candle is better than no light) our only motive for the ſituation thereof. Mean time conſider, that as the Diſciples obſerved that the Figtree curſed by our [q] Saviour, was in their return withered away; ſo this City after *Deborah's* execration ſo dwindled by degrees, that nothing is left of *Meroz*, but *Miroz*, nothing ſurviving of the thing but the name. Which name, let the Reader behold in our Map as the maſt of that Ship, whoſe keel is ſwallowed up in the quick-ſands. A Sea-mark to all poſterity to beware, and not to be negligent when they are called to be auxiliaries to Gods cauſe in diſtreſs.

§ 29. And now our hand is in about conjecturall places, we muſt not forget *Madon* once a royall City, *certainly hereabouts, becauſe, *Jobab* the King thereof, was conquered by *Joſhua at the waters of Merom*, though all our induſtry cannot diſcover the particular poſition thereof. Happy our condition that in things concerning ſalvation we have Chriſts gracious promiſe, **Seek and ye ſhall find*, though in theſe meaner matters our ſearch often wanteth ſucceſs. We are bold to place it near *Dan* one of the fountains of *Jordan*, the rather becauſe **Brocard* finds a place thereabouts called *Medan* by the Turks at this day. Where I pray let it ſtand till better information, for rather than with *Adrichomius* we ſhould leave it out of our Maps

m In his notes on Judg 5.23.
n *Magell. in textum.*
o *Pet. Martyr. Serrar. & major pars comment.*
p Judg. 5.23.
q Mat. 21.20.
* Joſh. 12.19.
* Joſh. 11.1.
* Mat. 7.7.
* 1 Itin. tit. 2.

Maps, it is better to put it under any penthouſe, than quite ſhut it out of doors. Let * *Dan-javan*, the third ſtation where *Joab* pitched his Tent when he numbred the People, be joined unto it. * 2Sam. 24.6.

§ 30. To return to the place where *Meroz* is ſet, with far more certainty we place *Harroſheth* of the *Gentiles*, the native City of *Siſera*. But if the Reader ſhould chance to over-look the low ſituation thereof, he cannot overſee *Kedeſh Naphtali* the habitation of [r] *Barak*, and a City of refuge belonging to the *Levites*; for obſervable it is that all the Cities of refuge on this ſide *Jordan* were advantaged on very high foundations. And they [ſ] *appointed Kedeſh in Galilee in mount Naphtali, and Sechem in mount Ephraim, and Kirjath-arba (which is Hebron) in the mountain of Judah.* Whether becauſe thoſe Towns were to typifie Chriſt himſelf, who like the brazen Serpent *was to be lifted up*, or to comfort the flying and fainting offender, whoſe eyes were at his journeys end long before his feet, which could not but much revive his ſpirits. Say not, that it damped them again when his tyred legs after a long and tedious journey muſt at laſt climb up a ſteap mountain to the City of refuge: For (as hath been obſerved [t] before) if the offender got but within the verge of the Suburbs on either ſide of the City, he was ſecured from the avenger of bloud. * Iudg. 4.2. r Iudg. 4.6. ſ Ioſh. 20.7. t See the deſcription of Kedemoth in the Tribe of *Reuben*.

§ 31. *Kedeſh* was attended on each ſide with two ſmaller Cities, *Beth-ſhemeſh* on the Weſt, *Beth-anath* on the Southeaſt, both aſſigned to, yet neither poſſeſſed by the *Naphtalites*, becauſe the [u] *Canaanites* though tributaries dwelt the rein. Much is pretended in the excuſe of the *Iſraelites* why generally they drove not theſe heathens out of their Country. u Iudg. 1.33.

1. None can act above their ſtrength, and they were not able to drive out the *Canaanites*.
2. Had they ſtrength, it had been cruelty, not valour, in cold bloud to kill quiet enemies.
3. God gave them a kind of toleration being only to drive them out by degrees.
4. Much good accrued by this remnant of *Canaanites* being touch-ſtones to prove the *Jews* faith to their God.

But theſe and many more palliations notwithſtanding, unexcuſable was the *Jews* connivence at them contrary to Gods flat command, and the foreſaid pleas of no validity. For

1. The weakneſs of the *Jews* chiefly conſiſted in their want of induſtry, and uniting themſelves againſt thoſe heathen their common enemy.
2. It is only cruelty to a mans own ſoul to diſobey Gods poſitive command.
2. What's to be done by degrees, is to be done. Whereas the *Jews* not only deprived theſe *Canaanites* for a time according to Gods permiſſion, but finally pardoned their lives contrary to his injunction.
4. The good accidentally accruing from the remains of the *Canaanites*

nites, argues not the innocence of the *Israelites*, but the exceeding goodness of God, ordering their negligence to his own honour. Yea the sad success shewed Gods displeasure with his people herein; these *Canaanites* eftsoons rouzing themselves from being couchant under tribute to be rampant in tyranny, and the mixture of their persons infected the *Israelites* w^th their Idolatrous practises. Nor know I any thing else considerable in this tribe except[w] *Karthan* or[x] *Kiriathaim*, a city of the *Levites Gershonites*, of whose posture we are not so well assured as we could desire.

w Josh. 21. 32.
x 1 Chr. 6. 76.

§ 32. *Ahimaaz** was *Solomons* Purveyer in *Naphtali*, and had *Basmah* his daughter to wife. Say not it was poor preferment for the daughter of so mighty a Monarch to marry her Fathers subject. For Gods law forbad heathen matches, and hereby she might keep a clear conscience and lead a comfortable life. Kings children too often wed, where they neither affect nor are affected, to foraign Princes (strangers as well in their lands as loves unto them) whilst here *Solomons* daughter, might have a softer Pillow, though not so sumptuous curtains in her home-marriage. By the way observe, we find an army of *Solomons* Wives and Concubines, and but three scattered scouts of his children,* a son and two daughters. Multiplying Wives is mans sin, children, Gods blessing, and *Solomon* laid too many foundations at once, to build much posterity upon them.

* 1 King. 4. 15

* *Reheboam*, *Basmah* and *Taphah*. 1 King. 4. 11.

§ 33. The usuall Arms of *Naphtali* are Vert a Hind trippant proper according to[y] *Jacobs* prediction: *Naphtali is a Hind let loose; he giveth goodly words*. But how this character conforms to the Tribe, learned men much disagree; [z] *Luther* finds the analogy in *Deborah*, where in deed both her feminine sex is proper, as also because she was an excellent [a] spokeswoman; all the error is, she was rather extracted from [b] *Ephraim* than *Naphtali*.

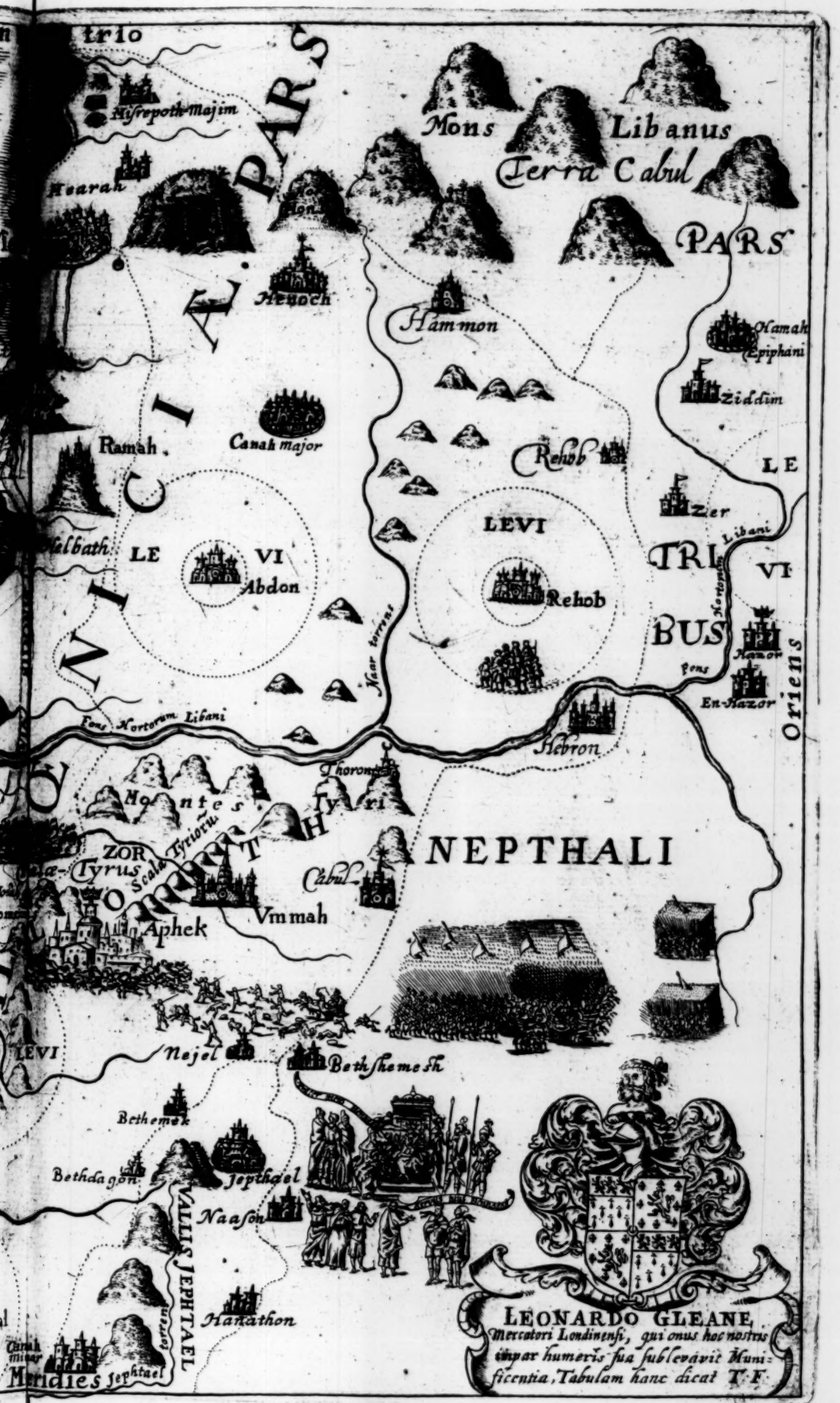
y Gen. 49. 21.

z In his comments on the place.
a Judg. 5. 1.
b See our description of *Ephraim*. Paragraph the second.

§ 24. Others read the resemblance in *Barak*, because Hindlike he was so fearful to come out to war. But surely these blessings were given by propheticall *Jacob* to his children as future badges of their honour, not brands of their infamy, and therefore the similitude is to be sought not in the disgracefull but commendable qualities of a Hind, and more probably to be fetch'd not from their fear but fleetness in severall performances. Besides some conceive it too restrictive an interpretation of *Jacobs* blessing to confine it to any particular (though eminent) person, which speaks rather the generall disposition of the whole Tribe, and may thus more largely be expounded. *Naphtali is a Hind.* No ravenous or beast of prey (cruell like the *Benjamites*, churlish like the *Ephraimites*) but a quiet creature: intimating the *Naphtalites* nature disposed to peacefulness. *Let loose.* Not pent within the pales of a Park, but having room enough to range in: imploying the large and spacious possessions of this Tribe. *He giveth goodly words.* They were men of fair speech and loving discourse, not querulous, nor captious, but preferring friendly compliance before brawls and contentions. The Standard of *Naphtali* in the *Israelites* pitching about the Tabernacle, was the last in the Rear on the Northside thereof.

Here the Map of Asher *is to be inserted.*

ASSHER. pinguis panis ejus & præbebit Delicias Regibus.
Septen
MARE
MEDITER
RANE
Occidens
Zarephat
Sarepta
Tyrus
Sandalii
Achzib
Ecdippa
Cisternæ Solomo
Castrum Lamperti
Helkath
LEVI
Hali
Beten
Belus Fluvius
Achsaph
Cendeura
Acho
Ptolomais
Palus
LEVI
Misheal
PARS
VALLIS CARMEL
TRIBUS ZABULON
Merid


trio
Misrepoth-Majim
Mearah
Aenoch
Mons
Libanus
Terra Cabul
PARS
Hammon
Hamah
Epiphani
Ziddim
Ramah
Canah major
Rehob
LE
Zer
LEVI
Libani
TRI
VI
Helbath
LE
VI
Abdon
Rehob
BUS
Hazor
En-Hazor
Fons
Fons Nortorum Libani
Hebron
Montes
Tyri
NEPHTALI
ZOR
Tyrus
Scala Tyriorum
Cabul
Vmmah
Aphek
Nejel
Bethshemesh
Bethemek
Bethdagon
Jephthael
Naason
VALLIS JEPHTAEL
Hanathon
Meridies
LEONARDO GLEANE
Mercatori Londinensi, qui onus hoc nostris
impar humeris sua sublevavit Muni-
ficentia, Tabulam hanc dicat T. F.

THE TRIBE OF *ASHER.*

CHAP. V.

§. 1. *Sher*, youngeſt Son of *Jacob* by *Zilpah* his Concubine, carrieth bleſſedneſs in his name, and was ſo proſpered in his Poſterity, that[a] forty one thouſand and five hundred were reckoned of this Tribe in the generall rendezvous at Mount *Sinah*. All which puniſhed in the Wilderneſs with death, for provoking God with their diſobedience, their Sons being[b] fifty three thouſand four hundred entred the Land of Promiſe. Many no doubt were the eminent *Grandees* extracted from *Aſher*, though we meet with none of them in Scripture, ſave one, and that a woman in the new Teſtament,[c] *Anna* the Propheteſs, that property of the Temple, as conſtant therein as the pillars thereof, *ſhe departed not thence but ſerved God with faſting & prayer night & day.*

a Num. 1.41.

b Num. 26.47

c Luke 2.36.

§ 2. *Aſher* had Mount *Libanus* on the North, *Naphtali* on the Eaſt, *Zebulun* on the South & South-eaſt, the Sea on the Weſt containing wel nigh forty miles in length, the breadth not exceeding ſixteen. A fruitfull Country,[d] *Aſhers bread ſhall be fat* (ſo hearty as if it were bread and fleſh too) *and he ſhall yield royall dainties. Moſes* foretold that he ſhould be wetſhod in oil, *he ſhould dip his*[e] *foot therein.* Adding moreover that his *ſhooes ſhould be Iron and Braſs.* Not that the ground in this Tribe parched by drought proved impenetrable, and rebellious to the commands of the plough, (as elſe where God threatens the diſobedient *Jews*,[f] *the earth that is under thee ſhall be Iron*) but that this Land ſhould afford plenty of thoſe metalls, according to the teſtimony of *Enmæus* in[g] *Homer*,

d Gen. 49.10

e Deut. 33.24

f Deut. 28.23.

g *Odyſſ.* o. 425

Ἐκ Σιδῶνος πολυχάλκου ἴχομαι εἶναι.

In Sidon I boaſt to be born where's Braſs in abundance.

Beſides the great commodities of the Sea, with the convenient Havens thereof, *Debora* complains that when *Zebulun* & *Naphtali* (moſt concerned as neareſt danger) ingaged themſelves againſt *Siſera*,[h] *Aſher continued on the Sea-ſhore, & abode in his breaches.* And no wonder if being Merchants they

h Judg. 5.17.

they preferred profit before perill, especially being in a safe place where the Iron Chariots of *Jabin* King of *Canaan* could not approach them.

§ 3. The worst mischief in this Tribe was, that after the death of *Joshua*, the *Canaanites* quartered so hard on the men of *Asher*, that they detained no fewer than seven [i] great Cities from them. Yea perchance something may be pickt out of the expression of the holy Spirit, for whereas the *Canaanites* are said to *dwell amongst those of* [k] *Zebulun*, the *Asherites* (the phrase being altered) in the following verse are said to *dwell among the Canaanites*, as if those Pagans were the principall Land-lords (ingrossing all memorable places in this Tribe to themselves) whilest the *Asherites* lived amongst them as Tenants at will by the others leave. Nor was this fully remedied untill the victorious reigns of *David* and *Solomon*.

i Judg. 1. 31.

k Judg. 1. 30.

§ 4. In the North-west part of this Tribe near the Sea side, we first meet with [l] *Misrepothmaim*, that is, the boiling of waters, though uncertain whether done artificially by fire or naturally by the Sun. Here great plenty of Salt was made in Brine-pits, a necessary and gainfull commodity. However, *Tremellius* rendreth *Misrepothmaim fornaces vitrarias*, *Glass-furnaces*; and we know, store of the [m] best sort of that brickle ware was made hereabouts. *Joshua* having foiled the Kings of *Canaan* at the waters of *Merom*, pursued them thus far to the shore of the Mediterranean, where his Foes had the free choise, whether they would be killed with the Sword, or drowned in the Sea. Hard by is *Mearah*, which signifieth *a cave*, (and so some translations render it, though others retain the Hebrew word) being the [n] Northern boundary of the Land of *Canaan*, and an impregnable underground fortification of the *Zidonians*. Yea many hundred years after in the Holy War, when the Christians possessed *Palestine*, they manfully defended it untill the Garison therein [o] corrupted with money, basely betrayed it unto the *Saracens*.

Salt and glass made in *Asher*
l Josh. 11. 8.

m *Plin. li.* 36. *Nat. hist. c.* 26

n Josh. 13. 4.

o *Tyr. li.* 19. *Bel. Sacr. ca.* 11.

§ 5. Observe by the way, that the hills in *Palestine* generally had in their sides plenty of Caves, and those of such laxity and receipt, that ours in *England* are but conny-boroughs if compared to the palaces which those hollow places afforded. Neither wonder that the Cave of *Makkedah* could contain five [p] Kings together, or that *Obadiah* could hide an hundred Prophets by fifty and fifty in a [q] Cave, or that about four hundred men abode with *David* in the Cave of [r] *Adullam*, or that six hundred *Benjamites* lurk't, for four moneths, in the *Rock of* [s] *Rimmon*, when [t] *Strabo* hath reported, *that towards Iturea* (which beginneth not far off) *there be sharp Mountains, having deep Dens in them, whereof one is able to receive four thousand Men*. These Caves (being only a cellar by nature) were by Art contrived into severall rooms, & by industry fortified even unto admiration. So well man'd, they could not be stormed, well victualled, they could not be starved, & (not having any combustible mattter about them) fire-free they could not be burned, so thick, they could not be battered, so high they could not be scaled, and so low, they could not be undermined.

Vast caves in the land of *Canaan*.

p Josh. 10. 23.

q 1 Kin. 18. 13

r 1 Sam. 22. 2.

s Judg. 20. 49.

t *Geog. li.* 16.

But

But theſe Inns gave entertainment to any Gueſts, and as ſometimes they gave ſhelter to pious People in perſecution, ſo often they afforded harbour to Thieves and Vagabonds. The Pſalmiſt glanceth on ſuch places, in that his expreſſion, *Thou art of more honour and* [u] *might than the hills of the robbers*; and our Saviour directly pointeth at them, when he complaineth, that they had turned the houſe of God into *a* [w] *den of Thieves*.

u Pſal. 76. 4.

w Mat. 21. 13

§ 6. To proceed, hereabouts we can quickly diſcover an ancient City, wrongfully placed by the preſumption of Authours, namely *Enoch*, built by *Cain* in the Land of *Nod*, which [x] one tells us was at the foot of Mount *Libanus*, and that vaſt foundations thereof are at this day to be ſeen. Surely *Cains* wandring humour (bloudy hands are alwayes attended with roaving feet) ſeems to have poſſeſſed theſe Authors brains, ſtragling in the poſition of this place ſo far from the truth, and the text, which deſcribeth it eaſt of [y] *Eden*. But we may ſeek the City *Enoch* with more probability to find it amongſt the *Henochii*, a people ſeated by [z] *Pliny* neer the *Bactrians* in the eaſt Country.

The City *Enoch* wrong placed.

x *Io. Viterbien. apud Naucler. Vid. Adricho. in Aſher. num.* 39.

y Gen. 4. 17.

z *Nat. hiſt. li.* 2. *cap.* 16.

§ 7. But before we go farther, we will alter our former method, (hoping ſuch variety will prove the more pleaſant) and becauſe moſt memorable Places in *Aſher*, are mentioned in *Joſhua*, where the poſſeſſions of this Tribe were firſt allotted him; we will briefly comment on thoſe verſes, wherein the bounds of his Inheritance are deſcribed.

Joſhua 19. 24. *And the fifth lot came out for the Tribe of the Children of Aſher according to their Families.*

To prevent all quarrels, the Land on this ſide *Jordan* was divided by lot, betwixt the nine Tribes and an half, much of providence being couched under the ſeeming caſualty thereof; for although their Portions fell not to them in ſuch *ſeniority* as they ſate down at *Pharaoh's* [a] *Table, the firſt-born according to his Birthright, and the youngeſt according to his youth*, yet an excellent method was obſerved therein: For,

a Gen. 43. 33.

The firſt [b] Lot fell to *Judah* the *Tribe Royall*, of whom the [c] *Chief Rulers* and Chriſt himſelf was to deſcend.

b Joſh. 15. 1. c 1 Chron. 5. 2.

The [d] ſecond, to the ſons of *Joſeph*, *Ephraim* and *Manaſſes*, to whom (on *Reubens* forfeiting thereof) the [e] Birth-right belonged.

d Joſh. 16. 1. e 1 Chron. 5. 2

The third to [f] *Benjamin*, *Jacobs* youngeſt but next beſt beloved ſon, by *Rachel* his deareſt wife.

f Joſh. 18. 11.

The fourth, fifth and ſixth for *Simeon*, [g] *Zebulun* and *Iſſachar*, his ſons by *Leah*, ſo that all *Jacobs* children by his wives were provided for firſt, before thoſe he had by his Comcubines received any Poſſeſſions.

g Joſh. 19. 1. 10. & 17.

The ſeventh for *Aſher* [h] *Jacobs* ſon by [i] *Zilpah* handmaid to *Leah* his firſt wife, and therefore her child in ſeniority preferred, *Gad* his elder brother being already provided for on the other ſide *Jordan*.

h Joſh. 19. 24. i Gen. 30. 13.

The eight and ninth for *Naphtali* and [k] *Dan* born of *Bilhah* handmaid to *Rachel*, the younger ſiſter and *Jacobs* ſecond wife.

k Joſh. 19. 32. 40.

l Cant. 5.2. We know who ſaid in another caſe, [l] *I ſleep, but my heart waketh.* So ſee here, though drowzie *Chance* in the Lot is commonly challenged to have ſlept out her eyes, and to become ſtark blind, yet is there a concealed vigilancy therein, ordered by divine Providence.

Verſe 25. *And their border was Helkah, and Hali, and Beten, and Achſhaph.*

In expounding theſe words for the main we follow learned *Maſius*, though loth to err with any, willing to venture ſooner on his than any other Authors judgment herein. May the Reader find out *Helkah* in our Map (in the South-eaſt part thereof, not far from the Sea) thence let his eyes ſtart, and with good ſucceſs (following the names in the Text, and the pricks in our Map for his direction) ſurround the Borders of this Tribe. *Helkah* was afterwards given to the *Levites Gerſhonites*, to be one of their [m] four Cities in this Tribe, and *Achſhaph* had formerly been a Royall City of the *Canaanites* whoſe King had been conquered by *Joſhua* [n].

m Joſh. 21.31. & 1 Chr. 6.75. where it is called *Hukok*

n Joſh. 12.20.

Verſe 26. *And Alamalech, and Amad, and Miſhael, and reacheth to Carmel Weſtward, and Shihor Libnah.*

o 1 Chr. 6.74. *Miſhael* or [o] *Maſhal* was another City of the *Levites*. By this the Border of *Aſher* ran Southweſtward to *Carmell*; underſtand thereby not the Mountain ſo called (lying more South in *Zebulun*) but the Plain lying under the ſame, more towards the North. *Shihor Libnah*, that is the *white* * *River*. Now for ſtreams to take their names from their colours, is no news to them that have heard of *Albis* in *Germany*, *Melas* in *Thracia*, and two Rivers called *Blackwater*, the one in the South, the other in the North of *Ireland*. But whether this River in *Aſher* took the whiteneſs from the foaming water therein, or Chalk-banks (like our *Albion*) on both ſides, or from the materials of Glaſs or Cryſtall growing there, let others diſpute, whilſt we only obſerve that *Album Promontorium* or the *white Promontory*, is by [p] *Pliny* placed hereabouts.

* Or white *Nilus*.

p *Nat. hiſt. lib. 5. cap. 19.*

Verſe 27. *And turneth toward the Sun riſing to Beth Dagon, and reacheth to Zebulun, and to the Valley of Jiphthabel toward the Northſide of Bethemeck, and Neiel, and goeth out to Cabul on the left hand.*

The Map will make all theſe flexures plain. *Beth Dagon*, that is, the Temple of *Dagon*; but how came this [q] Idol of the *Philiſtines* to travell thus far almoſt to *Phœnicia*? Surely it never came hither on its own legs, as the [r] Pſalmiſt obſerves, *Feet have they, but they walk not*, but was brought by the Superſtition of the *Canaanites*, which borrowed this Idol from their neighbours. Concerning *Cabul*, *quære* whether it were the name of a particular place, or the ſame with the *Land of Cabul*, which I conceive lay more Northward, which [t] *Solomon* afterward beſtowed on *Hiram* King of *Tyre*.

q 1 Sam. 5.2.

r Pſal. 11.5.7.

t 1 King. 9.13

Verſe

Verſe 28. *And Hebron, and Rehob, and Hammon, and Kanah, even unto great Zidon.*

Hebron differing from a greater City of the ſame name in the Tribe of *Judah*. *Rehob*, that is, *large* or *ſpacious*, this name ſpeaking it a City of great receipt. Unto this[t] place came the 12 Spies ſent to diſcover the Land, and this City was afterwards beſtowed upon the [u] *Levites*. This *Kanah* the great is conceived by ſome the birth place of *Simon* the [w] *Canaanite*, the Diſciple of Chriſt. Great *Zidon* was given to, never gained by this Tribe, whoſe Borders reached to *Zidon* excluſively, ſo that *Aſhers* lips might touch the cup, but not taſt the liquor of ſo ſweet a City.

t Num. 13. 21.
u Joſh. 21. 31.
w Mat. 10. 4.

Verſe 29. *And then the Coaſt turneth to Ramah, and to the ſtrong City Tyre, and the Coaſt turneth to Hoſah, and the outgoings thereof are at he Sea from the Coaſt to achzib.*

Turneth, namely toward the South; *Ramah*, that is, an high place, as the name importeth, therefore ſeated by us on a Mountain; Such Maps as place *Ramah* in a valley are guilty of as great a Soleciſm in Geography, as he in geſture, who ſpeaking, O *Heavens*, pointed to the *Earth*. Wonder not that in *Paleſtine* we meet with ſo many *Ramahs* (Towns ſeated on a riſing or advantage of Ground) ſeeing it was ſo Mountainous a Country: Equivalent whereunto we have the frequent name of *Upton* in *England*, whereof I have told, (Smile good Reader, but do not jeer at my curioſity herein) no fewer than three and thirty in the Alphabeticall names of *Speeds* Deſcriptions. *Tyre* like *Zidon* was never poſſeſt by the *Aſherites*, neither was *Achzib* near to *Helkah* where we firſt began our preambulation about this Tribe, and now *redit labor actus in orbem*, we have *walked the Round*, and encompaſſed the Bounds thereof.

Verſe 30. *Ummah alſo and Aphek, and Rehob, twenty and two Cities with their Villages. This is the Inheritance of the Tribe of the Children of Aſher, according to their Families, theſe Cities with their Villages.*

All the former were limitary places in the Tribe of *Aſher*, theſe three laſt were more Inland Cities in the heart of the Country. To avoid tautology, *Rehob* here, muſt be allowed a diſtinct City from that mentioned before.

§ 8. But of all theſe Cities, *Aphek* was moſt remarkable, whoſe King [x] was killed by *Joſhua*, and near whereunto *Benhadad* (lately beaten by *Ahab* on the Mountains of *Samaria*) with his new model'd Army in a new place hoped for new ſucceſs. For inſtead of the thirty two [y] Kings, of more Pomp than Puiſſance to his Army, he placed ſo many Captains, ſeeing it is not the ſhining of the Hilt, but the ſharpneſs of the Edge of the Sword muſt do the deed. And reſolved to fight in the Plain, conceiving the Gods of the *Iſraelites* (though by *Benhadads* ſwelling words & lofty [z] language one might rather have collected the *Syrian* Gods to have been) *the Gods of the Mountains*. Then appeared he with a mighty Hoſt, againſt whom the *Iſraelites* marched forth like *two little flocks of* [a] *Kids*. Behold here a

x Joſh. 12. 18.
y 1 King. 20. 1.
z 1 King. 20. 10
a 1 King. 20. 27

a wonder, the Kids kill the Wolves, and a hundred thousand *Syrian* footmen were kill'd in one day. From the field they flie unto the City of *Aphek*. What, was it to try whether the God of *Israel* (concluded now God of the Country, be it hilly or plain) were God of the City also? They found it so by sad experience, when the wall of the City fell on twenty and seven [b] thousand of them that were left; which wall, if cruell to kill, was charitable to bury them.

b 1King.20.30

§ 9. Yet *Ahab* afterwards lost the advantage of this victory, when contrary to Gods flat command, on *Benhadads* feigned submission he indulged life unto him, which caused his own death * and destruction not long after. Thus foolish pity, instead of breaking, whets the knife for it's own throat: and they who only take out the teeth and sting of such Serpents which they should kill outright, shall find the very stumps and tail remaining enough to bite and sting them to death.

*1King.22.31

§ 10. *Baanah* the Son of *Hushai* was *Solomons* Purveyor in *Asher and in* [c] *Aloth*; What this *Aloth* should be, a deep silence is in all Comments. I conceive it a hilly Country, appendent to *Asher*, ascending with mountains, according to the notation of the Hebrew word. Herein our guess is seconded by plenty of [d] *Gradati montes*, *Staired mountains*, which go up by degrees, found in these parts, and one most eminnet, whereof [e] *Josephus* takes especiall notice, being an hundred Furlongs North of *Ptolemais*, called *scala Tyriorum*, or the *Tyrians Ladder*. How near our conjecture is bowled to the mark I know not, but hope the Reader before he knocks this away will lay a better in the room thereof. So much of *Asher*, whose Country was much straitned by the *Phœnicians*, their mortall enemies (lying within his bounds, though never subdued) which we now come to describe.

c 1King.4.16.

d *See Nic. Fuller Misce lib. 4. cap. 6.*

e *Bel Jud. lib. 2. cap. 9.*

§ 11. *Phœnicia* is often mentioned * in Scripture, and is so called as some will have it ἀπὸ τῆς φοινίκων, from plenty of Palm-trees growing therein; as others ἀπὸ τοῦ φόνου, from the many slaughters formerly made in that warlike Nation. To omit other antiquated deductions thereof, prettiest (because newest) is that of a modern [a] Author from בני ענק *bbene-Anak*, *Pheanak*, *Phœnik*, *the sons of Anak*, as the fathers and founders of the People of this Country. A long slender Country it is, having the bounds thereof by severall Authors variously assigned; but generally extended from the Sea to Mount *Libanus* in breadth, and in length from *Carmel* to the River *Canis* in the North; a tract of an hundred miles and upwards.

* Act.11.19. 19.3.

a *Bochvr. Geog. Sanc. parte 2da. lib. 1. cap. 1. pag. 362.*

§ 12. The Inhabitants hereof were transcendently ingenious; whose wits (like the Gold wire they so much dealt with) were ductile and pliable to all inventions. From a pin to a pillar, nothing was so small but their skill could work; nothing so great but their industry could atchieve. Whatsoever was pretty for children to play with, or neat for women to wear, or necessary for man to use, in any one of these the *Phœnicians* were so expert, Nature might seem to design them for that alone

alone, and ſo dextrous in all of them, it were hard to ſay wherein they excelled. They could weave clothes with the ſmalleſt thred, dreſs them with the fineſt work, dye them with the freſheſt colours, embroider them with the richeſt coſt, and then either ſell them to others to their great profit, or wear them with as much pride themſelves. They were excellent Architects; *Solomon* himſelf (who well knew the moſt cunning workmen in every craft) confeſſing to *Hiram*, [b]*There is not among ſt us any that can skill to hew Timber like the Sidonians*. They are alſo conceived the firſt founders of Letters, Arithmetick, Aſtronomy, with the working in glaſs, and ſeverall other rare devices. [b] 1 Kin. 5.6.18.

§ 13. *Tyre* was the chiefeſt City in *Phœnicia*, [c] *ſituate at the entrance of the Sea*. Elegantly the [d] Prophet termeth *the Harveſt of the River her revenue*: an Harveſt laſting all the year long, every day ſowing at the ſeting forth, and reaping at the return of her Ships. *Tyre* ſaid to her ſelf [e] *I am of perfect beauty*, which coming out of her own mouth was rather proudly than falſly ſpoken. If it be accounted one of the ſtatelieſt ſights in the world, to ſee a ſtout Ship under ſale, how beautifull was it to behold the *Tyrian* Gallies with all their accountrements; Planks of [f] the Fir-trees of *Senir*, Maſts of the Cedars of *Lebanon*, Oars of the Oaks of *Baſhan*, Hatches of the Ivory of *Chittim*, Sails with broidered work (oh vanity top and top gallant!) out of *Egypt*, blue and purple Carpets for covering from the Iles of *Eliſha*, with *Giblites* for Calkers, *Arvadites* for Mariners, *Perſians*, &c. for Souldiers, and *Tyrians*, her own townſmen for *Pilots*, ſo keeping the honour, and haply ſeeking to preſerve the myſteries of their harbour to themſelves? [c] Ezek. 27.3. [d] Iſa. 23.3. [e] Ezek. 27.3. [f] Ezek. 27.5.

§ 14. Paſs we from their Ships to their Shops, which we find fraught with commodities of all kinds. Whoſe [g] *Merchants are Princes* ſaith the Prophet; and it ſeems that *Tyrannus* a good word for a good King (till cuſtomary uſing thereof in the worſt ſenſe infected it) had its originall from the Pride and Magnificence of the *Tyrian* Merchants. This City is termed [h] *a Mart of Nations*, both becauſe all Nations were there to ſell, and there to be ſold: [i] *they traded the perſons of men*, and not only Arms but Armies were here to be bought, and [k] *Horſemen as well as Horſes* were chaffered in their Markets. [g] Iſa. 23.8. [h] Iſa. 23.3. [i] Ezek. 27.13. Joel. 3.46. [k] Ezek. 27.14.

§ 15. Now as *Tyre* was diſperſed all over the world in the ſeverall Colonies planted by her in foraign parts; ſo the World was contracted into *Tyre*, whither Merchants from all Countries did repair. Compare *Ezek.* 27. with *Gen.* 10. and it will appear, that moſt of thoſe Nations which departed from *Babel* in a confuſion, met in *Tyre* in ſuch a method as now inabled through induſtry, obſervation, and entercourſe, they could underſtand the languages and traffick one with another. We intend a little to inſiſt both upon the Commodities and Countries of ſuch as hither reſorted. For though I dare not go out of the bounds of *Canaan* to give theſe Nations a viſit at their own homes, yet finding them here within my

my Precincts, it were incivilly in me not to take ſome acquaintance of them. In ſetting down of their ſeverall places, I have wholly followed (let my candle go out in a ſtink, when I refuſe to confeſs from whom I have lighted it) *Bochartus* in his *holy Geography*. Their ſeverall Trades we rank according to the *twelve great Companies* in *London*. Let not the compariſon as ominous offend any, *Tyre* ſince being reduced to a ruinous heap; ſeeing the Parallel is only intended to ſhew the like latitude of commerce betwixt them. However it is neither unſeaſonable on this occaſion, nor improper for my profeſſion (every *Miniſter* in this reſpect being the Cities *Remembrancer*) to mind *London* [l] *not to truſt in uncertain Riches*; ſeeing pride and unthankfulneſs may quickly levell the higheſt bank of wealth, yea ſtrongeſt mountain of outward greatneſs.

l 1 Tim. 6. 17.

1. *Mechant-Mercers.*

Such as traded in Silks (*Byſſus* in latine, though rendred *fine linnen* in our tranſlation) blue and Purple, being [m] *Egyptians*, [n] *Syrians*, and from the Iſles [o] of *Eliſha*. By *Eliſha* [p] underſtand *Peloponneſus*, wherein an ancient & ample Country called *Elis*, & part thereof termed *Aliſium* by *Homer*, where the adjacent Iſlands *Co*, *Carpathus*, *Cythera*, *Rhodus*, *Gyarus*, *&c.* are eminent for plenty of Purple. Here ſome will object it was a real tautology to bring Purples to *Tyre*, ſeeing by generall confeſſion the beſt of the world were made in that place. In anſwer whereunto, know that theſe *Eliſhian* Purples being of a different die and dreſs from thoſe of *Tyre*, were a diſtinct commodity. It is ſo far from being needleſs pains, that it may bring conſiderable Profit, to carry *Char-coals* to *New-caſtle*. And theſe courſer Purples, though not for the *Tyrians* own wearing, might be for their barter with other Nations. Not to ſay, but that the peeviſh principle might poſſeſs the People of *Tyre*, to ſlight homebred, and prize foreign Wares, ſo that the *Tyrians* Ladies might prefer thoſe Purples beſt for their own uſe, which were fetched the furtheſt off.

m Ezek 27. 7.
n Ezek. 27. 16.
o Ezek. 27. 7.
p Gen. 10. 4.

2. *Merchant-Grocers.*

Such as trafficked [q] *with the chief of all ſpices* being thoſe of *Sheba*, and *Raamah*, both being places in *Arabia the happy*. Great no doubt was the fragrancy of theſe ſpices brought over-land to *Tyre*, whereas ſuch as are conveyed into *England* by Ship from *India*, have the leſs vigour of that land where they grow, and the more moiſture of the Sea through which they are brought. The men alſo of *Dan* and *Javan* (of whom hereafter) furniſhed *Tyre* with [r] *Caſſia* and *Calamus*, druggs of high worth and value.

q Ezek. 27. 22. Gen. 10. 7. Pſal. 72. 10.

r Ezek. 27. 19.

3. *Merchant-Drapers.*

Such as brought [s] *precious clothes for* (or *with*) *chariots* being the men of *Dedan*, which is an eminent Country in *Idumea*.

s Ezek. 27. 20.

4. *Merchant-Fiſhmongers.*

Many of theſe muſt be preſumed in *Tyre*, where fiſh was a ſtaple commodity, which they tranſported into other Countries, and vended for

for their own gain without any other respect of time or place. This caused *Nehemiah's* complaint that in *Jerusalem* ther e dwelt men of *Tyre* which brought [t] *fish* and all manner of ware, and sold them on the *Sabbath*.

[t] Neh. 13. 16.

5. *Merchant-Gold-smiths.*

Such as occupied in her Fairs [u] *with all precious stones* out of the Country of *Sheba* and *Raamah* aforesaid. Besides [w] *Emralds*, *Corals* and *Agate* brought out of *Syria*, *Silver* from *Tarshish*. i.e. *Spaine* (as our [x] Authour irrefragably proves plenty of that metall therein) and [y] *gold* from *Arabia*. Yea, as some observe that though the body of the Sun ariseth in the East, yet his shining by reflexion is first discovered in the [z] west, so granting gold originally to grow in lands east from *Tyre*, yet in this City most gorgeous and glittering was the lustre thereof, beaten and drawn out into most artificiall embroderies and emboſments.

[u] Ezek. 27. 22.
[w] Ezek. 27. 16
[x] *Bochar. Geog Sanc. lib.* 3. c. 7
[y] Ezek. 27. 22.
[z] *Iust. l.* 18. *p.* 196.

6. *Merchant-Skinners.*

Although no mention of their trade in this City, where the heat of the climate made furs not only uselesse but burdensome, yet we may be confident there wanted not those therein which traded in such skins which were in valuation in these parts.

7. *Merchant-Taylors.*

Such as dealt *in* [a] *all sorts of things, in blew clothes and broidered work, and in Chests of rich apparell bound with cords and made of Cedar.* Those that trafficked in these commodities were [b] of *Haran* and *Canneh* and *Eden* and *Sheba*, *Ashur* and *Chilmad*, all near one another (as appears by their bundling up together) about the confluence of *Tygris* and *Euphrates*

[a] Ezek. 27. 24.
[b] Ezek. *ut pri.*

8. *Merchant-Haberdashers.*

Great their number who by whole-sale sold the fine manufactures wrought here of *Gold*, *Silver*, [c] *Ivory* and *Ebony*, brought from *Dedan* (different from the former Country of the same name in *Idumea*) at this day called *Daden*, situate on the Persian gulf. But oh the infinite varieties of precious toyes made thereof! Well did [d] *Homer* give the *Sidonians* the Epithet of πολυδαίδαλοι, or *very much ingenious*. Their fingers might seem all of bone, so strong and hardy to endure any labour; and yet all of flesh, so flexible and limber to any imployment. Those mysteries in manufactures which English men in our age gaze on as rare discoveries, the *Phœnicians* of *Tyre* would but smile at as rude recoveries of what by them was most perfectly performed.

[c] Ezek. 27. 15
[d] *Iliad.* 23. 743 & 6. 289. *Odyss.* 15. 114. & 4. 54.

9. *Merchant-Salters.*

Store of these may be concluded therein, not only because salt is so needfull a commodity, but also because at [e] *Misrepothmaim* or *the boyling of waters*, hard by *Sidon* great store of salt was made.

[e] Josh. 11. 8.

10. *Merchant-Iron-mongers.*

Such as bartered [f] *in Iron*, *Tin*, or *Lead* brought from *Spaine* or *Tarshish* as also in [g] *vessels of brass from Javan*, *Tuball* and *Meshech*, that is, *Ionia*, *Pontus*

[f] Ezek. 27. 12.
[g] 13.

Pontus and *Moſcovia*, as our [h] Authour will have it, though we are not at leaſure ſeverally to examine his judgment therein.

h *Brochart. Geog. Sanc.*

11. *Merchant-Vintners.*

Such as traded in [i] *Wine of Helbon* (no doubt moſt delicious to the Palate) brought hither by the Merchants of *Damaſcus*. *Helbon* we conceive the ſame with *Calybon* a City in *Syria* whereof mention in *Ptolemy*, and from which the Country about it is denominated *Calybonidis*.

i Ezek. 27. 18.

12. *Merchant-Clothworkers.*

Such as from the *Whitewooll* brought from *Damaſcus* tranſmited the ſame from the Spinſters wheel to the Weavers loom, to the Fellers ſhears, to the Dyers vat, and ſo to be worn by the greateſt Princes in the world, who were beholding to *Tyre* the centre of rich cloathing, for all their holy-day apparell. Thus was their City fraught with commodities of all kinds, to ſay nothing of their *Smithfield* full of [k] *Horſes*, *Horſemen* and *Mules* from *Togarma*, or *Capadocia*; their *Eaſt-cheap* full of the fleſh of [l] *Rams*, *Lambs*, *Goats*, *&c.* from *Arabia*: their *Leaden-hall*, where a market was kept with the wheat of [m] *Minnith*, and *Pannag* out of *Judea*; ſo that all things ſave piety, humility, and thankfulneſs to God were to be had in this City.

k Ezek. 27. 14

l Ezek. 27. 21.
m Ezek. 27. 17

§ 16. Thus ſate *Tyre* on her Throne in a Princely poſture, no leſs envious than proud: witneſs her rejoycing at the deſtruction of *Jeruſalem* (the breaking of one Merchant is the making of another) when ſhe ſaid to her ſelf, [a] *Jeruſalem is turned unto me, I ſhall be repleniſhed now ſhe is made waſt*; meaning that all trading divided before, ſhould now be engroſſed to her ſelf alone. But God marred her markets, threatning by *Iſaiah to* [b] *ſtain the pride of her glory*, alluding to *Tyres* maſter-piece which was to fix fair and freſh colours, which God would ſoil and blur, notwithſtanding all her curioſity in that kind. *Ezekiel* uſeth two maritime expreſſions as moſt proper for a Port; firſt that her enemies ſhould come up againſt her as *the Sea cauſeth his* [c] *waves to come up*, and then *that an Eaſt wind ſhould break her*, meaning that *Nebuchadnezzar* (living North-eaſt from this place) who afterwards beſieged and ſacked the City.

a Ezek. 26. 2.

b Iſa. 23. 9.

c Ezek. 26. 3.

§ 17. It ſeems the taking thereof, called elſewhere the ſtrong City *Tyre*, [*] did not quit coſt for the taking thereof, the profit received by it not countervailing the pains expended upon it; God himſelf confeſſeth that *Nebuchadnezzar ſerved a great ſervice againſt Tyre and yet had* [d] *no wages*. [e] One tells us that the *Tyrians* after thirteen years ſiege, deſpoiled of all hope of relief, abandoned their City, and in their ſhips tranſported their wives, children, and portable wealth to *Carthage*, *Cyprus*, and other Colonies, leaving *Nebuchadnezzar* their empty neſt, when all the birds worth pluming, were flown away. However God afterwards gave him *the ſpoile of the* [f] *Land of Egypt for wages for his Army*. Thus, not only thoſe who do Gods will in a *direct line*, but alſo ſuch, who collaterally

* Joſh. 19. 29.

d Ezek. 30, 18.
e *Sir Walter. Raleigh 2 book. 76. pag.* 285.

f Ezek. 29. 19. 20.

collaterally (not to ſay caſually) work his pleaſure ſhall find a reward, ſeeing in ſacking of *Tyre*, *Nebuchadnezzar* went in the path and pace of his own pride and covetouſneſs, though haply in his own way he met with Gods will, not only beſides his intention, but without the knowledge thereof.

§ 18. As the ruines, ſo the [g] reſtauration of *Tyre* was foretold by the Prophet; not the ſame numericall *Tyre* in place and poſition (for *Paletyrus* or *old Tyre* ever after remained deſolate according to the prediction, [h] *thou ſhalt be built no more*) but the ſame in name, Country, convenience of ſite, wealth, and wickedneſs. Yea ſhe exchanged and improved her place for commodity and ſtrength, removing from the entrance to the midſt of the Sea, from the continent to almoſt an Iſland. Here to uſe the Prophets expreſſion [i] after ſeventy years (the end of the *Babyloniſh* Kingdom) *Tyre* began to ſing as an harlot; Siren ſongs to allure Merchants to be her lovers, as before; counting trade and profit to be her richeſt pleaſure. And ſo ſhe did flouriſh again as much or more than ever, during the *Perſian* Monarchy, about two hundred ſix years; till *Alexander* the great made her change her tune, alter her notes, and turn her merry love-ſongs into mournfull Elegies on her ſelf. For being denied by the *Tyrians* in their City to ſacrifice to *Hercules* the Tutelar God of that place, *Alexander* not ſo ſuperſtitious as ambitious, with vaſt pains and expence (as one whom no perill could affright, nor labour weary) ſacked the City, putting ſuch to the ſword as reſiſted, and cauſing two thouſand moe to be hung up in rank on the Sea ſhore. At which time he built a Caſtle of his own name (now corruptly called *Sandalium*) two miles South of the City.

§ 19. Yet *Tyre* afterwards recovered it ſelf to conſiderable greatneſs, like a cunning Broaker, though often proving quite bankrupt, ſhe ſet up again, though having nothing to give her credit but the conveniency of her ſituation: as indeed an harlot needs no other wares than her ſelf to ſet up her trading. Inſomuch that the Poets fiction of the *Phœnix* ſpringing again out of his own aſhes, being diſclaimed by naturall Hiſtory for a falſhood, may mythologically find a truth in, and probably fetch its ground from this *Phœnix* or *Phœnician* City of *Tyre*, always ariſing freſh and fair out of his own ruins. In our Saviours time it was a ſtately place, and yet though with *Dives* it was [k] *clothed in Purple*; *Tyre* could not with him *fare deliciouſly every day*, unleſs beholding to *Herods* land of *Galilee* to afford it conſtant proviſion, *becauſe its Country was* [l] *nouriſhed by the Kings Country*. Senſible hereof when *Herod* was highly diſpleaſed with theſe of *Tyre* and *Sidon*, they politickly compounded the breach (knowing that to fight with him who fed them, was the ready way to be famiſhed) and opening the breaſt of *Blaſtus* the Kings Chamberlain with a golden key, through that paſſage they made their acceſs to pacifice King *Herod*.

g Eſay. 23. 15.

h Ezek. 26. 14

i Eſay. 23. 15.

k Luke. 16. 19

l Acts. 12. 20.

§ 20. [m]*Tyre* at this day is reduced almoſt to nothing. Here it is ſeaſonably remembred that *Ethbaal* father of *Jezebel* was the King, as *Tyre* was the chief City of the *Sidonians*, and I find a great conformity betwixt the fortunes of his daughter and this place,

In their
1. Outward happineſs. She a crowned Queen, and *Tyre* a [n] *Crowning City*, whoſe Merchants were Princes.
2. Inward wickedneſs; both of them ſtiled [o] Harlots in Scripture.
3. Finall wofulneſs; ſhe eaten up by the dogs to the ſhort reverſion of her [p] *ſkull, feet* and *palms*; and *Tyre* [q] ſo conſumed by all-devouring time, *that now no other than an heap of Ruines, yet have they a reverent reſpect*, and do inſtruct the penſive beholders with their exemplary frailty.

Enough of *Tyre*, if not too much: fearing that long ſince the Reader hath ſadly ſympathized with the ſufferings of *Nebuchadnezzar* and *Alexander*, gueſſing their pains to be great in the long ſiege of this place by the proportion of their own patience in reading our tedious deſcription thereof. All I will add is this, that though *Tyre* was a ſink of ſin, yet is this [r] recorded in excuſe of her profaneneſs, and mitigation of her puniſhment, that if *the miracles done in Chorazin and Bethſaida* had been done in *Tyre* and *Sidon*, they would have long ſince repented in ſackcloth and aſhes.

§ 21. Two bows ſhoot from the Eaſt-gate of *Tyre* the place is ſhown, where the woman made that ſpirituall-carnall exclamation, [s] *Bleſſed is the Womb that bare thee, and the Paps that gave thee ſuck*; when *Chriſt* not diſproving her words diverted his Auditors from this, and directed them to a more neceſſary truth, *Yea rather bleſſed are they that hear the word of God and keep it*. A little mile South of old *Tyre* are [t] four fair pits the leaſt twenty five Cubits ſquare, commonly called *Solomons Ciſterns*. Surely the water of them is more clear than is the place alleadged out of the [u] *Canticles*, to prove *Solomon* the Author thereof, where but obſcure and oblite mention is made of thoſe water-works. More probable ſome King of *Tyre* made theſe and the neighbouring Aqueducts, for the uſe of the City.

§ 22. Seventeen miles North of *Tyre* lay the City of *Sidon* ſo named from the eldeſt [w] ſon of *Canaan*. A City of great antiquity, ſeeing *Tyre* is termed by the [x] Prophet, *the daughter of Sidon*. Sure here the Hebrew proverb held true, [y] *As is the Mother, ſo is the daughter*, both of theſe Cities being of great wealth and wickedneſs. Inſomuch that to live *careleſs, quiet*, and *ſecure*, is in Scripture phraſe [z] *to live after the manner of the Zidonians*.

§ 23. It was alſo a place of very great extent, therefore termed in [a] holy writ, *Zidon Rabbah*, or *great Zidon*. Not that there was ever a *leſſer Zidon*, (though there be one *grand Cairo*, it followeth not there is alſo a *pety Cairo*) but it is emphatically ſo named in compariſon of other Cities

m 1 Kin. 16. 31.
n Eſay. 23. 8.
o Eſay. 23. 15. Revel. 2. 21.
p 2 Kin. 9. 35.
q *Sands Trav. li. 3. p. 216.*
r Mat. 11. 21.
s Luk. 11. 27, 28.
t *Bradenback de Ter. Sanc. & Sand. Trav. pag* 217.
u Cant. 4. 15.
w Gen. 10. 15.
x Eſay. 23. 12.
y Ezek. 16. 44
z Judg. 18. 7.
a Joſh. 11. 8. & 19. 28.

Cities. Yea[b] *Diodorus Siculus* and[c] *Pomponius Mela* make *Sidon* the greateſt City of all *Phœnicia*; underſtand then anciently, whileſt as yet ſhe ſuckled *Tyre*, her little Infant, which afterwards outgrew her Mother in greatneſs. This haply is the reaſon why *Homer* ſo often making honorable mention of *Sidon*, is ſo ſilent of *Tyre*, becauſe reputing this latter a parcell of the former.

b *Lib.* 16.
c *Lib.* 1. *c.* 12.

§ 24. Many and great were the fortifications of *Sidon*: but in vain was the arm of Fleſh with it, when God himſelf ſaith,[d] *Behold I am againſt thee O Zidon*; whereupon in generall it felt the ſame deſtruction with *Tyre*, which here we forbear to repeat. Only we will add, that as bad a place as *Sidon* was; after Chriſts reſurrection a Church was quickly converted therein; and Saint *Paul* ſailing to *Rome* touched here, and was courteouſly refreſhed by his[e] friends.

d Ezek. 28. 22

e Act. 27. 3.

§ 29. Near the Eaſt-gate of *Sidon* they ſhew the place, where the *Syrophenician* woman begged ſo importunately for the cure of her daughter, not diſheartned though likned to a[f] dog, by our Saviour. Indeed ſhe ſhewed one of the beſt qualities of a dog in keeping her hold where once ſhe had well faſtned, not giving over or letting go, untill ſhe had gotten what ſhe deſired.

f Mat. 15. 21.

§ 26. So much for the City of *Sidon*. The Country of *Sidon* was larger, adequate almoſt to *Phœnicia*, and full of many fair Harbours. Amongſt theſe* *Zarephah* or *Zarepta*, ſtyled both in the[g] old & [h] new Teſtament, *a City of Sidon*. The Land round about it was fruitfull of the beſt Wine, as we have[i] formerly obſerved. During the three years drought in *Iſrael*, here dwelt that widow, whoſe thrift had ſo evenly ordered her bread & oil, that a little of both were left, til ſhe got a ſpring in her Cruſe by entertaining the Prophet *Elijah*. As for her Son[k] reſtored to life by *Elijah*, that he was *Jonah* that eminent Prophet, it may be ranked with the making of *Dinah Jacobs* daughter to be *Jobs* wife, and with *Ruth* her being daughter to *Eglon* King of *Moab*; all which three traditions are equally improbable in themſelves, altogether ungrounded on Scripture, and yet peremptorily affirmed of the Jewiſh Doctors. Nor have I ought elſe to obſerve of this City, ſave that the Hebrew name of *Zarephah*, ſignifieth a *conflatory* or *melting place*, where metals, (whereof plenty in this Province) were made fuſil by the fire in their Furnaces.

* Obad. ver. 20
g 1 King. 17. 9.
h Luke 9. 26.
i *Lib.* 1. *cap.* 4.
k 1 King. 17. 20

§ 27. [l] *Accho* remains to be obſerved in the South part of this Tribe; & confines of *Zebulun*. A learned[m] Writer conceiveth it called *Ace* by Grecians from affording medicine (ἄκη in Greek) to *Hercules*, when hurt in his conflict with the *Lernæan Serpent*. Whereas indeed *Ace* is plainly derived from *Accho* the Scripture name of this City. Thus thoſe who take aim from the Greek tongue to ſhoot at the Etymologies of Hebrew places, come wide of the mark. This City was afterwards called *Ptolemais* from one of the Kings of *Egypt*. Here I forbear to recite how *Jonathan*, through the perfidiouſneſs of *Tryphon* and his own over

l Judg. 1. 31.
m *Stephanus* περὶ πόλεων *vid. Nic. Full. lib.* 4. *Miſce. cap.*

credulity, was [n] trained into this City, taken and murdered. Saint *Paul* sailing from *Tyre* touched here, * *saluted the Brethren, and abode with them one day.* As for *Achzib* a City of *Asher* whence they could not expell the *Canaanites*, it was seated nine miles North of *Ptolemais*, being a tolerable harbour, and called *Ecdippa* afterwards.

[n] Mac. 12. 4.

* Act. 21. 7.

§ 28. Many were the Rivolets in this Tribe, but those no sooner delivered out of the Womb of their Fountains, but devoured in the grave of the Ocean; only *Belus* hath got a name (though not in Scripture) running through the *Cendevian* Lake, famous for its [o] inexhausted Sands, turning all things it toucheth into glass. As for the Sepulchre of *Memnon*, whom the Poets feign the Son of the Morning, and [p] *Josephus* erects his monument near the River *Belus*; we take no notice thereof, being hereafter to find his Tomb, [q] *the dew of whose birth is as the womb of the Morning* a far distant place.

[o] Plin. l. 5. c. 19

[p] L. 2. Bel. Jud. cap. 9.

[q] Psal. 110. 3.

§ 29. The Arms usually assigned to *Asher* are azure, a standing cup covered Or, relating to *Jacobs* blessing, [r] *he shall yield royall dainties.* A cup being taken here by a Synecdochicall metonymie for all plentifull provisions, *Asher* otherwise affording dishes as well as cups, and esculents as well as variety of Beverage. But should the shield of this Tribe be as full of charge as the Land thereof was fruitfull of commodities, what was the credit of the Country would be the disgrace of the *Coat* of *Asher*.

The Arms of *Asher*.

[r] Gen. 49. 20.

Here the Map of Zebulun *is to be inserted.*

THE

MARE
MEDITER
RANEVM
Ptolomais
ROGERO VVION Mercatori
PARS
TRIBV
Misheal
ASHER
Leptha fl. torrens sive Shihor Libnah
Zebulon
Beth-lehem
VALLIS
CARMEL
LEVI
Kattah
Kartah
Ajalon
Sepulchrum Elonis
Iokneam
LEVI
SALTVS
CARMELI
OCCIDENS
Kishon fluv.
Cinnas
CAR
MEL
MEL
M
ON
S
Naim
Shimron-meron
Cain
LEVI
Idalah
Rimmon
Dimnah
Dabbasheth
Maralah
PARS
TRIBVS

Zebulon ad portum marium
ipse ad portū marium habitabit
PARS TRIBUS NAP
TALI
Bethsamesa
Iephthael
Naaſſon
VALLIS IEPHTAEL
Hannathon
Canah
Hukkok
Bethhaida
Gennereth
Capernaum
Iordanus Parvus
Azaoth Tabor
Neah
Kimonomeenaan
PARS TRIBVS MANASSEH
Ittah-kazin
Sephoris Dionesarea
Gath-Hepher
Dothaim
Magdala
Dalman Atha
Nazareth
Iotopata
Iephieh
ORIENS MARE
Cinnereth
Genezareth
Galilæa
Tiberiadis
Bethulia
Tiberias
Mons Heroum
Hacitur Damascenus
LEVI
Nahalal Tabor
TABOR MONS
Tarichea
LEVI sive Kedumim
Kishon minor
Chisloth Tabor
Sarid
Daberath
SCALA MILLIARIVM
HER MON MONS
ISHACHAR
PARS TRIBVS GAD
Kishon flu.
1 2 3 4 5 6 7 8 9 10

THE TRIBE OF *ZEBULUN*.

CHAP. VI.

§. 1. *Zebulun* tenth ſon of *Jacob* by *Leah* his wife had his Poſterity ſo increaſed in *Egypt*, that [a] fifty ſeven thouſand four hundred were extracted from him. All which dying in the Wilderneſs for their manifold diſobedience, their next Generation being [b] ſixty thouſand five hundred poſſeſſed the Land of *Canaan*. Honourable mention on all occaſions is made of this Tribe in Scripture. How forward were they in their expedition againſt *Siſera*, in ſo much as [c] *out of Zebulun they came down that handled the Pen of the Writer*; Gown-men turned Sword-men, Clerks became Captains, changed their Penknives into Swords. Thus the peaceablneſs of their profeſſion can bail none to ſtay at home, when eminent danger arreſts all at the ſuit of the Commonwealth to ſerve in Perſon abroad. *David* call them the *Princes* [d] *of Zebulun, &c.* and well might he afford them that ſtyle of dignity, who attended him at *Hebron* with an Army ſo abſolutely accompliſhed.

The populouſneſs and puiſſance of *Zebulun*.

a Num. 1.31.

b Num. 26.27

c Judg. 5.14.

d Pſal. 68. 27.

For
1. Number, [e] *fifty thouſand*.
2. Skill, *expert in War, which could keep rank*.
3. Weapons, *with all inſtruments of War*.
4. Loyalty, *they were not of double hearts*.

e 1 Chr. 12.33.

Yet in all ages, of all the numerous Tribe of *Zebulun*, we find but two Grandees expreſſed by name, [f] *Elon* a peaceable Judge, and *Jonah* an eminent Prophet. But what ſhall we ſay? *A greater than Jonah was here*, even Chriſt himſelf, the honour and diſhonour (though not of the Tribe) of the Land of *Zebulun*: honour, becauſe here miraculouſly conceived, poorly & painfully bred and brought up, here frequent in preaching and working of miracles: diſhonour, becauſe careleſly neglected and ſcornfully contemned, yea deſpightfully perſecuted of his own Country-men.

f Judg. 12.12.

§ 2. *Zebulun* had *Aſher* on the North-weſt, *Naphtali*, on the North-eaſt, *Iſſachar* on the South, the Mediterranean on the Weſt, & *Galilean* Sea on the

The ſituation and Sea conveniences thereof.

the East thereof. This maritime position of this Tribe *Jacob* foresaw in his Prophecy, [g] *Zebulun shall dwell at the haven of the Sea, and he shall be for an haven of Ships, and his border shall be unto Zidon.* Which Charter of Sea conveniences is renewed, and enlarged by *Moses* in his blessing, *Rejoyce* [h] *Zebulun in thy going out, and Issachar in thy Tents. They shall call the People unto the Mountains, and there shall they offer Sacrifices of righteousnes, for they shall suck of the abundance of the Seas, and treasures hid in the sand.* Where though these two Tribes be made Partners, and joint-sharers in marine interests, and are promised equall profit thereby, yet *Issachar* it seems loved land & an home life best, imploying his canvase rather for *Tents*, than *Sails*, whilest the Sea & *going out* in long voiages was rather *Zebuluns* delight. So have I seen chickens & ducklings hatched under the same hen, no sooner unhoused out of their shels, but presently the one falls a pecking on the ground, the other a padling in the water.

g Gen. 49. 13.

h Deut. 33. 18, 19.

§ 3. Nor let any be staggered at the close of *Jacobs* Prophecy, wherein he foretelleth, *Zebuluns border shall be unto* [i] *Sidon*, finding this Tribe to fall many miles short and South of that place. For *Sidon* is not there to be taken for the City but Country [k] so named. And the land of the *Sidonians* or *Phœnicians*, extended to *Accho* or *Ptolemais* a City thereof, on which the North bound of *Zebulun* did confine. Greater will be the difficulty to assign a clear reason, why in the *first book of Chronicles*, where the Pedegrees of all the other Tribes are reckoned up; *Zebulun* and *Dan* (as considerable and deserving as the rest) is omitted. The best is, places not Persons concern our present subject, and I hope I shall not betray such indiscretion to leave the plain and ready Rode of my work in hand, to enter into the Wood (not to say the Bog) of an impertinent question.

Zebulun how bordering on *Sidon*.

i Gen. 49. 13.

k *Bochar. Geog. Sacr. par. pri. pag.* 342.

§ 4. We begin with the Sea of *Galilee* the Eastern boundary of this Tribe, called always a Sea by three of the Evangelists, but generally a Lake by Saint *Luke*. Indeed amongst Lakes it may be accounted for a Sea, such the greatness; amongst Seas reputed for a Lake, such the sweetness and freshness of the water therein. The extent thereof is most variously reported amongst Authors.

The severall measures and names of the *Galilean* Sea

[l] *Josephus* makes it an hundred Furlongs long, and six broad.

[m] *Pliny* measures it to be sixteen miles long, and six broad.

[n] *Munster* assignes it to be twenty German miles (eighty English) in compass.

[o] *Bunting* contracts it to twelve in length, four miles and somewhat more in breadth.

[p] *Biddulph* a late English Divine, and eye-witness thereof computes it eight leagues in length, and five in breadth (three miles to all leagues) whom for the main we have followed.

l *Jos. l. 3. de bel. Jud. ca. 18*

m *Lib. 5. c. 15. Nat. Hist.*

n *De Ter. sanc. l. 5. pa. 1005.*

o *Trav. of Patriarchs. p. 446*

p *Trav. p. 104.*

Others assign it other dimensions, all agree it is not very great. But what it wants in bigness, it hath in variety of names, called the Sea

Of

of
1. *Cinneroth* only in the old [q] Teſtament from a City of that name in the Tribe of *Naphtali*. Others conceive it ſo named from *Kinnor* an *Harp* in Hebrew, which it is ſaid in ſhape to reſemble: ſure the high winds, ſomtimes make but bad muſick (to the ears of Mariners) when playing thereupon.
2. [r] *Geneſareth*
3. [s] *Tiberias*. } cities of note in our Saviours time flouriſhing thereon.
4. [t] *Galilee*, the Country which almoſt on all ſides ſurrounded it.

q Ioſh. 13.27. & Ioſh. 19.35.
r Luke 5.1.
s Iohn. 6.1.
t Mat. 15.29.

Small veſſels ſomtimes termed [u] πλοῖα *Ships*, ſomtimes πλοιάρια, [w] *Boats* or *Barges*, went to and again in this Sea, Gally-like [x] ſailing or [y] rowing (or perchance both) as they ſaw their advantage. They were little of ſtrength (becauſe no Pirates to moleſt them) and not great of burthen, not comparable to the ſhip wherein Saint *Paul* ſailed on the Mediterranean Sea, carrying two [z] hundred threeſcore and ſixteen ſouls, which for the greatneſs thereof might be Admirall of all the Navy in the new Teſtament. The River of *Jordan* runneth through the midſt of this Sea, and mingleth not therewith, but preſerveth his own ſtream intire: which ſome impute to the ſwiftneſs, yea rapidneſs of his courſe, not at leaſure to take notice of (much leſs to unite with) any water he meets in the way, before he come to his journeys end at the dead Sea.

u Luke 5.2.
w Mark 3.9.
x Luke 8.23.
y Mark 6.48.
z Acts. 27.37.

§ 5. This was the only and all the Seas that ever our Saviour ſailed upon. It is reported of wiſe *Cato*, that he repented he ever went thither by Sea, whither he might have gone by land. But ſee here *Wiſdom it ſelf* (who by going about might have paſſed to any place on the other ſide of the Sea,) preferred the uſe of a ſhip not to ſpare his own pains (whereof none more liberall) but

Why our Saviour traverſed ſea as well as land.

to
1. Shew natures intent of the Sea, made as well to be ſailed, as the ground to be gone upon.
2. Take occaſion to manifeſt his Deity in working of Miracles thereon.
3. Comfort ſeafaring-men in their diſtreſſes, praying to ſuch a Saviour as had an experimentall knowledge of the danger on both elements.

And here, amongſt the many voyages of our Saviour (who often croſſed the length and breadth of this Sea-lake) let us take account of ſome moſt remarkable. And firſt in generall we may obſerve, that after the working of ſome extraordinary miracle, (which might have great influence on peoples affections) as the feeding of ſo many thouſands, Chriſt preſently put to Sea (clouding himſelf in obſcurity) and ſhunning popularity ſo far, that it ſhould venture a drowning, if offering to follow after him.

§ 6. The firſt voyage we will inſiſt on, was when our Saviour ſailed in *Simons* [a] Ship, who formerly had fiſhed all night, getting nothing ſave a drouzie head and empty hands, untill caſting his net at Chriſts com-

Chriſts firſt voyage.
a Luke 5.7.

command, he caught ſuch ſtore of fiſh, both his and his partners ſhip began to ſink. O when will any earthly thing fall out even to our deſires. We always finde fiſh, either none at all, or too many; and a ſurfeit of wealth is as dangerous as a famine thereof. The fiſh were now ready to return into the water from whence they came, and not by their wit, but weight had caught their fiſhermen, had not Chriſt by miracle brought all ſafe to ſhore.

The ſecond voyage ſaves *Peter*.

§ 7. A ſecond when the Diſciples put to ſea at the command, but without the perſon of their Maſter. Toſſed they were on the waves, rowing with great pains to little purpoſe, *for the wind was contrary, till* looking at laſt [b] they ſee *Jeſus* walking on the water; Then were the words of the Pſalmiſt literally true, [c] *Thy way is in the ſea, and thy path in the great waters, and thy footſteps are not known*, The Diſciples unable to conceive ſuch a myſtery, conclude it was a Ghoſt. It is not worth our enquiry, what Ghoſt, or whence, good or evill, of man or divill, this wild gueſs being the effect of their fright, than which no more profeſſed foe to a clear judgment. Chriſt quickly diſcovering himſelf, *Peter* requeſts a commiſſion to meet him: which granted, he walks for a while on the water, till his Faith firſt, then feet failing him, he began to anſwer the name of *Cephas*, proving himſelf a *ſtone*, not by the ſtability, but the heavineſs thereof, *and began to ſink*, till Chriſt ſaved him. Nor was Chriſt ſooner in the ſhip, but the ſhip was [d] at the land. Thus thoſe many ſtrokes at the oares which the Diſciples had taken before, were not meerly loſt, but only laid up, and now reſtored them in their ſpeedy arrivall. Yea the ſails of the ſhip were not now on the maſt, but in the keel thereof, Chriſts perſon did the deed. Thus projects driven on without Gods gracious preſence are but driven on, whilſt ſuch deſigns fly to their wiſhed end, which take God along with them.

b Mat. 14. 24

c Pſal. 77. 19.

d Iohn. 6. 21.

The third voyage when Chriſt was faſt a ſleep.

§ 8. The third and laſt voyage we will inſiſt on, was when the Ship was not upon but under the Sea, [e] *covered with the waves*. Yea, *it was now full of* [f] *water*, and the Diſciples of fear, whilſt Chriſt himſelf was faſt aſleep, having a pillow under his head, and a ſofter under his heart, a clear conſcience. See we here our Saviour a perfect, becauſe an imperfect Man, his infirmities ſpeak the reality of his humanity. Working had made him weary, wearineſs had cauſed him to ſleep much out of a deſire to be refreſhed, more out of a deſign to be awaked. Here all cry out, *Maſter ſave us, we periſh*. Danger will make the profane to pray, the wilfull-dumb to ſpeak, who will find a tongue rather than loſe a life. No doubt *Judas* himſelf, who afterwards ſold him, was now as clamorous as any to be ſaved by him. Chriſt awakes, and rebukes firſt the Diſciples [g] for being too fearfull, and deſpairing, then the winds and waves, for being too bold and preſumptuous. Both obey, owning their Creator's voice; as well may his words, who made them at firſt make them now to be quiet.

e Mat. 8. 24.

f Mark 4. 3. 7.

g Mar. 4. 39. 40

§ 9. Many

§ 9. Many more were the voyages our Saviour made on the Sea, as when after the feeding of ſo many thouſands, they had but *one* [h] *loafe in the ſhip*, and on our Saviours caveat of the leaven of the Phariſees, their jealouſies grew ſolicitous for food. Had they not beſides that one loafe in their Cup-board, twelve moe in their memory (five at one batch, and ſeven at another) on the recollection whereof their minds might feed, to depend on providence, eſpecially whilſt the founder of the feaſt was in their company. But we who condemn them, are too likely to commit the like diſtruſt, if left to our ſelves, upon leſs occaſion. To return to our Saviour, it is obſervable that after his reſurrection, we read not that he ſailed any more upon the Seas. For ſuch a fluctuating and turbulent condition, which neceſſarily attends Sea-voyages, was utterly inconſiſtent with the conſtancy, ſtability, and perpetuity of Chriſts eſtate when riſen from the grave. The firm land therefore better agreeing with his fixed and immoveable happineſs, thereon he ſtood, and only gave the word of command to his Diſciples at Sea, on which ſide they ſhould caſt forth their net, when they caught ſo [i] many fiſhes. And ſo much for the *Sea of Tiberias*, hoping that if the weakly Reader be ſea-ſick by ſtaying ſo long on the water, he will inſtantly be well upon our arrivall on the main land, to which now we proceed.

Why Chriſt never ſailed after his reſurrection.

h Mar. 8. 14.

i John 21. 4.

§ 10. As this Tribe did overflow in ſea-conveniences; ſo it fell not ſhort in the commodities of the land. The Country thereof was enameled with pleaſant Rivers, whoſe banks were adorned with fair Cities. We will follow the channels of thoſe Rivers, which will direct us to the moſt conſiderable places in *Zebulun*; beginning with *little Jordan*. Indeed ſo *little*, that there is no mention thereof at all in Scripture, and little in other Authors, [k] *Mercator* being one of the firſt in my obſervation that takes notice thereof. It ariſeth in the South part of the Vale of *Jephtael*, and running full Eaſt is augmented from the South with the tribute of another brook, fetching his courſe by *Nazareth* an eminent place, and famous in the new Teſtament.

The method of the future deſcription.

k *Vid. Tabulam Ter. Sanc.*

§ 11. *Nazareth* was ſeated on *the brow* [l] *of an hill*, in the very centre of this Tribe: ſo called (as Saint [m] *Hierom* will have it) from a flower which it ſignifieth in Hebrew, becauſe Chriſt, that *Prime* [n] *Roſe* and *Lily*, had here his conception. For though he ſaw his firſt light at *Bethlehem*, he ſucked his firſt breath in *Nazareth*, where his mother lived till very near the time of her delivery. Alſo here afterwards he had his poor and painfull education, working on his Fathers trade (as it is probable from the words of the Evangeliſt, * *Is not this the Carpenter?*) though who would not have rather looked for a Scepter, than an Ax in his hand, who was born *King of the Jews*.

The ſituation and denomination of *Nazareth*.

l Luke 4. 29.

m *Tom. 1. epi. 17. ad Marcellam.*

n Cant. 2. 1.

* Mar. 6. 3.

§ 12. His ſhort and ſecret abode at *Bethlehem*, long and publick living at *Nazareth*, gave the ground to the then vulgar errour, that he was born in this place. To foment this popular miſtake, and diſguiſe the

A Vulgar error.

truth of Christs nativity (so to leave the *Jews* at the greater loss concerning their *Messia*) the devills (who knew full well that he was *Jesus* of *Bethlehem* by birth) publickly called him *Jesus* [o] *of Nazareth*, the reputation of that place running so low in common account, that [p] *no good* could thence be expected. This nickname of *Nazareth*, first publickly fastened (as some conceive) by *Satan* on our Saviour, stuck by him all his life, yea at his death, (fixed by *Pilate* in his title on [q] the Cross) yea after his ascension, so that such as believed on him, and embraced his doctrine, were opprobriously termed, *the sect of the* [r] *Nazarens*.

o Luke 4.34.
p John 1.46.
q Iohn 19.19
r Act. 24.5.

Christ no ceremonious *Nazarite*.

§ 13. Here also some (otherwise good and learned) men, are guilty of another mistake, in making Christ one of the *Legall Nazarites* (whence groweth the length of his hair in most pictures) who by vertue of their [s] vow were tied to many ceremonious observances. Whereas our Saviour ferquently [t] drank wine, familiarly touched the dead and took [u] them by their hands (and probably therefore a Rasor touched his head) both the former being expresly forbidden the *Mosaical Nazarites*, during the days of their separation. Yet how our Saviour is tearmed a *Nazaren* [x] in reference, it may seem, amongst others to that Prophey, * *And there shall come out a Rod out of the stem of Jesse, and a branch* [נצר] *shall grow out of his roots*, we leave to the learned Commentators on that Text.

s Numb. 6.2.
t Mat. 11.19.
u Luke 8.54.
x Mat. 2.23.
* Isay 11.1.

The first fruits of Christs preaching in *Nazareth*.

§ 14. During our Saviours living at *Nazareth* after he entered into the Ministery, he bestowed a Sermon on this place of his education, and having found out his text [y], *Isa.* 61.1.

y Luke 4.20.

1. *He closed his book*. Not in any vain ostentation of his memory but because either his Auditors were so well versed in the letter of the Scripture, that they could tell by heart any quotation he should cite therein: or rather, because out of his fulness of divine knowledge and wisedome, himself had no more need of it; and he would thereby fasten the more their eares, and his tongue to that one text which was of so main concernment and importance unto them.
2. *And he gave it again to the Minister*. Of him he received to him he restored it, and coming in *Reader* by his leave, he would not undermine the *Incumbent*, of the place, but honoured him in the presence of his people. Hereby also he might haply shew that Ministers are to keep Gods word, not as huckslers in gross, but as Stewards to dispense it.
3. *And sat down*. Professor-like, to shew his authority, and the steadiness of his Doctrine. In *England* the Pastour only stands, whilest the people sit; yet we envy not their ease, nor begrudge our own paines; any posture shall please us, which may profit them.
4. *And the eyes of all were fastened on him*, (advantaged likely thereunto by the round and pillar-less structure of their Synagogue) not

not ſleeping there, nor gazing about, nor reading an action (like *Achitophel* his[z] counſell) good, but not at that time.

z 2 Sam.17.7.

But thus fixing their eyes to help their attention, and expreſs their longing deſire to know how he would interpret that famous place of Scripture; as alſo for the fame that they had heard of him, who without ſtudy and ordinary means became ſo incomparable a Teacher. * And yet curioſity as much as true devotion may ſeem to cauſe this their attention; ſeeing they who out of novelty were ready to eat his words, ſoon after out of cruelty were more ready to devour the ſpeaker, contemning him for the poverty of his parentage, perſon and kindred, and hating him for the truth he delivered, *that a Prophet is not without honour but in his own Country.*

* John 7.15.

§ 15. How this comes to paſs, let others largely diſpute. We may in brief conclude, it is partly becauſe their cradles can be remembred, and thoſe ſwadling-cloaths once uſed about them, to ſtrengthen them whilſt Infants, are afterwards abuſed againſt them, to diſgrace them when Men, and all the paſſages of their childhood repeated to their diſparagement. Partly becauſe all the faults of their Family (which muſt be many in a numerous alliance) are charged on the Prophets account. Wherefore that Prophet who comes at the firſt in full growth from a far foraign place (not improving himſelf amongſt them from a ſmall ſpark, to a fire, to a flame; but ſun-like ariſing in perfect luſtre) gains the greateſt reputation amongſt People: Becauſe in ſome reſpect he is like *Melchiſedek*, [a] *without Father, without Mother, without deſcent*, whilſt the admiring vulgar, tranſported with his preaching, and ignorant of his extraction on earth, will charitably preſume his Pedegree from heaven, and his breeding as calling to be divine.

Why Prophets without honour in their own country.

a Heb.7.3.

§ 16. The cruell *Nazarites* brought Chriſt to the brow of the hill with full intent to caſt him down headlong. All in vain. For *Chriſts* death was to come a clean contrary way, not by *throwing him down*, but by [b] *lifting him up. And he paſſing through the midſt of them went his way.* Not that (as the Rhemiſts interpret it, to make way for their tranſubſtantiation) he penetrated contrary to the nature of a body, thorow the very breaſts of the People, but that either he ſmote them with blindneſs, that they did not ſee, or elſe ſtruck them with fear, that they dared not to ſtay him, the power of his Perſon wedge-like cleaving its way, and forcing a lane for his paſſage in the midſt of the people.

The murdering intents of the *Nazarites* defeated.

b John 3.14.

* See them on the place.

§ 17. Expect not here that I ſhould write any thing of the opinions of the hereticall *Nazarenes*, taking their name from this City of *Nazareth*, and are commonly (but corruptly) called *Noſtranes* at this day. Much leſs will I trouble my ſelf and the Reader, with the ſeverall ſtages of the Chappel of the Angelical-ſalutation. A Chappell which well may pity the pains and perils of ſuch Pilgrims as repair thereunto, having it ſelf had an expeimentall knowledge how tedious travail is

The travels of the Chappell of *Lauretto*.

in its own often removals: flitting first from * *Nazareth* to *Flumen*, a City in *Illyrium*, thence for the unworthiness of the Inhabitants translated to a wood in the *Picene* field, and thence again (because the wood was infected with Thieves) carried by Angels into the ground of two brethren, who falling out about parting the profit thereof, was the fourth and last time conveyed into the high way, where ever since (not because weary but welcome) it is pleased to make its abode. But I remember the precept of the Apostle, [c] *nor give heed to fables*; and therefore proceed to more profitable matter.

§ 18. To return to *Nazareth*, the nameless Rivolet arising near thereunto, runneth North betwixt *Dothan* on the East, and *Sephoris* on the West. At the former *Joseph* was conspired against by his brethren. The cause of their hating of him (besides his Fathers loving him) was the reporting what he saw in his sleep, (dreams of his future preferment) and what he saw waking, (no dreams of his brethrens present [d] debauchedness) who resolved to murther him. O how *they* [e] *saw the anguish of his soul*, made visible in his bended knees, held up hands, weeping eyes, wailing words, and all to no purpose! Into the pit he is put, whilst his brethren [f] fall a feasting: oh with what heart could they say grace, either before, or after meat, whilst it was so sad with *Joseph*! Stars they say are seen the clearest (even in day time) by those that are in deep pits. Surely divine providence appeared brightest to *Joseph* in that condition. Indeed * *Reuben* endeavoured his restitution to his Father; * *Judah* his preservation from death; but neither being privy to others design, unwittingly countermined one another, had not God wrought all for the best. *Ishmaelitish* Merchants, and *Midianites* in their company, pass by, bearing Spices, and Balm, and myrrh to carry down into [g] *Egypt*. To them *Joseph* is sold, of whom we take our leave for the present; not doubting in due time and place to meet him again. Mean time may those Merchants be carefull to carry him safe; for among all the Spices they were laden with, none more fragrant and precious, than the perfume of this Captive's innocence. So much for *Dothan*, only I will add that I have placed it here, out of a peaceable compliance with the judgments of learned men, otherwise I shall not spare to manifest my private opinion [h] on just occasion.

§ 19. On the west of this rivolet, was *Sephoris*, afterwards called *Dio-cæsarea*; not to be omitted (though not mentioned in Scripture) because accounted by [i] *Josephus*, the greatest City in *Galilee*, where the Jewish Sanhedrin for some time had its residence. Let the same Author inform you, how this City was burned by *Varus*, how molested by the seditious, how basely it deserted *Josephus*, was bravely recovered by him, plundered by his Soldiers, and the spoil thereof restored again, with severall passages of high concernment in the Jewish history. A little more Northward, this Brook falls into *Jordan* the less, which afterwards pays its tribute to the Sea of *Galilee*.

§ 20. Which

*See *Turcellinus* his *historia Laurettana*.

c 1 Tim. 1. 4.

Joseph sold by his brethren.

d Gen. 37. 2.

e Gen. 42. 21.

f Gen. 37. 25.

* Verse 22.
* Verse 26.

g Gen. 37. 25.

h See description of *Ephraims* Tribe.

Sephoris the greatest City in *Galilee*.

i *De. bell. Jud. lib.* 3. *Cap.* 7.

§ 20. Which ſea runneth Southward by [k] *Gittah-hepher*, or *Gath-hepher*, as moſt place it, the birth-Place of [l] *Jonah* the Prophet. His name in Hebrew a *Dove*, to which he anſwered rather in his ſpeedy [m] flight from Gods ſervice, than in any want of *Gall*, whereof he manifeſted too much in his [n] anger without cauſe or meaſure. *Jonah* therefore being born here in the heart of neather *Galilee*, no leſs untrue than uncharitable was that aſſertion of the high *Prieſts* and *Phariſees*; [o] *Search and look, for out of Galilee cometh no Prophet.* Except their words herein referred to the future, not to what was paſſed, and that alſo only in relation to the Prophet Paramount, the *Meſſiah*, of *Iſrael*. More ſouth the ſea ran by *Magdala* a turreted Town (as the name thereof imports:) and common tradition is all the argument we have, that *Mary* ſurnamed *Magdalen* that eminent penitent, was ſo called from this place, becauſe living (others ſay richly landed) therein. Into the coaſts [p] of *Magdala* Chriſt came from ſea, when the *Phariſees* tempted him to ſhew them a ſigne from heaven. In the parallel place in the Goſpel of Saint *Mark* the ſame Country is called [q] *Dalmanutha*; different names (it ſeems) for the ſame territory.

k Joſh 19.13.
l The birth place of *Jonah*.
2 King 14.25.
m Jonah.
n Jonah 4.9.
o John 7.52.
p Mat.15.39.
q Mar.8.10

§ 21. Going forward on the ſea ſide, ſtill ſouthward, we meet with the influx of a rivolet therunto, fetching his fountain from the heart of the Country, near the City of *Bethulia*, nigh unto which was acted the atchievments of *Judith* againſt *Holofernes*.

Bethulia the ſtage of the tragedy of *Holofernes*.

§ 22. From *Bethulia* the rivolet running full eaſt, is ſwallowed up in the *Galilean Sea*, beholding the high ſeated City of *Jotopata*, ſome two miles diſtant from the inlet thereof. The ſtout defending of this place againſt the *Romans*, with no leſs wiſdom than valour, was the maſterpiece of *Flavius Joſephus*, in the behalf of his Country-men. And now having made neveſſary mention of his name, pardon a digreſſion in giving a free Character of his writings, whereof, next holy writ, we have made moſt uſe in this book.

The high ſeated City *Iotopata*.

§ 23. It muſt be confeſſed that he was guilty of ſome unexcuſable faults: namely.

The character of *Flavius Joſephus* Jew and Prieſt, ſon of *Mattathias*.

of
- Boaſting immoderately of his own birth, valour, learning, piety.
- Levity, inſerting frivolous fables of the root *Boras*, &c. And yet we will not confine natures power to our belief, concluding that impoſſible which we conceive improbable.
- Flattery of the Roman Emperours *Veſpaſian* and *Titus*, (a catching diſeaſe, wherewith the ſoundeſt Authours in that age were infected) and that ſo groſs, that it ſeems not limn'd with a Pencill, but dawb'd with a Trowell.

But all theſe may be winked at, with a charitable eye, were he not alſo guilty of falſity: appearing firſt in his faults of [u] omiſſion, not mentioning the Jewiſh Idolatry, in making the *Calfe*, nor the diſobedience of *Moſes* their

u Though in his Proeme he Promiſeth, οὐδὲν παραλείψειν, οὐδ' ἐν προσθήσειν, without adding or diminiſhing any thing.

their Miniſterial Legiſlator in ſmiting the *Rock*, which *Moſes* himſelf, writing of himſelf, thought fitting to relate. Secondly, of commiſſion, ſtuffing his hiſtory with improbable tales of *Moſes* loving the Lady *Tarbith*, &c. and ſome miſtakes contradictory to holy writ. When we meet with any ſuch in him relating to this preſent work, we have made bold (the Sun is not to be ſet by dials, but dials by the Sun) to alter and rectifie his extravagancies according to Scripture. Notwithſtanding all theſe faults, the main bulk of his book deſerves commendation, if not admiration; no doubt at the firſt compiled, and ſince preſerved by the ſpeciall providence of God, to reflect much light and luſtre upon the Scriptures. His laſt book *De bello Judaico* is the beſt Comment on that part of the twenty fourth Chapter of Saint *Matthew*, which concerns the deſtruction of the City and Temple. As for the cenſure of *Baronius*, it is too harſh and uncharitable, charging him with [w] *abſurda & portentoſa mendacia*, ſeeing that it cannot appear, that *Joſephus* willingly and wittingly made thoſe miſtakes. Wherefore ſuch chance-medly amounts not to manſlaughter, much leſs to wilfull murther; not to ſay, that the charitable Reader ought to be a *City of refuge* to ſuch Authors, who rather unhappy, than unfaithfull, fall into unvoluntary errours. In a word, Hiſtorians, who have no fault are only fit to write the actions of thoſe Princes and people, who have no miſcariages, and only an Angels pen taken from his own wing is proper to deſcribe the ſtory of the Church triumphant.

w *In Apparatu, numero* 84,

§ 24. We ſtill follow the Sea ſhore Southward, and light on the place where our Saviour ſtanding in a ſhip taught the people on the land in his [x] Sermon full of parables. A Sermon not unlike the pillar of cloud and fire, w^ch^ gave light to the *Iſraelites* at the red ſea, [y] *but was a cloud of darkneſs to the Egyptians*: becauſe his preaching then obſcure and porabolicall to the common people, was privately expounded, & made plain unto his Diſciples.

Chriſts Sermon on this ſea.
x Mat. 13. 2.

y Exod. 14. 19 20.

§ 25. At laſt we are come to the City of *Tiberias*, ſo named by *Herod* the Tetrarch in honour of *Tiberius* the Roman Emperor. A populous City and which gave the name to the neighbouring Sea, thence termed [z] *the Sea of Tiberias*. Near to this place [a] Chriſt fed five thouſand men with five loaves and two fiſhes. Afterwards he went over the Sea but how and which way, grudge not Reader to peruſe this following account given us by a [b] learned man, an eye-witneſs of the place.

Tiberias, nigh to which Chriſt multiplied the loaves.
z John. 21. 1.
a John. 6. 22. 23.

§ 26: "*It is ſaid John* 6. 1. *that Jeſus went over the Sea of Galilee:* "*and in another place that he went beyond the lake: and Luke* 9. 10. *it is* "*ſaid that he went into a ſolitary place near unto a City called Bethſaida;* "*which place of John I learned to under ſtand better by ſeeing it, than* "*ever I could before by reading it. For ſeeing that Tiberias and Bethſai-* "*da, were both Cities on the ſame ſide of the ſea, and Chriſt went from Tibe-* "*rias to or near unto Bethſaida: I gather thereby that our Saviour Chriſt* "*went not over the length or breadth of that ſea, but over ſome arm, boſom,* "*or reach thereof, viz. ſo far as Tiberias was diſtant from Bethſaida, w^ch^* "*is*

b M. *Biddulph.* in his Trav. p. 104. M *Biddulphs.* eye comment on our Saviours Sea-voyage.

" *is alſo confirmed in that it is ſaid elſewhere,* * *a great multitude followed* " *him on foot thither; which they could not have done, if he had gone quite* " *over the Sea, to the other ſide among the Gergeſens.* So far our Author, " with whoſe judgment I am moved to concurr.

§ 27. More Southward the Sea of *Tiberias* leaveth the Tribe of *Zebulun*, and entreth into *Iſſachar*. Come we therefore now to deſcribe the remaining places of note in this Tribe, moſt of them being ſeated on, or near the River of *Kiſhon*, whoſe courſe we will obſerve. It is called by [c] *Deborah*, *the ancient River*, *the River Kiſhon*. And why ancient? are not all Rivers of equall antiquity, and the ſame ſeniority, ſeeing *Gen.* 1. (the Regiſter book of the age of all creatures) they were made in the third day, when this lower globe was diſtinguiſhed into earth and water [d]? No ſurely, though this be true of originall and primitive Rivers, many ſince have been of a ſecond edition, occaſioned by *Noahs* flood, earthquakes, eruptions of waters after long rain; not to ſpeak of many others derived by art and induſtry. Thus we diſcourſe with our ſelves whilſt [e] *Tremelius* takes away the ſubject of the queſtion rendering נחל קדומים, or the *Ancient River*, *torrens occurſum*, or *the River of meetings*. Not that many tributary rivolets met therein (a probable ſenſe on the firſt ſound) but (as he [f] expounds himſelf) becauſe the armie of *Iſrael* there againſt *Siſera* appeared in their generall Rendezvous.

§ 28. However, *Kiſhon* was a fair River, and ſurely the ſame which is termed by *Ptolemy Choriſæus*. Entering with a full and large ſtream (next to *Jordan* in breadth, depth, and ſwiftneſs) *into the Land of Zebulun*, it divideth it ſelf according to the obſervation of our [g] Author (if not hypercriticall herein) into two channels, the one, and that the leſſer, running Eaſt (commonly called *Kadumim*) and falleth into the Sea of *Galilee*, the other ruſhing Northweſtward, and emptieth it ſelf into the Mediterranean. Nigh the banks of the former ſtands the famous Mountain of *Tabor*, generally conceived to have been the place of Chriſts transfiguration, where [h] *Moſes* and *Elias* were ſeen talking with him. *Origen* (according to his *allegoriſing of the text*) ſaith that thereby was ſignified, the harmony betwixt the Law, the Prophets, and the Goſpell, all agreeing together. But here I cannot but ſmile at what [i] *Breidenbachius* reports (who travelled up this mountain) *Ibi etiam hodie oſtenduntur ruinæ trium tabernaculorum ſecundum deſiderium Petri conſtructorum*: *there* (ſaith he) *even at this day, are ſhewed the ruines of thoſe three tabernacles built according to Peters deſire*. In very good time no doubt. I confeſs one Scripture ſaith, *Aſk and ye ſhall have*, [k] but another Text anſwereth it, *Ye aſk and* [l] *receive not, becauſe ye aſk amiſs*; and improbable it is, that God would grant the deſire (or rather diſtemper) of *Peter*; and that his wiſh ſhould come to him, who was not come to himſelf, by reaſon of his great fear, amazement, and extaſie of joy. Beſides, Tabernacles or Tents, being light, ſlight occaſionall ſtructures, make ſmall viſible

* Mar. 6.33.

The ancient river of *Kiſhon*.

c Judg. 5.21.

d Gen. 1.9.

e *Vid. eum in locum.*

f *Ad quem utrique exercitus concurrentis manu conſeruerunt: Trem. ibid.*

The 2 ſtreams of *Kiſhon* running into ſeverall ſeas.

g *Breidenbachium in ter. Sacr.*

h Mat. 17.1. Mark 9.2. Luke 9.30.

i In his deſcription of *Paleſtine* which is neither divided into leaves, pages columns, nor chapters.

k Mat. 7.7.

l Jam. 4.3.

visible impressions in the earth, when set up; and leave no durable foot-steps to be seen so many hundred years after. So that herein, *Breidenbach* seemeth to speak (as S. *Peter* did in the same place) *not*[m] *knowing what he said.* More likely it is, that there may at this day remain some ruines of Oratories erected many years since, seeing there was there a Monastery inhabited by Friers, untill they being molested by the *Arabians* (to use my[n] Authors expression) *took their holiness away with them, and left the mountain behind them.*

m Luke 9. 33.

n *Biddulphs Trav. p.* 101.

The City *Naim* & Judge *Elons* sepulchre

§ 29. The greatest stream of *Kishon* runneth Northward through the midst of this Tribe, not far from the City of *Naim*, where Christ meeting the Widows only Child, carried forth to be buried, miraculously restored him to[o] life. Hereabouts also was the City *Aijalon*, where[p] *Elon* Judge of *Israel* was buried, of whom nothing else is recorded save his name, time of his rule, ten years, and place of his interment. Slight him not because so little is reported of him, it tending much to the praise of his Policy in preventing foraign invasions, and domestick commotions, so that the land enjoyed peace; as far better than victory, as health is to be preferred before a recovery from sickness. Yea times of much doing are times of much suffering, and many martiall atchievements are rather for the Princes honour, than the Peoples ease.

o Luke 7. 11.
p Judg. 12. 12.

The place where *Baals* priests were slain by *Eliah.*

§ 30. From *Naim* the River *Kishon* glides by the Northern skirts of mount *Carmel*, beholding the place where *Eliah* did execution on *Baals Priests*, on this occasion. All *Israel* met on mount *Carmel*, concluding him the true God, who answered by fire unto their Sacrifices. *Baals Priests* being vainly clamorous in invoking their Idol, whose petitions find no answer from heaven, except the echo in the air descanting in derision to their importunate bawlings; discontented hereat they[q] cut themselves with knives and lancers, the ready way to make bloud, but not fire to come. Then enters *Eliah* on his work, and to prevent all suspicion of fraud, he three times caused four barrels of water to be powred on the Altar. If any here demand how they came by such plenty of water, a precious commodity after three years and six months drought, when springs, wells, and brooks[r] were dried up: it is answered, it was fetched from the Sea hard by, whose brackish water, though useless to quench the thirsts of men and beasts, was proper enough therewithall to trie the present experiment. Hereupon at *Eliahs* prayers, fire from heaven licked up the water and consumed the Sacrifice. The Prophet taking advantage of this juncture of time, whilst the People of *Israel* were possessed with an high opinion of his power and person, King *Ahab* stood admiring at the miracle, *Baals Priests* stood dispirited with guiltiness and wonder, and *Jezebel* their active Patroness absent at great distance, being a single man, slew four hundred and fifty of them without any resistance. Formerly their flattering hands rather acting and doing, did theatrically in superstitious formalities let out some drops of wild

q 1 Kin. 18. 28.

r 1 Kin. 17. 7.

wild bloud in the ſurface of their fleſh, whereas now *Eliah* in true earneſt, with an impartial arm, gave vent to their heart bloud by the Brook *Kiſhon*, which preſently carrieth both their gore and its own water into the *Mediterranean Sea*.

§ 31. However though Satan then was ſilent, (when in credit moſt concerned to ſpeak in anſwer to *Baal's Prieſts*) it ſeems he found his tongu afterwards, & here pretended to inform people of their fortune. *Suetonius* tels us * that *Veſpaſian in Judea took counſel from the Oracle of the God CARMELUS*, which foretold his good ſucceſs in whatſoever he ſhould undertake, which *God* we conceive was ſome *ſpirit of deluſion*, (though then ſpeaking truly) having his reſidence in, or nigh this Mountain of *Carmel*.

The God *Carmelus*.

*In *Veſpaſiano cap.* 5.

§ 32. As for *Carmel* in general, it was ſo delicious a place, that more pleaſure was hardly to be fancied, than here to be found. It conſiſted of high Hills, (where the wicked thought in vain by [a] hiding themſelves in the height thereof, to be ſecured from Divine juſtice) a *fruitfull Vale*, pleaſant River of *Kiſhon*, and a goodly *Foreſt*, ſo that the feet of *Sennacherib* did itch to [b] *enter it*, as his fingers did long to fell the fair *Cedars* in *Libanon*. From this *Carmel*, the platform of pleaſure, other delightful places are ſo named (as Copies and Tranſcripts of this the Original,) yea the name is ſometimes [c] rendred appellatively for any fruitful Field.

The pleaſure of *Carmel*.

a Amos 9. 3.

b 2 Kin. 19. 32

c *Ibid.* in the marginal note *Cain, Caiaphas, Jiphthahel, &c.*

§ 33. From the top hereof we may eaſily diſcover two neighbouring Towns, *Cain* and * *Caiaphas*, the one named from the Muderer of [d] *Abel*; the other from the [e] active Contriver of his death, [f] *whoſe bloud ſpeaketh better things than that of Abel*. But neither appearing in Scripture, it is enough to name them. More Northerly we behold the Valley of *Jiphthah-el*, or River thereof, the ſame * word in Hebrew expreſſing both, as indeed it is hard to find a Vale, eſpecially in Winter, without a rivolet therein. And if I miſtake not the *BOURN* in *Wilt-ſhire*, and the Weſt, ſignifyeth both the River and the Dale down which it runneth. In the Vale nigh the River *Jiphthah-el* ſtood the City *Zebulun*, ſo beautifully built, ſaith [g] *Joſephus*, (let him forfeit his fingers when he meaſures any thing to loſs which concerns his own Country) that *Ceſtius* the *Roman Governour* who burnt it, admired the houſes therein as Corrivals with thoſe of *Tyre*, *Zidon*, and *Berytus* in magnificence. More Southward is *Cana* called commonly *the leſs*, though greatned with *Chriſt's* firſt miracle wrought there at a Marriage, turning [h] Water into Wine. How many matches have been made, to which Chriſt was never invited Gueſt! yea, the riot and revels thereat would fright his gracious preſence from the place. Hence the rivolet * runneth to *Jokneam*, ſurnamed [i] of *Carmel*, from the vicinity thereof; the King whereof was deſtroyed by *Joſhua*, and the City afterwards beſtowed upon the [k] *Levites*.

d Gen. 4. 8.
e Joh. 11. 49.
f Heb. 12. 2.
* נחל
g *De bell Jud. lib.* 2. *cap.* 32.
h John 2. 1.
* Joſh. 19. 11.
i Joſh. 12. 22.
k Joſh. 21. 34.

§ 34. Having mentioned the Levite-Cities, an importunate difficulty (whilſt I hoped ſilently to ſlip by it) plucketh me back in my paſſage: It reſulteth from the enſuing parallel.

A churliſh difficulty.

Joshua 21. 34, 35.
And unto the Families of the Children of Merari, *the rest of the Levites, out of the Tribe of* Zebulun, Jockneam *with her suburbs, and* Kartah *with her suburbs,* Dimnah *with her suburbs,* Nahalol *with her suburbs : four Cities.*

1 Chron. 6. 77.
Unto the rest of the Children of Merari, *was given out of the Tribe of* Zebulun, Rimmon *with her suburbs,* Tabor *with her suburbs.*

The difficulty is double : first, four Cities are mentioned in *Joshua*, and but two in *Chronicles*. Secondly, those two fall out by their different names, nothing like the four formerly assigned them.

Rather waved than satisfied

§ 35. In solution hereof, some will say, that the *Levites* might have six Cities in *Zebulun*. But why should this Tribe, being not the biggest, be most bountifull unto them ? Was it because *Zebuluns* lot advantaged by the Sea-situation thereof, was larger in worth than in view ; and so the Merchant-adventurers of this Tribe, making gainful Voyages, and profitable returns, were obliged in conscience to be more liberal to the maintenance of Gods Ministers ? Or are two of the *Levites* Cities left out in *Chronicles* (omission in such cases for reasons to us unknown is no contradiction) and the other [l] two the same (though unlike in sound) with the two last mentioned in *Joshua*. Indeed I deny not, but the Towns at the same time may have two names nothing alike, (*Medena*, alias *Newport*, in the Isle of *Wight* may be an instance thereof.) But for all I can find, still I languish in expectation of a better solution. Yet let not his good will be slighted, who though unable to cure the wound, (whilst Commentators on the place suffer it to lie festering in silence) desires to wash it and keep it clean, till a more skilful hand apply an effectual Plaister thereunto.

[l] *Tostatus, & Tremelius in locum Chronicorum*, who maketh *Dimnah* the same with *Rimmon Tabor* with *Nahalol*.

The arms of *Zebulun*.

§ 36. In *Solomons* division of the Land into twelve Purveyor-ships, *Zebulun* had no distinct Officer over him, but belonged to the Territory of *Baanah* the Son of *Ahilud* ; who, besides many places he had in *Manasseh*, extended his Jurisdiction [m] *even beyond Jokneam*. The Arms of *Zebulun*, confirmed unto him by custom and Rabbinical tradition, were *Argent, a ship with Mast and tackling sable*. An honorable *Bearing*, the same with the *Coat armour* of *Albertus free Baron of Alasco in Poland*, save that his ship is without sails, (with this Motto, *Deus dabit vela, God will send sails*) and *Zebulun*'s accomplished with all the accoutrements thereof.

[m] 1 King. 4. 12

Here the Map of Issachar *is to be inserted.*

THE

PARS
Thomæ Leigh Generoso, amico suo benignissimo, cujus impensis hoc Diagramma exaratum, omnia ex voto eventura precatur. T. F.
SEPTE
Kishon flu.
Dabbasheth
Maralah
PARS
ASHER
TRIBVS
Rabbith
Via Cæsariana
Shunem
Beth-pazzez
Dor
Iarmuth
Endor
PARS
LEVI
Aphek
LEVI
TRIBVS
Taanach
Occidens
MANASSETH
TAANACH
Kishon flu.
TERRA DOR
Megiddo
Iezreel
Vallis Meggiddo
Hadadrimmon
Ibleham
Gur
VALLIS
ARVNDINETI
Kishon flu.
Vallis
Iezreel
Scala Milliarium
PARS
TRIBVS

EPTNTRIO TRIBVS
ZEBVLON
Tarichea
Tabor mons
Kishon minor
Levi
Sive Kedesim
Chisloth Tabor
Shahazimath
Mons Tabor
Naberah
HERMON MONS
PARS
Kishon fluv.
Iordanes fluvius
Damascus
Hapharaim
Bethshemesh
Anaharath
Ashion
Naaman
TIBVS
BOA
Remeth
Iabok flu.
GIL
Abez
Oriens
Cheshulloth
Pars
tribus
Manas-
seh
Levi
Enganum
Ienine
Levi
Kishion
Kedesh
GAD
Bethsan
Enhaddah
PARS
Shamir
Sepulcru
Tolæ
Iordanes
Ephr
aim
MANASSEH
TRIBVS
Debir
Fluvius
Mons
ISSAC
HAR
EPHRAIM
IEZREEL

THE TRIBE OF *ISSACHAR.*

CHAP. VII.

§. 1. *Issachar*, the fift[a] Son which *Jacob* begat on *Leah* his wife, had his posterity so increased in *Egypt*, that from thence came forth of this Tribe *fifty*[b] *four thousand and four hundred.* All which falling in the Wilderness, for their frequent tempting of God, their Sons grew (*Judah* and *Dan* excepted) more numerous than any other Tribe, Insomuch that sixty four[c] thousand and three hundred, *of twenty years old* and upward, appeared at their second solemn muster in the *plains of Moab.* *Tolah* the Judge was of this Tribe; *Baasha* and *Elah* Kings of *Israel* * fair *Abishag the Shunanite*, wife (or[d] rather bed-fellow) to aged *David*; with another Lady (if in beauty not, in goodness her inferiour) of the same City, who so kindly entertained the Prophet *Elisha.*

Issachars numbers and eminent persons.

a Gen. 30. 17.

b Numb. 1. 29.

c Numb. 26. 25

*1 King. 15. 27

d 1 King. 1. 4.

§ 2. *Issachar* had the Sea[e] on the West, *Jordan* on the [f]East; *Zebulun* on the North, *Manasseh* on the South. A fair fruitfull Country; for as all *Canaan* is called the *pleasant*[g] *Land*: so it is particularly observed of *Issachars* portion, he saw the *Land*[h] *that it was pleasant, and bowed his shoulder to bear, and became a Servant unto tribute.* This Tribe better acquitted it self in the *Subsidie*, than in the *Muster-book*, they were the best *Yeomantry* of *Israel*, towards the advancing of rates and taxes. They loved rest, and a sedentary life. Blame them not, if sensible of the goodness of their soil, they were loath to leave home, because certain to remove to their loss, and are compared to *an*[i] *Ass couching between two burthens.*

His bounds & fruitfulnesse.

e Deut. 33. 18, 19

f Josh. 19. 22.

g Psal. 106. 24.

h Gen. 49. 15.

i Gen. 49. 14.

§ 3. Yet were not the men of *Issachar* of such servile natures, but that they could be valiant, when just occasion was offered them. They were as willing, and resolute as any other, in[k] helping *Barak* in the battel against *Sisera.* Yet even than we may observe, they marched not far from their own habitations, the field being fought in the bowells of their countrey.

Not defective in valour.

k Judg. 5. 15.

Country. And well might his *Aſs* find both heels and teeth, to kick and bite ſuch as offer to take his Hay from his rack and Provender away from his manger.

Excelling in Chronology.

§ 4. Nor let the reſembling of *Iſſachar* to an *Aſs*, depreſs the Tribe too low in our eſtimation. The ſtrength of his back, not ſtupidity of his head, gave the occaſion thereunto, ſeeing in one point of excellent skill, this Tribe ſurpaſſed all others, being *men that had underſtanding of the times*, [l] *to know what Iſrael ought to do.* Now ſeeing time *Janus*-like hath two faces, one looking backward [*Chronology*] the other forward [*prognoſtication*] the queſtion will be, in which of theſe lay the learning of the *Iſſacharites*? A learned man[m] conceives them only like husbandmen, *weather-wiſe* by their own rurall obſervations. Sure more is imported in that expreſſion, and not only *Almanack*, but *Chronicle-skill* contained therein; ſo that from deductions from former, they could make directions for the future times. Oh for a little of *Iſſachars* art in our age, to make us *underſtand* theſe intricate and perplexed *times*, and to teach us to *know what we ought to do*, to be ſafe with a good conſcience. So much of the perſons in this Tribe; come we now to ſurvey the eminent places contained therein.

l 1 Chr. 12. 32

m *Rivet Exerc. in 49. Geneſies.*

Jezreel a regall City.

§ 5. In the South confines thereof ſtood the regal City of [n] *Jezreel.* for though the valley of *Jezreel* belonged to [o] *Manaſſeh*, the City it ſelf muſt pertain to *Iſſachar*, otherwiſe the ſixteen Cities aſſigned him *Joſh.* 19. will fall ſhort of that number. In *Jezreel Ahab* had a Princely Palace (haply the *joynter-houſe* of *Jezebel*) beſides a [p] *gardenhouſe* adjoining; and here in the City lived *Naboth*, as hard by lay his Vinyard, which *Ahab* could not obtain from him, either by purchaſe or [q] exchange.

n Joſh. 19. 18.
o Joſh. 17. 10.
p 2 King. 9. 27.
q 1 King 21. 3.

Naboths refuſall defended.

§ 6. Some will find more equity in *Ahabs* offers, than diſcretion in *Naboths* refuſall. But, blame him not, if loath to offend his God, to accommodate his King. Being (no doubt) in his conſcience perſwaded that his earthly poſſeſſion, was the *earneſt* of his heavenly inheritance, and that his parting with the former, voided his title to the latter. Beſides, his Vinyard (ſix hundred years ſince the partition of the land by lot) had pertained to his anceſtors (probably) moe ages, than *Ahabs new erected Palace* had belonged years to his Family.

Jezebels murdering of *Naboth.*

§ 7. On the denyall *Ahab* falls ſullen-ſick. No meat will down with him for lack of a ſalad, becauſe wanting *Naboths* Vinyard *for a Garden of herbs*, till *Jezebel* undertook the buſineſs. A letter is made up of her brains, her husband hand and ſeal to the Elders of *Jezreel*, enjoining them to ſet up two [r] men of *Belial*, to accuſe *Naboth* of blaſphemy againſt God and the King. She took it for granted, plenty of ſuch perſons were to be found in ſo populous and vicious a place. Oh the ancient order of *Knights of the poſt*, for money to depoſe any falſhood. Hereupon *Naboth* is ſtoned to death, and his [ſ] *Sons alſo*, flatly contrary to Gods command, which in this caſe had provided, *The* [t] *children ſhall not be*

r 1 King. 21. 10
ſ 2 King. 9. 26.
t Deut. 24. 16.

be put to death for their fathers, but every man shall be put to death for his own sin. But this was done to clear all claims, and prevent all pretenders of titles to the Inheritance.

§ 8. Thus *Naboths* Vinyard was for *Ahabs* use turned into a *Garden of herbs*. Surely the bitter wormwood of Divine revenge grew plentifully therein. For, in the same place his Son *Joram*, and grand-child *Ahaziah* had a martiall interview with *Jehu*, and were both worsted by him. Here *Jehu* with a shot out of a bow (Archery fatall both to [u] *Ahab* and his Son) wounded *Jehoram* to the [w] heart, and by speciall order to *Bidkar* a Captain, commanded that his corps should be cast into the field of *Naboth* the *Jezreelite*. Oh the exact Topography observed in Divine justice! so accurate is God, not only in the time but place of his punishment.

Divine justice.

u 1 Kin. 22. 34.

w 2 King. 9. 24

§ 9. Greater is the difficulty about the death of King *Ahaziah* slain about the same time. For, whereas *it is* [x] *appointed for all men once*, he seemed *twice to die*, and that in far distant places,

Ahaziahs double death reconciled.

x Heb. 9. 27.

2 Kings 9. 27.

But when Ahaziah the King of Judah saw this, he fled by the way of the Garden-house, and Jehu followed after him, and said Smite him also in the chariot [and they did so] at the going up to Gur, which is by Ibleam: and he fled to Megiddo, and died there.

2 Chron. 22. 9.

And Jehu sought Ahaziah, and they caught him (for he was hid in Samaria) and brought him to Jehu, and when they had slain him, they buried him: because said they, he is the Son of Jehoshaphat, who sought the Lord with all his heart.

But all is reconciled, if we take *Samaria*, not for the City so named, but for the whole Kingdom of *Israel*, in which notion *Ahab* is styled *King of* [y] *Samaria*, that is, of the ten Tribes, whereof *Samaria* was the Metropolis. In this acception, *Megiddo*, and all the passage thereunto was in *Samaria*, where *Ahaziah* hoped in vain, by his flight to hide and conceal himself.

y 1 King. 21. 1.

§ 10. All thus agreed concerning the death, I hope no difference will arise about the buriall of *Ahaziah*. Though in one text *his* [z] *own servants*, in another *Jehu* [a] *his men* are said to bury him. The one might do it by the leave and licence of the other, and *Jehu* his Souldiers did deliver *Ahaziah's* dead corps to his own Servants to interre it in *Jerusalem*.

And his double buriall.

z 2 King. 9. 28.

a 2 Chr. 22. 9.

§ 11. *Jezebel* survived not long after. As *Jehu* was entring *Jezreel*, she (newly painted) entertains him with a taunt out of the window, to try whether her tongue, or his sword were the sharper. We meet but with three principall speeches of her in Scripture; the first an Idolatrous oath and curse, *The* [b] *Gods do so to me, and more also*: the next a mortall threat, and lowd lye, *If I make not Elijah's, like* [c] *one of their lives by to morrow this time*: the last an impudent and unseasonable jeer, *Had Zimri* [d] *peace that slew his Master?* Presently she is thrown down headlong, and the dogs eat her up to the reversion of her [e] *skull, palms of her hands, and feet*. What had the poison of her painting, so deeply pierced into these the naked [f] parts of her body, that the dogs were afraid to feed on them?

The manner of *Jezebels* death.

b 1 King. 19. 2.

c *Ibidem.*

d 2 King. 9. 31.

e *Ibid.* vers. 35.

f Feet, in those parts, naked in sandals.

How-

However it came to pass, *Jezebels skull* may be worn as a *deaths-head* in the memories of all wicked persons, abusing their power, to minde them of their certain ruin, without serious repentance. The heads also of *Ahabs* children kill'd In *Samaria*, were laid in two heaps at the entrance of the gates of [g] *Jezreel*.

g 2King. 10. 8.

The bloud of *Jezebel* why required of *Jehu*.

§ 12. It may seem strange, that seeing *Jehu* was warranted by commission from heaven, in the execution of *Ahabs* family, and friends, that God should afterwards threaten by his Prophet, *I will* [h] *avenge the bloud of Jezreel upon the house of Jehu*. But it seems, though herein *Jehu* his chariot went in the path of Gods command, yet he did drive it on *furiously*, the pace of his own cruelty, vain-glory, and ambition. Thus, that Officer is a murderer, though acting the sentence of the Judge, if withall he pleaseth his private malice, in executing persons condemned to die. The matter of *Jehu*, his act was rewarded, the manner revenged by God.

h Hos. 1. 4.

The brave battel against *Sisera*.

§ 13. The River *Kishon* runneth through the midst of this Tribe, which entring in at *Naboths Vinyard*, taketh his course Northward with a winding channell, not far from *Shamir im mount Ephraim*, wherein *Tola* the *Judge*, or rather, the *Justice of peace in Israel* (nothing of war being achieved in his government) both dwelt, [i] and was buried. Hence on his Western bank, *Kishon* beholds the place, where *Barak* fought that famous battel against *Sisera*. It is recorded to the commendation of such *Israelites*, as assisted him, that [k] *they took no gain of money*. Indeed they of *Zebulun* were by their calling [l] *such as handled the Pen*, though now turned sword-men, in case of necessity. And when men of peaceable professions, are, on a pinch of extremity for a short time, forced to fight, they ought not, like *Souldiers of fortune*, to make a trade to enrich themselves thereby, seeing defence of religion, life, and liberty, are the only wages they seek for in their service.

i Judg. 10. 1, 2.

k Judg. 5. 19.

l Judg. 5. 14.

Stars Warriors.

§ 14. In this most eminent battel, *the Stars in their courses fought against Sisera*. What, are the numerous people of *Israel* meant thereby, whom God [m] promised to multiply as *the Stars in heaven*? or are only the principall Officers in their Army intended therein? Sure, it is safest to embrace the literall sense, that those celestiall lights, frowning with their malignant aspects, caused frights and fears in the hearts of the *Canaanites*. Such, as utterly deny all influences of Stars on mens minds, shew therein, that the moon hath made too much impression on their crazy judgments, and lunatick opinions.

m Gen. 15. 5. & 22. 17.

Kishon Gods besom.

§ 15. But, the River of *Kishon* was not only a Spectator of this fight, but also an Actor of a principall part therein. For, when the *Canaanites* routed in the battel, essayed to wade this River, so to recover their Country on the other side, the stream thereof, probably lately made more deep, and rapid with extraordinary rain (the largess of some watry Planet which fought for *Israel*) [n] *swept them away*. So that what fragments of these *Canaanites*, were left by the *Israelites* swords glutted with slaughter, *Kishon* was the voider to take them clean away. § 16. Hence

n Judg. 5. 21.

§ 16. Hence *Kiſhon* runneth on by *Kiſhion* (the vicinity of the name is argument enough to place it on the banks of this River) elſewhere called [o] *Kadeſh* being one of the four Cities in this Tribe, belonging to the *Levites* [p] *Gerſhonites*. More Eaſt whereof lay another of the ſame nature, *Engannim*, called *Jenine* at this day, being now a very *pleaſant* [q] *place, having fine Gardens, Orchards, and Waters about it*, as it hath its Hebrew name from a *Fountain*. And that we may know, that the Country hereabouts ſtill retaineth more than the ruines of its former fertility, a judicious [r] modern Traveller tels us, that in his whole journey from *Damaſcus* to *Jeruſalem*, he ſaw not more fruitfull ground, and ſo much together, than he did in two and twenty miles riding, betwixt *Mount Tabor* and *Engannim*.

Kiſhon and *Engannim*:

o 1 Chron. 6.

p Joſh. 21. 28.

q *Biddulph's travells. p.* 113

r *Idem ibidem.*

§ 17. Hence *Kiſhon* continuing his courſe Northward, leaveth the City [s] *Shunem* at ſome diſtance from his Weſtern bank, the birth-place of *Abiſhag*, Wife-nurſe to King *David*, to procure [t] heat to his decayed age. Time was, when he boaſted, *that his youth was* [u] *renewed as the Eagles*, but Eagles (notwithſtanding the often caſting of their Bils, and years therewith) are at laſt ſeiſed on with age and death, as it fared then with decrepit *David*. *Adonijah*, *David*'s Son, afterwards loſt his life, for petitioning to have this *Abiſhag* [w] for his Wife. What was his fault? Inceſt, or Treaſon? Surely, neither effected, no, nor attempted in any clandeſtine way, without leave from the King. Let it ſuffice, *Solomon* ſaw more than we in this matter; his eies not wanting the magnifying-glaſs of *State-jealouſie*, to improve his diſcoveries herein. But this accident was only the Hilt, or Handle, for *Solomon* to take hold on; *Adonijah*'s former fault was the edge to cut off his life. Thus let thoſe who once have been deſperately ſick of a Princes diſpleaſure, and recovered, know, that the leaſt relapſe will prove deadly unto them.

Shunem Abiſhags birth-place.

s Joſh. 19. 18.

t 1 King. 1. 3.

u Pſal. 103. 5.

w 1 King. 2. 23

§ 18. In *Shunem* dwelt that worthy Woman, who prevailed with her Husband to harbour *Eliſha* in his paſſage this way. Gods Prophets are no lumber, but the moſt profitable ſtuff wherewith an houſe can be furniſhed. Landlords prove no loſers by ſuch Tenants, (though ſitting rent-free) whoſe dwelling with them pays for their dwelling with them. At *Eliſha*'s Prayer God made this Woman (barren before) the happy Mother of an hopeful [x] Son. Some years after, this Child grown a Stripling, and going into his Fathers Field to ſee his Reapers, was there ſmitten with a deadly ſickneſs. So that the Corn on the land might paſs for the Emblem of this Child's condition, ſave that that being ripe and ready, wooed the Cycles to cut it, whilſt this green grain was mow'n down in the blade thereof. *At noon* [y] *the Child died.* Had one the ſame morning beheld the Sun ariſing out of the Eaſt, and this Child coming forth of his Fathers houſe in perfect health, he would not have ſuſpected, that the noon of the one would prove the night to the other. But by the prayers of *Eliſha* he was reſtored again unto her.

Eliſha his honourable lamllady.

x 2 King. 4. 17

y 2 King. 4. 20

§ 19. This

Restored to her lost Possessions.

§ 19. This *Shunamite* was afterwards seven years absent, in the Land of the *Philistines*, during which time, the profits of her estate, as appears by the Text, [z] were seised on by the Kings Officers. Custom (it seems) intitled the Crown to their revenues which resided not on their lands, especially (if living as she did) in the Land of a foreign Foe. She addressed her self by petition to King *Joram*, for restitution of her means. Formerly she had no use of the Prophets profer, *to* [a] *speak for her to the King, or to the Captain of the Host*, who now was fain to prefer her suit in her own Person. None know what hereafter may befall them. Such, whose young feet were only taught to traverse their own ground, may in their old age be learnt a harder lesson, to trudge abroad in attendance to others. *Gehazi* happily there present, attests her the woman whose Son was restored to life, and by the Kings command, her lands and profits were restored to her. Let her under God, thank *Elisha* for this favour; for, that place in her house where his [b] *Bed, Table, Stool, and Candlestick* stood, *kept possession* for her in her absence, of all the rest of her *Demesnes*, and procured the speedy restitution thereof.

z 2 Kin. 8. 1. &c

a 2 King. 4. 13.

b 2 King. 4. 10.

Tabor a City.

§ 20. To return to *Kishon*, which somwhat more Northward leaveth this Tribe, and entereth into *Zebulun*, having first divided it self into two streams, whereof the Easternmost (being the North-boundary of *Issachar*) runneth by [c] *Tabor*, a City so called, from the vicinity of the Mountain we formerly described. Hereabouts *Zeba* [d] and *Zalmunna*, made a massacre of many Princelike *Israelites*, for which fact *Gideon* ordered their execution. And here we take notice of two Neighbouring Mountains lovingly agreeing together.

c Josh 19. 22.

d Judg. 8. 18.

1. *Tabor* on the north (whereof formerly in *Zebulun*) of so eminent note, that it passed for a proverbial expression, of any *unquestioned certainty, As sure as Tabor is among the mountains*. This place was in after ages much profaned with Idolatry, as appears by the Prophet [f] complaining of the Priests that they had been *a net spread upon Tabor*.

2. *Hermon*, hard by on the south of this Tribe (the top-cliff whereof is called *Hermonium* [g]) as a modern Traveller doth describe. [h] *David* puts them both together, *The north and the south thou hast created them, Tabor and Hermon shall rejoyce in thy name*.

e Jer. 46. 18.
f Hos. 5. 1.
g *Brocardus in Descrip. Terræ Sanc. Itin. ab Acone versus Eurum.*
h Psal. 89. 12.

However others understand the Psalmist of another *Hermon*, that famous mountain formerly described in *Manasseh* beyond *Jordan*, being the East-border, as *Tabor* was in the heart of the Land of *Canaan*; meaning thereby, that, middle and marches, out-side and in-side, centre and circumference; all the whole world must rejoyce in Gods power which made, and providence which preserveth them.

Dabarah and *Tarichea*.

§ 21. This East-stream of *Kishon*, in modern Maps called *Kedummim*, runneth to *Daberah* in the confines of [i] *Zebulun*, but belongeth to this Tribe, out of which [k] it was assigned a City for the *Levites*. Then falleth into the Sea of *Cinnereth*, or *Tiberias*, somewhat South of *Tarichea* a famous City, whereof frequent mention in *Josephus*, but none in Scripture, to which we chiefly confine our description.

i Josh. 19. 12.
k Josh. 21. 28.

§ 22. The East-part of *Issachar* is wholly taken up with the Mountains of

of *Gilboa*, where the Armies of the *Iſraelites*, and the *Philiſtines* met, having formerly meaſured moſt part of this Tribe, with their military motions. The *Philiſtines* marching firſt from [l] *Shunem* to [m] *Aphek*, thence to [n] *Jezreel*, (backward and forward to find an advantagious place for fight) thence to Mount *Gilboa*, where they encountred and conquered the *Iſraelites* in battel. *Saul* being here grievouſly wounded, deſired his Armour-bearer to ſlay him, who refuſed it, as bearing his Arms for the defence, not deſtruction of his Maſter. Hereupon *Saul* ſlew himſelf, and his Armour-bearer followed his example. Both which, having ſince caſt up their Audit, can tell, what is gotten by the prodigall thrift of throwing away ones life, to prevent the loſing thereof. Then a fourfold diviſion was made of what remained of *Saul*. His [o] head ſent into the Land of the *Philiſtines*; body hung up upon the walls of *Bethſhean*; Armour offered in the Temple of *Aſhtaroth*; [p] Crown, and bracelets brought by the *Amalekite* to King *David*. For though his tongue ſpake lies, his hands told truth, preſenting the very *regalia* of King *Saul*. Wonder not, that *Saul* ſhould wear theſe ornaments in battel, where an helmet had been more proper than a Crown; ſeeing we read in our Engliſh [q] Chronicles, that in *Boſworth*-fight King *Richards Crown-ornamentall* was found among the ſpoils in the field, and then, and there ſet by the Lord *Stanley* on the head of King *Henry* the ſeventh.

§ 23. *David* on this diſaſter of *Sauls* death, curſed Mount *Gilboa*, [r] *Let there be no dew or rain upon you*. But, [s] *Brochardus* travelling over them *Anno Dom.* 1283. found and felt both, being well wetted in his journey. What! were *Davids* words guilty of infidelity, ſeeing it is eaſier to withhold rain from a Mountain, than to remove it from its foundation, and *caſt it into the Sea*? and yet our Saviour [t] aſſures us this ſhall be done, if in faith deſired. But, be it known, *David* intended not his curſe ſhould take effect, but meerly to manifeſt his great grief, and to ſhew, how far he was from delighting at the death of his greateſt enemy. Better to fall under *Davids diræ*, as he was a Poet, than as he was a Prophet, the latter lighting heavily indeed, as [u] *Judas* in [w] *Achitophel* could witneſs the weight thereof. Nor remaineth any thing more obſervable in this Tribe, ſave in the Eaſt part thereof, on *Jordan* they ſhew Pilgrims the place where * *Naaman* (patient at laſt by his ſervants perſwaſion) waſhed ſeven times, and was cleanſed of his Leproſie.

§ 24. Thus all the remarkable places of *Iſſachar*, but not all thoſe in *Iſſachar*, are already by us deſcribed. For, (as the text [x] expreſly ſaith) the Tribe of *Manaſſeh had in Iſſachar, and in Aſher, even three Countries*; that is, lying in *Iſſachar*, and *Aſher*, but environed

l 1 Sam. 28. 4.
m 1 Sam. 29. 1
n 1 Sam. 29. 11

o 1 Sam. 31. 9, 10.

p 2 Sam. 1. 10

q *Speed* in the life of *Richard* the third towards the end.

Rain on mount *Gilboa*
r 2 Sam. 1. 21.
s *Deſcrip. Ter. Sanc. ab Acone verſus notum.*

t Mat. 17. 20.

u Act. 1. 20.
w Pſal. 109. 7.

* 1 King. 5.

Manaſſeh in *Iſſachar*.

x Joſh 17. 11.

vironed round with those Tribes possessions, yet pertaining to the portion of *Manasseh*. Let none blame Divine Providence of ill Architecture, for not well contriving the rooms in the *house of Israel*; the division of the land by lot, not being well designed, wherein *Issachars Chamber* [his portion] was made a thorough-fare, *Manasseh* having three closets [three small Countries] within the same. So that neither Tribe could enjoy his own with privacy, and intireness; and *Manasseh* (if but steping out of the high-way) must in a manner trespass on *Issachar*, or crave leave of him, to come through his, to his own Inheritance. But know, all was ordered by the [y] *counsell of Gods will*, for reasons best known to himself; who would not have his children *Churles*, to ingross habitations by themselves; but, by such mixture of their portions, invited, yea, ingaged their persons to mutuall intercourse, seeing the very lots of their Tribes gave loving visits, and their Countries (by Gods own appointment) came so curteously, and confidently, one within another.

y Ephes. 1. 11.

And how in *Asher*.

§ 25. But very hard it is to conceive, how *Manasseh* could have any land within *Asher*, which Tribe lay many miles more Northward, and beyond the Tribe of *Zebulun* interposed. The Jewish Rabbins being much perplext at the Pedegree of *Atzel* why it is twice reckoned up in [z] Chronicles, use to say, that *they* [a] *need four hundred Camels loaden with Commentaries to give the true reason thereof.* But their expression is more appliable to this present difficulty, how *Manasseh* could have any ground in *Asher*, except (as we have presented it in our Map) some part of *Asher* lay Southward at distance, dis-jointed from the main body of that Tribe, which we have formerly described. Who knows not that pieces of Parishes, parcels of Manors, portions of Counties, though far off dismembred, relate unto them, notwithstanding the intermediate distance betwixt them?

z *Viz.* 1 Chr. 8. 38. & 1 Chr. 9. 44.

a *Opus est quadringentis camelis onustis Commentariis, rationem reddere. Mar. Sutva* cited by *Buxdorf. in Thesauro. fol.* 202.

§ 26. But let not *Issachar*, or *Asher* repine, that *Manasseh* had so much land in their Countries, seeing though the right was assigned unto them, the *Canaanites* for a long time (till about *Davids* reign) kept all the same in their possession, as will appear by the ensuing parallel.

Joshua 17. 11.	Judges 1. 27.
And Manasseh had in Issachar and Asher, Bethshean, and her Towns, and Ibleam, and her Towns, and the Inhabitants of Dor, and her Towns, and the Inhabitants of Endor, and her Towns, and the Inhabitants of Taanach, and her Towns, and the Inhabitants of Megiddo, and her Towns, even three Countrys.	*Neither did Manasseh drive out the Inhabitants of Bethshean, and her Towns, nor Taanach, and her Towns, nor the Inhabitants of Dor, and her Towns, nor the Inhabitants of Ibleam, and her Towns, nor the Inhabitants of Megiddo, and her Towns: but the Canaanites would dwell in that Land.*

Of

Of *Bethſhean* more conveniently hereafter. By *Ibleam*, [b] *Ahaziah* was wounded, as was formerly obſerved. *Dor* (mentioned for a Sea-town in *Ptolemy*) had the King thereof conquered [c] by *Joſhua*. *Endor*, whither *Siſera's* Souldiers defeated in fight, not far off at [d] *Taanach*, (which alſo was a regall City in the days of [e] *Joſhua*, and afterwards belonged to the *Levites*) fled, were purſued, [f] *periſhed and became as the dung of the Earth.* Hither *Saul* repaired to a Witch, to raiſe *Samuel*, and received cold comfort from the dead, or Devil rather, informing him of his future deſtruction: ſo that *Saul*, formerly ſick with fear of the worſt, lived to hear Satan toll his paſſing-bell in his ſad predictions.

b 2King. 9. 27.
c Joſh. 12. 23.
d Jndg. 5. 19.
e Joſh. 11. 21.
f Pſal. 83. 10.

§ 27. But [g] *Megiddo* was the moſt eminent City *Manaſſeh* had in *Iſſachar*. The King hereof was deſtroyed by *Joſhua*; and many years after *Joſiah* was ſlain in the *Vale of Megiddo*, bidding *Pharaoh Necho* battell, in his March againſt *Charchemiſh by Euphrates*. Never Prince ſhewed more devotion in his life, or leſs diſcretion in his death, courting that danger which declined him, ſeeing *Pharaoh* deſired [h] peaceably to depart. But haply *Joſiah* conceived himſelf ingaged to fight him, in point of

Megiddo an eminent City.
g Joſh. 17. 11.
h 2Chr. 35. 21

1. Honour; becauſe without leave he had made his Land an high way to paſs through it.
2. Policy; ſuſpicious, though *Pharaoh* went forth as a friend, he would return as a foe, eſpecially if puffed up with ſucceſs in his expedition.

But what ſhall we ſay? it was the Sin of his Subjects would not ſuffer *Joſiah* to keep quiet at home. Their impieties made him to march, thruſt him into the field, forced him into the fight, yea, ſhot the fatall arrow, which wounded him at the heart.

§ 28. Now let none be troubled, becauſe *Joſiah* (who rather deſerved two lives) ſeems to have two deaths, one text making him to die [i] at *Megiddo*, another [k] at *Jeruſalem*. Underſtand it, death arreſted him with a mortall wound at *Megiddo*, but did not impriſon him till he came to *Jeruſalem*, where he expired. Much leſs let any challenge God, as worſe than his word with *Joſiah*, having promiſed him by his Prophet [l] *to be gathered to his Fathers in peace*; for beſides that, that promiſe principally related to the captivity of *Babylon* (from which *Joſiah* was exempted) even ſuch may be ſaid *to die in peace*, which ſwim to their graves in their own bloud, if withall imbarqued in a good conſcience.

Joſiah his death reconciled.
i 2King. 23. 29.
k 2Chr. 35. 24
l 2King. 22. 20.

§ 29. All *Iſrael*, and principally the Prophet *Jeremy*, dropped many a precious tear on his hearſe, whoſe **Lamentations* are an Elegy on *Joſiah's* death; yea, their grief was no land-flood of preſent paſſion, but a conſtant channell of continued ſorrow, ſtreaming from an annuall fountain, it being made an [m] *Ordinance* in *Iſrael*. The Prophet ſpeaking of a grand, and generall grieving for mens ſins, compareth it to the mourning of *Hadadrimmon* (conceived it to be a place hard by) in the *Valley of Megiddon*.

Generall grief thereat.
*See the Septuagints preface on the *Lamentations*.
m 2Chr. 35. 25
n Zech. 12. 11.

The Arms of *Issachar*.

§ 30. *Jehosaphat* the Son of *Paruah* was *Solomons* Purveyor in [o] *Issachar*, but the dis-jointed piece of *Manasseh* in this Tribe pertained partly to *Baanah* the Son of *Ahilud* (*to whom belongeth Taanach, Megiddo, and all Bethshean* [p]) and partly to *Aminadab* Husband to *Taphath Solomons* daughter, Purveyor alone in the Land of [q] *Dor*. An argument of the great fertility of that little Land, because the *Land of Dor* alone, was a *sign* for a whole moneth in the *Zodiack* of *Solomons* yearly Provisions. An Ass (formerly observed) argent in a field vert, was *Issachar's* Arms, *couching between two* [r] *burdens*. Some by these understand *Zebulun* and *Manasseh*, which bounded *Issachar* on both sides. But, why was their Neighbourhood more burdensome, than any other Tribes? Such perchance, are nearer the truth, who expound the *two burdens*, *Tribute* and *Tillage*; betwixt which, *Issachar* quietly couched, never medling with Wars, but when forced thereunto in his own defence.

o 1 King. 4. 17.

p 1 King 4. 12.

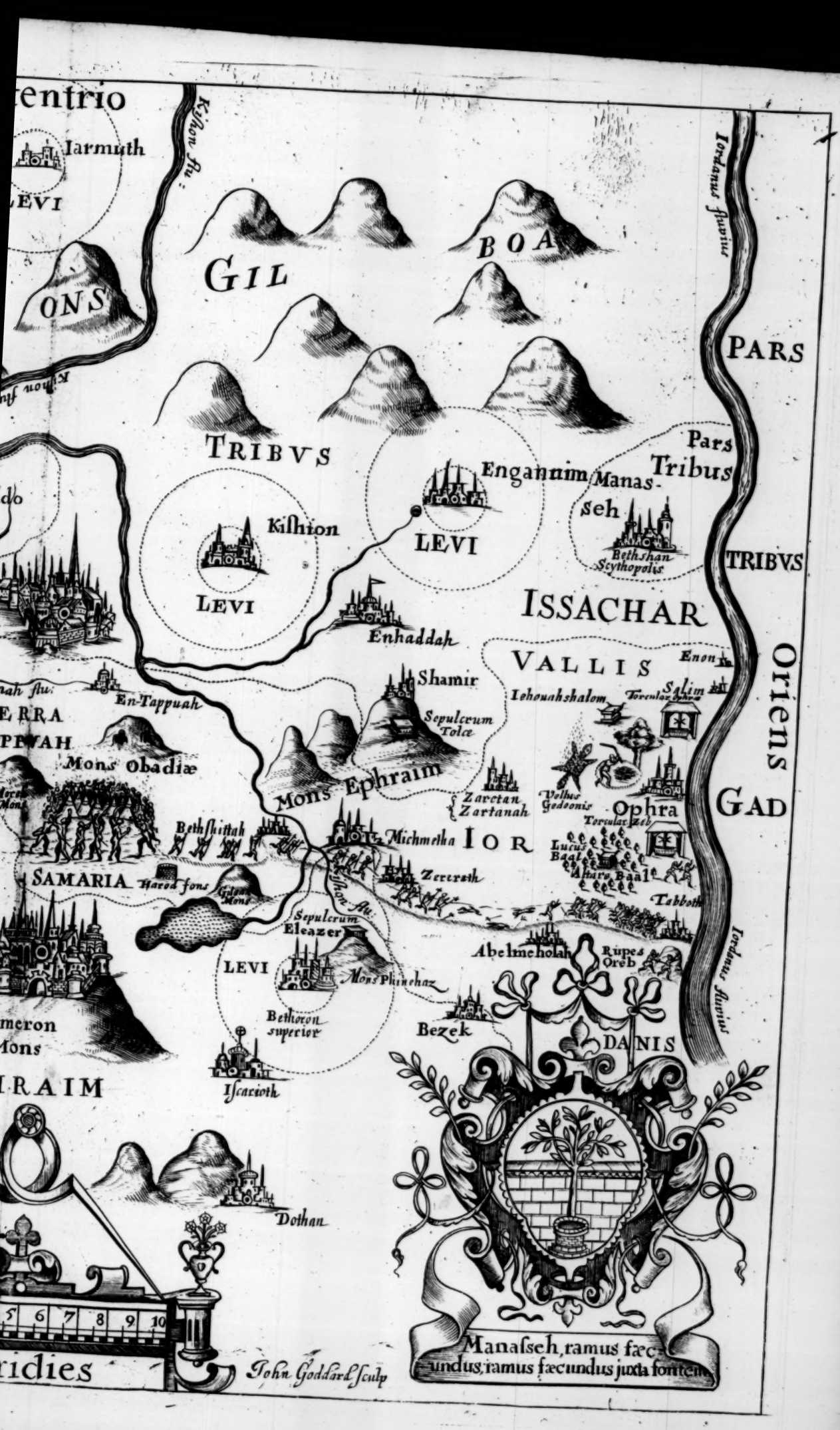
q 1 King. 4. 11.

r Gen. 49. 14.

Here the Map of Manasseh *on this side* Jordan *is to be inserted.*

THE

Dor
Pars
PARS TRIBVS ASHER
Septent
MARE
Terra Dor
Endor
LEVI
Aphek
Tribus
Taanach
Aner
LEVI
MEDI
M
Manasseh
TER
Meggido
Cesarea
Palestinæ
Vallis Meggido
Hadadrimmo
Druſus
PARS
Iezreel
Occidens
Gath-Rimmon
Bileam
LEVI
VALLIS
Antipatris
Kanah flu.
Tappuah
ARVNDINECI
RA
PARS
Mons Sa ma ria
TRIBVS
Guilielmo Parker civi et
Pannario Londinensi, ne
ceſsario suo ad omnes usus
Paratiſsimo Manaſsen Cis
Iordanicam dicat. T.F.
NE
Vzzen-Serah
EPHRA
Kibzaim
LEVI
UM
Meric


entrio
Iarmuth
LEVI
ONS
Kishon Flu:
Kishon flu:
GIL
BOA
Iordanis fluvius
PARS
TRIBVS
Pars
Tribus
Manas-
seh
Enganim
LEVI
Kishion
LEVI
Bethshan
Scythopolis
TRIBVS
ISSACHAR
Enhaddah
VALLIS
Enon
Shamir
Iehounahshalom
Salim
Torcular Zeb
Sepulcrum
Tolæ
En-Tappuah
ERRA
PPVAH
Mons Obadiæ
Mons Ephraim
Zaretan
Zartanah
Vellus
Gedeonis
Ophra
GAD
Oriens
Bethshittah
Michmetha
IOR
Lucus
Baal
Altare Baal
SAMARIA
Harod fons
Gilead
Mons
Zererath
Tabboth
Sepulcrum
Eleazer
Abelmeholah
Rupes
Oreb
LEVI
Mons Phinehaz
Bethoron
superior
Bezek
DANIS
Iscarioth
Dothan
Manasseh, ramus fæc
undus, ramus fæcundus juxta fontem
John Goddard sculp
ridies

THE DESCRIPTION OF *MANASSEH* on this side *JORDAN*.

CHAP. VIII.

§. 1. *Manaſſeh* his numbers and Worthies have formerly been deſcribed on the East of *Jordan*, as alſo ſuch Cities as being environed with *Iſſachar*, yet belonged to this Tribe. It remaineth that we ſurvey the Portion of *Manaſſeh* West of *Jordan*, lying entire in it ſelf, and having *Iſſachar* on the North, *Ephraim* on the South, the Mediterranean Sea on the Weſt, and *Jordan* on the East thereof, a fruitfull Country divided betwixt [a] ſix Male-families of the *Manaſſites*, and the five daughters of *Zelophehad*. The remainder of *Manaſſeh*.

a Joſh. 17. 2.

§ 2. Theſe were thoſe Virgins, who pleading before [b] *Moſes*, got a right to, before [c] *Joſhua* got poſſeſſion of their Inheritance. Silence was injoined their Sex in the [d] *Church*, not *Court*, where they handled their own cauſe ſo well, it is pity any *Counſell* ſhould be *retained* for them. Nor was it the worſt part of their Rhetorick, the good Character they gave their dead Father, which might ſerve for an Epitaph to be inſcribed on his monument. *Zelophehads* daughters plea

b Numb. 27. 2. & 36. 12.

c Joſh 17. 4.

d 1 Tim. 2. 12

Here lieth the man, who [e] *was not in the company of them who gathered themſelves together againſt the Lord in the* COMPANY OF KORAH, *but died in his* OWN SIN.

e Numb. 2. 3.

Meaning he died a naturall death for his perſonall offences, and was no ſharer in the guilt of *Rebellion* againſt God in *Moſes*. This inſtance of *Zelophehad* his *coheirs*, let Lawyers judge how juſtly it is alledged of ſome againſt their practiſe, who by *entails on the Heir male*, dam up inheritances from running in that *generall* Channell into which God and nature had derived them.

§ 3. In

Cesarea built by *Herod.*

§ 3. In the west of this Tribe on the Sea, we meet with *Cesarea Stratonis*, built and beautified (with a fair Haven called *Drusus*) by *Herod* the great in the honour of *Augustus Cesar.* Amongst other edifices therein, [f] *Herods Judgment-hall* by him built was a most remarkable structure. Indeed all *Cesarea* might be termed *Gods Judgment-hall*, from an exemplary piece of Justice here executed on *Herod Antipas.* Who coming hither from *Jerusalem* clad with gorgeous Raiment, (and the guilt of Saint [g] *James* his bloud) made an eloquent oration, more gaudy than his apparell, unto the People, who cryed out in approbation thereof, *The voice of a God, and not of a Man*: here *Herod* instead of rejoining *The voice of lying flatterers, and not of sober Men*; instead of reclaiming what they exclaimed, imbraced and hug'd their praises as proper to himself, and thereupon an [*] Angell and worms the best and basest of creatures, met in his punishment, the one smiting, the other eating him up: and no wonder if *Worms* quickly devoured him, whom those *flesh-flies* had *blown up* before. If any ask, seeing the People were equally guilty in that their sacrilegious expression, (yea they were the *Theeves*, *Herod* but the *receiver*) why fell not the punishment also on the whole Multitude? It is answered, First, because they were the *whole Multitude*; and God in such cases mercifully singles out some signall offenders for punishment to save but fright the rest. Secondly, more discretion was expected from a Prince, than from a rabble of People. Lastly, what in them was but a blasphemous complement, was by *Herods* acceptance thereof made in him a reality, usurped by him as due to his deserts.

f Act. 23. 35.

g Act. 12. 2.

*Act. 12. 23.

Inhabited by pious people.

§ 4. But leaving profane *Herod*, many pious People lived in *Cesarea*, as [*] *Cornelius* the Centurion, the first fruits of the Gentiles; [†] *Agabus* the Prophet, foretelling Saint *Pauls* bonds and Martyrdome; and *Philip* the Evangelist, famous for his four daughters [*] Virgins-propheteses. This I firmly beleeve, whilest my faith demurrs at what I read of *Brechin* a Lord in [*] *Wales*, who had four and twenty daughters *all Saints* begotten of his own Body.

* Act. 10. 1.
† Act. 21. 10.
* Act. 21. 9.
* *Camdens Brit. in Brecknock-shire.*

Saint *Paul* his behaviour in *Cesarea.*

§ 5. Here Saint *Paul* eloquently defended his innocence, against the salable tongue of *Tertullus*, and afterwards *reasoned of righteousnes, temperance* [h] *and Judgment*, before *Felix* the corrupt, vicious and debauched Deputy of *Judea*, till *Felix*, (his foundred feet feeling the Pincers) began to winch and to prefer Saint *Pauls* room before his company. In the same place the Apostle pleaded for himself before *Festus*, *Agrippa* and *Bernice* his [*] incestuous *wife-sister*, entering into the place of hearing, [i] μετὰ πολλῆς φαντασίας, with *much fancifulness*, or *great Pomp.* Perchance this *Bernice* ware then about her that eminent Gem, whereof the Heathen Poet [k] took especiall notice.

h Act. 24. 25.

*Joseph. lib. 20
i Act. 25 23.

k *Juvenal Satyr.* 6.
[l] Translated by Sir *Rob. Stapilton.*

—deinde adamas notissimus, & Berenices
In digito factus precioſior; hunc dedit olim
Barbarus, incestæ dedit hunc Agrippa sorori.

And l the fam'd diamond the richer show'd
On Berenices fingers, this bestow'd
The barbarous Agrippa, he to his
Incestuous sister once presented this.

But

But be *Bernice* never so brave, the [m]*bonds* of Saint *Paul*, (worn by him then in *Cesarea*) were in the Judgement of God, and all good men the most glorious ornament.

m Act.26.29.

§ 6. South of *Cesarea* stood *Antipatris*, named in the honour of *Antipater* father to *Harod the great*. Hither Saint *Paul* came guarded in state by night with more than [n] five hundred Soldiers, and hence the footmen were sent back to *Jerusalem* whilest the seventy horse advanced forward with him to *Cesarea*. South of *Antipatris* the river [o]*Kanah* (which divideth this Tribe from *Ephraim*) runneth into the sea, so called from reeds *KANAH* in Hebrew, (whence our English *Canes* or walking-staves fetching both the *name* and *thing* from the east Countries) growing plentifully thereabouts, and many Maps present us with a *valley of Reeds* in this place. Say not this debaseth the land, that so course a commodity should take up a whole valley therein, (for besides as *London* Water-men will tell you, an acre of reeds on the bank side is as beneficiall as on of wheat) these *Canes* were to make arrowes and staves, yea some to make Sugars thereof: an [p] eye-witnes affirming that plenty of sugar-canes grow in *Palestine* at this day. Surely formerly growing there, (though little known to, and less used by the ancients) seeing that Countrey hath gained no new plants, but rather lost much fertility it had before.

The river *Kanah*.

n Act.23.23.

o Josh.17.9.

p M.*Sands* in his travels.

§ 7. Sugar (pardon a digression) was anciently less used, either because their masculine palats were not so liquorish as ours now adays; or because they preferred honey, plenty whereof was extracted and purified to their hand. Yea our modern Sugar; as it is boiled and baked, is not above two hundred years old; and the art of refining it was found out long since by a [q] *Venetian*, getting above an hundred thousand crowns thereby, leaving them to his son (afterward made a Knight,) who wasted all to nothing.

Sugar a modern invention

q *Pancirollus de rebus invent lib.2.tit.5.*

§ 8. In the north of this Tribe lies the vale of *Jezreel* and Well of *Harod*, where *Gideon* conquered the *Midianites* emcamping by the hill of *Moreh*. Indeed the atchievements of *Gideon* take up almost this whole halfe-tribe, and therefore we will attend on him from his *call* to be a Judge unto his summons to his Grave.

Gideon of a thresher made Judge.

§ 9. Sad in his time was the condition of the *Israelites*, oppressed by the *Midianites*, who swarmed **like Graß-hoppers*, for number and noisomeness, over the land of *Canaan*: *Graß-hoppers* were formerly a *Plague* for *Egypt*, but now for *Israel*, these * *Midianites* devouring all which the other had sowen. Time was, when the *Israelites reaped the* **fruits the did sow*, whereas now they sowed what they did not reap. See what wofull inversions sin can make. In this dolefull estate the Angel found *Israel*, when he sat under * *an oake in Ophrah* in the east of this Tribe near *Jordan*, and saluted *Gideon* threshing by the wine press, *The Lord is with thee, thou valiant man.* Much concealed valour may lurk

Israels sad condition.

* Judg.6.5.

* Judg.6.3.

* Josh.24.13.

* Judg.6.11.

lurk under a plain and painfull outside, which a just occasion may produce into publick view. Yet let none turn their *flails*, *aker-staves*, *sheep-hooks*, *shuttles*, *needles*, into *swords*, till first with *Gideon* they have a warrant from God for the same. *Gideon* having thus a call from God and confirmed with many miracles, first by night cast down the Altar (erecting one to God in the same place) and cut down the grove of *Baal*, then gathered an Army of thirty two thousand therewithall to fight the *Midianites*.

Gideon's Army abridged.
r Judg. 7. 3.

§ 10. But his Army must be *garbled*, as too great for God to give victory thereby: all the fearfull return home by [r] *Proclamation*, leaving the Persons, not the Men in the Army, fewer for their departure. The good liquor was no less for the loss of such froath, though two and twenty thousand then went away. Yea the body of his men remaining, was still too big, and must pass another *decoction*. Their valour, hardiness and industry must be tried by a *Purgatory of water*, and those only were admitted to march on, (proving but three hundred) who *bowed not down on their knees*, in a lazy posture, as if they meant to *make a set meal* in drinking) but loath to lose so much time, [s] *doglike lapped water out of their hands*, (their dishes, as their tongues were their spoons,) manifesting thereby, (*quick at meat*, *quick at work*) the activity of their spirits, taking all refreshing, only *in passage* to their farther imployment.

s Judg. 7. 5.

Gods condescension to *Gideon*.
t Judg. 7. 14.

§ 11. With these three hundred *Gideon* advanceth against the *Midianites*, and (as formerly by the deeds of his friends) is now confirmed afresh with the dreams of his foes, and their own [t] interpretation thereof. Strange that God should condescend so much, and so often for *Gideons* satisfaction, working miracles *backward and forward* for his sake: *fleece only wet*, and *ground dry*, [u] *fleece only dry*, and *ground wet*. Heavens reall miracles, will endure turning, being *lining*, and *facing*, inside and outside both alike. Yea after these and other confirmations, God the night before the battel gave *Gideon* a new sign out of his enemies own mouth. He that spurneth at the presumptuous, how low will he stoop to take up a *weak* but *true* faith! Thus the wise mother beateth the sound and froward, but bemoaneth and cherisheth her sick and froward child.

u Jud. 6. 37. 39

The *Midianites* assaulted..

§ 12. The *Midianites* lay secure in their Tents when the word was given, *The sword of God and Gideon*. Excellent mixture, both joined together; admirable method God put in the first place; Where Divine blessing leads up the *Van*, and mans valour brings up the *battel*, must not victory needs follow in the rear? *Gideons* men by order from him, brake their lamp-lined pitchers, whereby night is turned into light, silence becomes a loud sound in an instant. We have *this treasure in earthen vessels*, and what miracles may the light of Gods word in the pitchers of poor preachers bring to pass?

And conquered.

§ 13. The sudden shining and sounding fills the eyes and ears of the

the *Midianites* with amazement. Whence came these spirits walking in the dark, dropt from Heaven, or raised from the Earth? The text was terrible, but oh what dismall descants did their affrighted fancies make thereon! Every mans fear, single in it self, was doubled by reflexion from his next neighbour. For, hearing so many Trumpets together, if so many Trumpeters, then how many Soldiers in proportion unto them? Hereupon *the Host ran,* [w] *and cryed, and fled to Bethshittah in Zererah, and to the borders of Abel-meholah, unto Tabbath.* Thus great Armies once struck with amazement, are like wounded Whales, give them but line enough, and the fishes will be the fishermen to catch themselves, and beat themselves tame by their own violence.

w Judg. 7.21.

§ 14. Hereafter let none term *Gideon* (as *Ulysses* [x] is disgracefully called) *Nocturne miles*, the *night Knight*, because he conversed with the Angel, cast down *Baals Altar*, conquered the *Midianites*, all by night; seeing now in open light he pursued his conquest, chasing *Zebah* and *Zalmunna* with the rest of their Army, home to their own Country, where he overtook and destroyed them. Mean time the *Ephraimites* were active in stopping the passages on *Jordan*, and slew *Oreb* and *Zeeb*, the one at a *rock*, the other at a [y] *wine-press*, first coloured with their bloud, then called after their names to all posterity.

Improves his victory.

x *Senec. in Treat.*

y Judg. 7.25.

§ 15. What remains of *Gideon*, I would willingly conceal, that his Sun might not set in a cloud. But, man must not smother, what God will have seen, especially because tending to his honour, our instruction, though *Gideons* disgrace. Who, refusing a Crown, accepted the ear-rings of the people, and therefore made an [z] *Ephod*: surely only as a civill memoriall of his valour, and their thankfulness. But, what had *Gideon* a *Manassite*, to do with an *Ephod*, a *Leviticall* vestment? Such a monument was neither of divine *institution* or *benediction*, and therefore through mans corruption, easily subject to be abused to superstition. If *Gideon* walks but on the brink, the next generation will fall to the bottom of Idolatry, as here it came to pass. Posterity went a [a] *whoring* after this *Ephod*, which caused the massacre in, and destruction of the Family of *Gideon*, whom we leave buried in *Ophrah* in the [b] grave of his Father *Joash*, and so proceed.

Gideon occasioneth Idolatry.

z Judg. 8.27.

a *Ibidem.*

b *Ibid.* v. 32.

§ 16. And now his History finished, we shall soon dispatch the remainder of this half Tribe. First we resume *Abel-meholah* (lately mentioned) which was the habitation in after ages of *Elisha*. Here he was plowing *with twelve* [c] *yoke of oxen before him, and he with the twelfth.* What in severall teams, or all in the same to draw one plough? The latter is most likely, whilst our English husbandmen will not wonder at such an herd of oxen, (twenty four) haling at one plough, when they shall read, that the *Vale of Jordan* (wherein lay *Abel-meholah*) is noted for [d] *clay ground*, and therefore such stiff land, especially at the *first tilth* thereof) must needs require a great strength thereunto. But had his oxen been as

Abel-meholah the place of *Elisha.*

c 1 Kin. 19.19.

d 1 King. 7.46

many more *Eliſha* would willingly have left them, when *Eliah* his Mantle was once caſt upon him. *Mantle*, which could ſtop Rivers in the full ſpeed of their [e] courſe, and therefore might ſtay a man in the height of his calling. Hereby we perceive that the words of our Saviour, *No [f] man having put his hand to the plough, and looking back, is fit for the Kingdom of God*, are not literally, but ſpiritually, to be expounded, of ſuch as having well begun, apoſtate from their religious Reſolutions.

e 2 Kiug. 2.8.

f Luke 9.62.

The Vale of *Jordan*.

§ 17. In the aforeſaid vale of *Jordan* lay *Zarthan*, betwixt which and *Succoth* (on the other ſide of *Jordan* in the Tribe of *Gad*) the two brazen pillars, (*Jachin*, and *Boaz*) with all the veſſels of the Temple, were made by *Hiram*, of *bright braſs*, in the *clay* [g] *ground*, which probable ſerved him for *molds* to run the melted metall therein. And ſomwhat more towards the North, lay *Ænon* near to *Salim*, where *John* was baptizing, *becauſe there was much* [h] *water there*. Here his Diſciples complained to *John*, concerning Jeſus eclipſing him with his luſtre. *John* truly ſtated the controverſie, and modeſtly determined it againſt himſelf, how he *muſt decreaſe, whilſt Chriſt muſt increaſe*.

g 1 Kin.7.46.

h John 3.23.

Gath-Rimmon and the land of *Tappuah*.

§ 18. As theſe places lay on the Eaſt of this Tribe, in the *vale of Jordan*. So in the Weſtern part thereof in the *vale of Jezreel*, lay [i] *Gath-Rimmon* (in Chronicles called [k] *Bileam*) the ſole City which the *Levites* had in this entire part of the Tribe of *Manaſſeh*; ſeeing *Taanach* (called *Anar* in Chronicles) lay (as is aforeſaid) in that part of *Manaſſeh* which was ſurrounded with *Iſſachar*. The Land of *Tappuah* belonged alſo to this half Tribe, though *Tappuah* the City pertained to *Ephraim*. Thus the Town, and late Caſtle of *Belvoir* ſtands in *Lincoln*-ſhire, though the vale thence denominated lies in three ſhires round about it.

i Joſh. 21.25.

k 1 Chr.6.70.

The mountain of *Obadiah*.

§ 19. Amongſt the mountains in *Manaſſeh*, we take eſpeciall notice of *Gilead* (ſo called from *Gilead* the grand ſon of *Manaſſeh*) [l] whence *Gideon's* cowards departed; the hill *Moreh*, [m] nigh which the *Midianitiſh* Army was incamped; and above all the Mountain of *Obadiah*, ſo called becauſe therein in two caves he hid an [n] hundred Prophets, ſo cloſe, that neither foes nor friends knew thereof, neither *Jezebel* nor *Elijah* getting intelligence of their being there, the latter erroneouſly conceiving himſelf alone left of all the Prophets in the Land. Their bill of fare was bread and water, pretious liquor when it had not rained in *Iſrael* for three years and an half; hereto our Saviour reflected, that none ſhould loſe his reward that gave his little ones *a cup of cold water*, yea, that ſuch who received a Prophet, ſhould receive a *Prophets* [o] *reward*, as here it came to paſs. For the ſparks of his *Gueſts* ſpirit catched hold on *Obadiah*, their *Hoſt*, ſo far inflaming his breaſt with inſpiration that the ſhort prophecy bearing his name, is by learned men referred to him, as the Author thereof. Saint [p] *Hierom* tells us, that the Lady *Paula* (as weak as ſhe was) climbed up this mountain, to behold thoſe monumental caves therein.

l Judg.7.3.

m Judg.7.1.

n 1 Kin.18.13

o Mat. 10.41.

p *In Epitaphio Paulæ & Epiſt. ad Marcellum.*

§ 20. In

§ 20. In this land we also meet with the woody hils of the *Perizzites*, and of the *Rephaims*, or *Giants* mingled amongst them, much affrighting the *Manassites* with their *Iron chariots*. Not as if all made of massie iron, (such would have been slugs in fight, and so heavy, that they needed horses of steel for strength to draw them) but that they were plated and armed with iron hooks, mischievous instruments of execution, especially in the pursuit of a broken army, men being as grass whereof whole swathes were mowed down with these crooked sithes in chasing a routed enemy. Enough almost to make one suspect our ancient *Britones* akin to these *Canaanites*, seeing such chariots were so fashionable in their [q] fights; were it not that we find the like [r] ἅρματα δρεπανηφόρα, καὶ ξιφηφόρα, frequently used in all Eastern Countrys. However *Joshua* gave the *Manassites* both a promise and prophecy, that (notwithstanding those *Iron-moving forts* of the *Canaanites*) they should in process of time certainly overcome them.

The *Rephaims* their iron chariots.

q *Cæsar de Bello Britannico.*
r *Diod. Sic. l. 17. Plutarchus in Artaxerxe & ali.*

§ 21. We must not forget *Bethsan* belonging to *Manasseh* (but [s] seated and invironed with *Issachar*) whence for a long time they could not expel the *Canaanites*, therefore cal'd it *Bethsan*, that is, *the house of an Enemy*. Here the bodies of *Saul* and *Jonathan* were hung up by the [t] *Philistines*. *Bethsan* was afterwards called *Nysa* by [u] humane writers (and at last *Scythopolis*) from *Nysa Bacchus* his nurse, whom he is said there solemnly to have buried. A jolly dame no doubt; as appears by the well battling of the plump boy her nursery. But seeing wine was *Bacchus* his milk when a Child, meat when a man, foot when well, physick when sick, we may justly conceive the history mythologically true, the burying of *Bacchus* his nurse in this place plainly importing plenty of the best wines in the Country hereabouts.

Bethsan where *Bacchus* his nurse was buried.

s Josh. 17. 11

t 1 Sam. 31. 12

u *Plin. Nat. hist. lib. 5. c. 18*

§ 22. As for *Bezek* I name it last of all, because ambiguously placed in the confines of *Manasseh*, and *Ephraim*, different from a City of the same name, nearer [w] *Jerusalem*, where the Tyrant *Adonibezek* lived. In this *Bezek* [x] *Saul* numbred the *Israelites* (being three hundred and thirty thousand) and thence marched to the relieving of *Jabesh-Gilead* from the *Ammonites*. The Arms of *Manasseh* have been formerly blazoned, and expounded in our Description of the half Tribe beyond *Jordan*, and in the *Solomons* Purveyorships this land, with some of *Zebulun*, fell under the care of *Baanah* the Son of *Ahilud*.

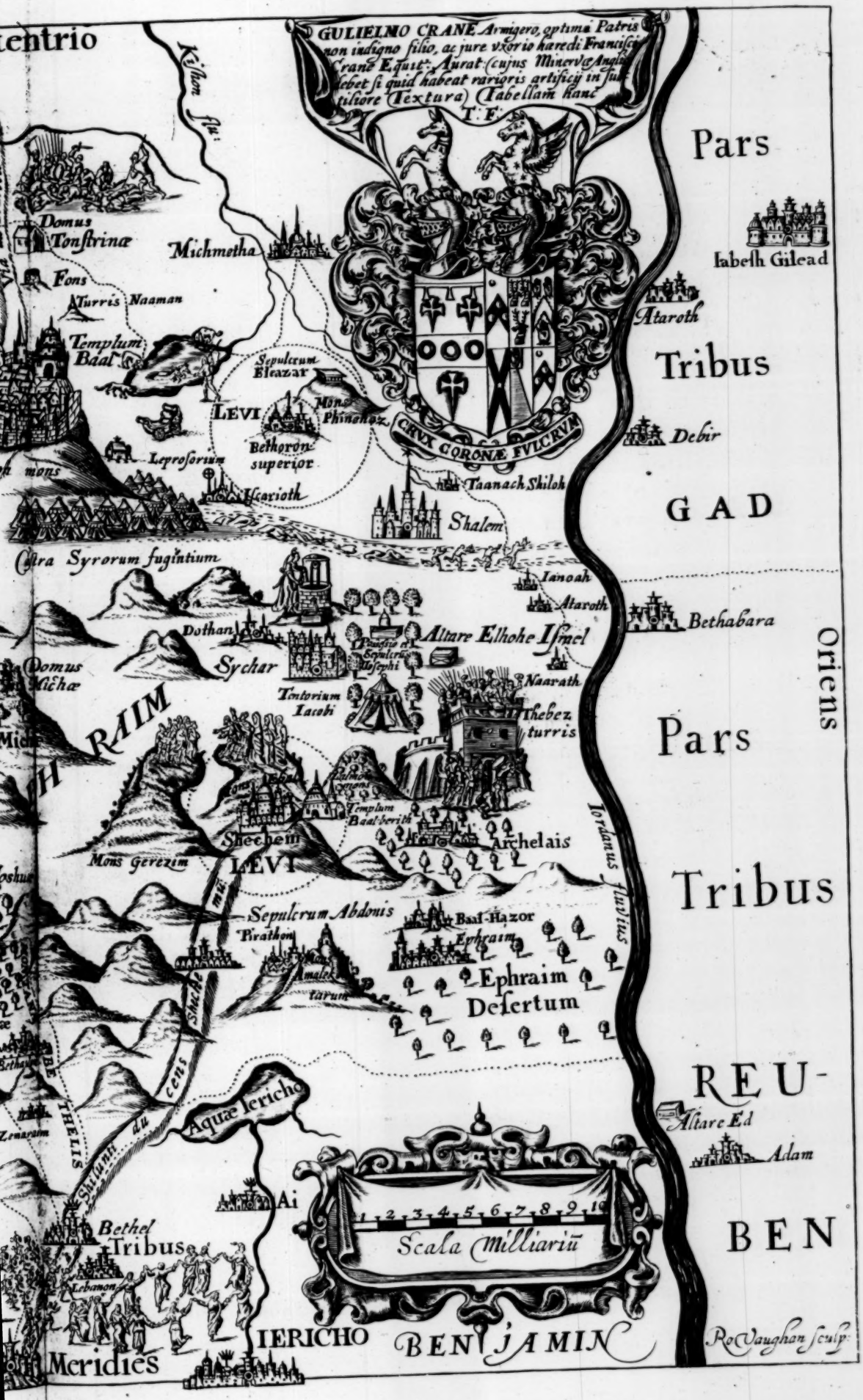
Bezek.

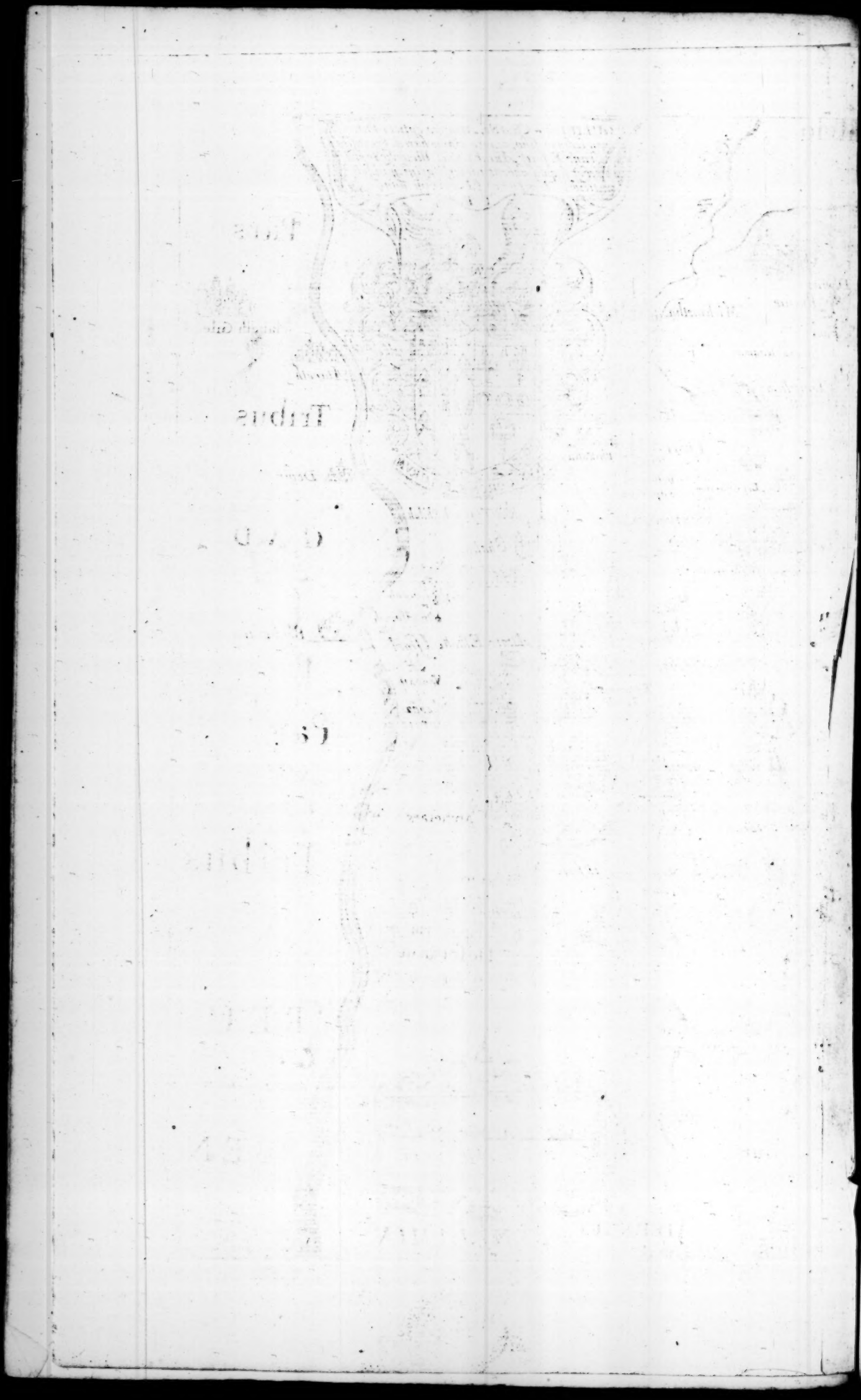
w See the description of the land of *Moriah*.

x 1 Sam. 11. 8.

Here the Map of the Land of Ephraim *is to be inserted.*

Pars
EPHRAIM Vitula est edocta amans tritvrare.
Tribus MANASSEH
Septent
MARE
VALLIS
Kanah flu:
Tappuah
Antipatris
ARVNDINETI
Via ad Sichem
Kanah flu:
VALLIS
ARVNDINETI
SAMARIA SEBASTE
Montes Samariæ
Palatium Regium
Semeron mon
MEDI
Vzzen-Serah
LEVI
Kibzaim
Domus Levitæ
Lucus Mich
Occidens
TER
Tipsah
Apollonia
Zereda
Timnah-serah
Sepulcrum Ioshue
Gaash Mons
Palatium Regium
Tirzah
RA
MONS
Palma Deboræ
SAURONA
Arumah
Saron
Aruchi
Ataroth
Lus
Zemaraim
NE
Sepulcrū Samuelis
Iaphleti
LEVI
Bethoron inferior
Fons Shechu
Naioth
Terra Zuph
Pars
Geza
Ioppa
Ajalon
UM
Shaalbin
Ramah Arimathea
PARS
TRIBUS DAN
Shiloh
Iamnia


GULIELMO CRANE Armigero, optimæ Patris
non indigno filio, ac jure vxorio hæredi Francisci
Crane Equit. Aurat. (cujus Minervæ Anglia
debet si quid habeat rarioris artificij in sua
tiliore (Textura) Tabellam hanc
T. F.
Pars
Iabesh Gilead
Ataroth
Tribus
Debir
GAD
Taanach Shiloh
Shalem
Ianoah
Ataroth
Bethabara
Oriens
Pars
Tribus
REU-
BEN
Altare Ed
Adam
Jordanus fluvius
Archelais
Naarath
Thebez turris
Altare Elhohe Israel
Dothan
Sychar
Domus Michæ
Michmetha
Domus Tonstrinæ
Fons
Turris Naaman
Templum Baal
Sepulcrum Eleazar
Mons Phinehoz
LEVI
Bethoron superior
Leprosorium
Icarioth
CRUX CORONÆ FULCIRUM
Castra Syrorum fugientium
Tentorium Iacobi
Templum Baal-berith
Sichem
Mons Gerezim
LEVI
Sepulcrum Abdonis
Pirathon
Baal-Hazor
Ephraim
Ephraim
Desertum
Aquæ Iericho
Ai
Bethel
Tribus
Lebanon
Scala Milliariū
1 2 3 4 5 6 7 8 9 10
IERICHO
BEN JAMIN
Meridies
Ro Vaughan sculp.



THE TRIBE OF *EPHRAIM.*

CHAP. IX.

§ 1. *Ephraim*, the younger Son of *Joseph* was blest by his grandfather *Jacob*, laying * his right hand on his head (the print of whose fingers remained visible in the happiness of *Ephraims* posterity) that behind *Manasseh* in age, he should prove before him in honour; which came to pass accordingly. Such was his increase in *Egypt* that they amounted to forty † thousand five hundred men, all whose carkasses fell in the Wilderness, and a new generation of thirty two * thousand five hundred entred the land of Promise.

Ephraim why accounted the eldest.
* Gen. 48.14.
† Numb.1.33
* Num.26.37

§ 2. A Princely and puissant Tribe. *Ephraim* (saith *David*) *is the strength of* † *my head*, and is often put by a honorable Synecdoche for all the *ten Tribes* or whole [a] *Kingdom of Israel*. The people thereof were active, valiant ambitious of honour, but withall hasty, humorous, hard to be pleased, forward enough to fight with their foes, and too forward to fall out with their friends, counting other mens *honour* to be their *injury*, except they might be admitted *joint purchasers* with them in all gallant undertakings. This caused their contest, first with * *Gideon*, who pacified them with his compliance, and afterwards with *Jephthah*, where their Braul was hightned into a Battel, (how quickly do hot spirits hatch words into blows!) of which we have † spoken before.

Aprincely and puissant Tribe
† Psal.60.7.
a Isa.7.2.
* Judg.8.2.
† In *Gad* Sect 20. The *Ephraimites* had a naturall lisping.

§ 3. This Tribe was subject to a naturall imperfection of *lisping*, the cause whereof we leave to others to dispute, whether got by imitation, or some heriditary defect in their tongue, or proceeding from some secret quality in their soil, as it is observed in a village at *Charleton* in [b] *Leicestershire*, that the people therein are troubled with wharling in their utterance. The best is, men must answer to God for their vitious habits, not naturall impediments, and better it is to lisp the *language of Canaan*; than plainly to pronounce the *speech of Ashdod*.

b *Camd. Brit. in Leceſt.*

§ 4. Sure I am, no Tribe, *Judah* excepted, can vie eminent persons with *Ephraim*, as *Deborah* & *Abdon*, both Judges of *Israel*, the one by her [c] habitation whilst living, the other by his [d] sepulchre when dead, truly collected

But were valiant and fortunate.
c Judg.4.5.
d Judg.12.15

lected to be of this Tribe, as also [c] *Jeroboam* and all the Kings of *Israel* (save *Baasha*, *Jehu*, and his four Successors) are commonly counted to be *Ephraimites*.

c 1 Kin. 11. 26.

The bounds of *Ephraim*.

§ 5. *Ephraim* had *Manasseh* on the North, *Benjamin* and *Dan* on the South, *Jordan* on the East, the *Mediterranean-sea* on the West. But as for the particular indentings and flexures of the borders of this Tribe, they are so many and so small, they will be scattered out of our memories, except bound together as we find them in the text.

Exactness why necessary herein.

§ 6. Condemn not this our diligence for needless curiosity, but know, that every meer-stone that standeth for a land-mark, though in substance but a hard flint, or plain pibble, is a precious stone in vertue, and is cordiall against dangerous controversies between party and party, and therefore it is of great consequence to be well skilled in the out-limits and boundaries of this, or any other considerable Country.

Ephraims particular bounds

§ 7. The particular bounds therefore of this Tribe ranged exactly as followeth.

South.	West.	North.	East.
1. From *Jordan* by *Jericho* to the waters of *Jericho* on the East. 2. Thence to the wilderness that goeth up from *Jericho*, throughout mount *Bethel*. 3. Thence to *Luz*, thence to the borders f of *Archi* to *Ataroth*. 4. Thence westward to the coasts of *Japhleti*. 5. Thence to the coasts of *Beth-horon* the neither. 6. Thence to *Gezer*, thence to the sea.	The Mediterranean Sea.	North-west. 1. From the Sea to the river *Kanah*, thence to *Tappuah*. North-east. 2. Thence to *Beth-horon* the upper, thence to *Michmetha* 3. Thence went about unto *Taanath-Shiloh* eastward. 4. And passed on the east to *Janoah*. 5. Thence to *Ataroth*. 6. Thence to *Naaroth*, and so to *Jericho*...	The river *Jordan*.

f Hereof no doubt was *Hushai* the *Archite*.

We reserve the satisfying of such difficulties as incumber these borders, to our fifth and last book, intending it shall serve our four former in the same office wherein the *Spleen* attendeth on the *Liver*. For, as that is the drain or sewer of the feculent and melancholy bloud: so we design our last book of Objections for the Repository of all hard doubts and difficulties, that the rest of our work may be more cheerfull and pleasant in the reading thereof.

Gezer given to the *Levites*.

§ 8. Amongst these limitary Towns, besides the *Beth-horons*, both of them with *Uzzen-Sherah*, founded by [g] *Sherah* the daughter of *Ephraim* the younger (the greatest *Buildress* in the whole Bible) *Gezer* is most remarkable. The King hereof was destroyed by *Joshua*, [h] and the City was given to the *Levites*, but kept by the *Canaanites* in defiance of all the powers of [i] *Ephraim*, until *Pharaoh* taking it, burning it, and killing the *Canaanites* therein gave it for a [k] present to his daughter *Solomons* Wife. Behold here two titles on foot at once, and the question is which should take effect. Whether the title of the *Levites* deriving it from Gods [l] grant though (a main matter) they never had the possession of *Gezer* given them, or that of *Pharaohs* daughter claiming it as a donative from her father. The best is, the cause was to be tried before the wisdom and integrity of *Solomon*, who no doubt, being so bountifull to the Temple, would not

g 1 Chr. 7. 24.

h Josh. 12. 12.

i Judg. 1. 29.

k 1 Kin. 9. 16.

l Josh. 21. 21.

not be injurious to the Miniſters thereof; but that as he gave the child to the true mother, he would adjudge the City to the originall owners thereof, though making his Queen ſome reparation otherwiſe. Proceed we now to the deſcription of this Tribe, and will begin with two eminent Cities in the ſouth part thereof.

§ 9. *Rama*, otherwiſe [a] *Ramathaim-Zophim* (becauſe conſiſting of two Towns, and ſeated in the land of [b] *Zuph*) was the place, where *Samuel* was [c] born wonderfully, of a long barren mother, [d] lived unblamably, (as appears by the [e] nationall teſtimony of his integrity) died peaceably, and was [f] buried honorably. *Naioth* nere *Rama* was the name of his houſe, where *David* ſometime converſed with *Samuel*, two eminent Prophets then living together under the ſame roof.

Ramathaim-Zophim.
a 1 Sam. 1. 1.
b 1 Sam. 9. 5.
c 1 Sam 1. 19.
d 1 Sam 7. 17.
e 1 Sam. 12. 14
f 1 Sam. 25. 1.

§ 10. Yea, the very air of this place ſeems propheticall, ſeeing *Saul* coming hither to attach *David*, was by the *Great well that is in Sechu* (the *Helicon* of heavenly raptures) ſtrangely inſpired, and ſtripping himſelf, fell a [g] prophecying a day and night together.

Saul prophecies.
g 1 Sam. 19. 21

§ 11. This *Saul* continued conſtantly a *carnall man*, though we meet with many ſpirits, which ſucceſſively poſſeſſed, and deſerted him, 1. *The ſpirit of prophecy*, which [h] twice raviſhed, then finally forſook him. 2. *The ſpirit of the Lord*, fitting him for *government*, which [i] departed from him after *David* was anointed. 3. *An* [k] *evill ſpirit* which troubled him, partly allayed by *Davids* muſick. 4. *His vitall and animall Spirits*, which partially forſook him at the witches ſad news, when he *fell all along on the earth, and there was no* [l] *ſtrength in him.* 5. *His ſpirit*, or ſoul, finally forced from him by his own ſword on mount *Gilboa*. What need then have men to *try the* [m] *Spirits* before they truſt them, ſeeing ſo many of them may be in one and the ſame perſon?

Saul ſeverall Spirits.
h 1 Sam. 10. 10
i 1 Sam. 16. 14.
k *Ibidem.*
l 1 Sam. 28. 20
m 1 John 4. 1

§ 12. In the new Teſtament this *Rama* is called *Arimathea*, whereof was [n] *Joſeph* that honourable Counſeller, who ſo freely reſigned his own ſepulchre to the body of our Saviour, and with *Nicodemus* provided for the decent interring thereof.

Arimathea.
n Mat. 27. 57.

§ 13. *Shiloh* ſucceeds (in a narrow ſouthern ſpong of this Tribe) where after the conquering of *Canaan*, the Tabernacle was ſolemnly ſet up, and remained there almoſt four hundred years. This place was for that purpoſe preferred before others, partly becauſe almoſt the centre of the land, and partly in honourable reſpect to [o] *Joſhua*, extracted from, and living in this Tribe of *Ephraim*; and pity it was that God and the Prince ſhould be parted. Perchance the alluſion of *Shiloh* with [p] *Shiloah*, [q] *Siloam*, (*which is by interpretation ſent*, clearly pointing at our Saviour) might promote this place for the erection of the Tabernacle therein.

Shiloh why the firſt place of the Arkes reſidence.
o Joſh. 18. 1.
p Iſa. 8. 6.
q John. 9. 7.

§ 14. At *Shiloh* there was an anniverſary danciug of the daughters thereof (probably collected out of all *Iſrael* coming then to the Tabernacle) where the *Benjamites* as yet unprovided for wives; lying in ambuſh in the vineyards, violently [r] ſeiſed ſome of thoſe maides for their brides, (happy

Here *Benjamites* catch them wives.
r Judg. 21. 23.

(happy man be his dole) making ſtrange matches, if each intereſt concerned therein be ſeriouſly conſidered.

Equivocation.

§ 15. Firſt for the Fathers of theſe virgins. Did this equivocating expedient ſatisfie their conſciences, who had formerly [f] ſworn not to give their daughters to the *Benjamites* to wife, and yet now by laying the deſign [t] themſelves did in effect *give theſe women in marriage to theſe men?*

[f] Judg. 21.1.

[t] Judg. 21.20.

Match-lottery

§ 16. Secondly, for the young men. What aſſurance had they, they could love, not chooſing the fitteſt whom they liked of, but catching the firſt they lighted on? Or that they could be beloved, ſtorming their wives with violence, in ſtead of taking their affections by mutual compoſition?

Goldenchauce

§ 17. As for theſe *Brides of fortune*, may we not preſume that many of them which danced this day, wept on the morrow? Yet one thing might comfort them, they were all richly married to mighty matches of landed men, ſeeing the fair and fruitfull Tribe of *Benjamin*, with all the Cities therein was to be ſhared amongſt their ſix hundred husbands alone, as the ſole ſurvivers and abſolute heirs of the whole Country.

Eli at Shiloh connives at his wicked ſons.

§ 18. In *Shiloh Eli* lived Prieſt, and Judge of *Iſreal*, whither *Elkanah* and *Hannah*, *Samuels* Parents repaired to Gods publick worſhip. This *Hannah* though ſilent [u] when twitted by *Peninnah* for barrenneſs, found her tongue when here [w] taxed by *Eli* of drunkenneſs: becauſe a meer ſufferer in the former, but in the latter a ſinner had the accuſation been true. *Samuel* (here prayed for) afterward here ſerved God in a linen Ephod, and though generally there was a [x] *dearth of viſions* in this age, here he had many revealed unto him. But *Eli's* dim eies connived here at his ſons impieties. Whoſe ſervant with his [y] *Trident* (an Innovation, no doubt, and none of the utenſils made by *Moſes according to the pattern of the mount*) would have raw fleſh for his Maſter; ſo that, what between the *raw fleſh* here ſacrilegiouſly ſtoln, and the *ſtrange fleſh* wherewith thoſe Prieſts [z] abuſed themſelves *at the door of the Tabernacle of the congregation*, any pious ears would now [a] *tingle* to here their faults, as hereafter at their puniſhment.

[u] 1 Sam. 1.7.

[w] *Ibid.* v. 15.

[x] 1 Sam. 3.1.

[y] 1 Sam. 2.13.

[z] *Ibid.* v. 22.

[a] 1 Sam. 3.11.

Afterwards ſadly deſtroyed.

§ 19. For ſoon after hapned the deſtruction of *Hophni* and *Phinehas* (ſlain in battell) the Arkes captivity, *Eli's* heart-breaking with the news, neck-breaking with his fall, the death of *Phinehas* his wife newly delivered, whoſe ſon got the ſad name (not of *Benoni*, a name calculated for private, pangs, but) of [b] *Ichabod* from this ſorrowfull accident, becauſe born in this *grand eclipſe* when the glory was departed from *Iſrael*.

[b] 1 Sam. 4.21.

Shiloh ſinkes in ſilence with the Tabernacle

§ 20. Yea the very City of *Shiloh* it ſelf, may ſeem in ſome ſort to expire on the ſame occaſion, which, as it owed its life and luſtre to the Tabernacles reſidence therein, ſo ſinks down in ſilence at the captivity thereof. For we finde no after mention of any eminent act therein, only that *Ahijah* the Prophet long after lived [c] there. He was the Jewiſh *Tireſias*, though blind, a *Seer*, who diſcerning *Jeroboams* wife through her diſguiſe, foretold the death of her ſick ſon *Abijah*. So much of *Shiloh*; proceed we now to the more northern and mountainous part of this Tribe.

[c] 1 King. 14.2.

§ 21. Amongſt

§ 21. Amongſt the remarkable places in mount *Ephraim*, we find *Timnath Serah*, or *Timnath* *Heres* (by inverſion of the letters) on the North-ſide of the *hill Gaaſh*, where [a] *when they had made an end of dividing the land*, the Children of *Iſrael* gave an inheritance to *Joſhua*. See here his publick ſpirit, not improving his power, though *Commander in chief*, to pick out the fatteſt paſtures, faireſt medows, fertileſt fields for himſelf, but (as if he counted it poſſeſſion enough for him to have gained poſſeſſion for others) when the meaneſt man was firſt ſerved, he was contented to ſtand to the peoples curteſie, what they would beſtow upon him. If it ſound to the praiſe of a Generalls valour, to come laſt out of the field when it is won, no leſs it the commandation of his temperance to come laſt into it when it is divided. In *Timnath Serah* asked and built by him, *Joſhua* afterwards was [b] buried; and as Saint *Hierome* reports that in his time the *Son* was depicted on his monument. This I dare boldly ſay, that whereas modern Heralds blazon Arms by the ſpecious titles of *Planets*, their fancy is with moſt truth appliable to *Joſhua's* ſhield, *bearing Sol and Luna* indeed, having made both *Sun and Moon* ſtand ſtill by his prayers. Alſo *Eleazar* the High Prieſt was* buried in mount *Ephraim*, in an hill which pertained to *Phinehas* his ſon.

The Poſſeſſion given to *Joſhua*.
* Judg. 2. 9.
a Joſh. 19. 49. 50.
b Joſh. 24. 30.
* Joſh. 24. 33.

§ 22. *Tirzah* was another City near mount *Ephraim*, whoſe King was conquered by [c] *Joſhua*. In the days of *Solomon* it was a place of great repute, *Thou art beautifull, O my Love,* [d] *Tirzah*; *comely as Jeruſalem, terrible as an army with banners*. *Jeroboam* choſe it to be his [e] Royall-ſeat (perchance becauſe near [f] *Zereda* his native place) where he and his Succeſſors lived for welnigh ſixty years. Indeed *Baaſha* had a project to make *Ramah* the place of his reſidence, as nearer to *Jeruſalem*, and therefore more convenient to mark the motions of the Kings of *Juda*; but fruſtrated of his deſigne he was fain to [g] return to *Tirzah*, reigned and was buried here. *Elah Baaſha's* ſon, was here drinking in the houſe of *Azzah* his Steward, when a dear reckoning was brought in, and no leſs than his life extorted from him by *Zimri* his Succeſſor. Afterwards, when *Tirzah* was taken, *Zimri* either out of envy that the royall Palace ſhould ſurvive him, or deſire to prevent a more ſhamefull death, burnt himſelf, and the Kings houſe together. We read of King *Aſa*, that after his death, *his ſubjects made a very great* [i] *burning for him*; but *Zimri* exceeded, making a *bone-fire* for and of himſelf when alive; herein ſtanding alone, except ſeconded by [k] *Sardanapalus*, who in like manner deſtroyed himſelf on the ſame occaſion. Thus dyed *Zimri*, a King onely for a week, whoſe Reign like a winters day was *ſhort and dirty*; yet long enough to leave this taunt for *Iezebels* mouth, and Proverb to poſterity, [l] *Had Zimri peace, that ſlew his Maſter?* Hard by is* *Tiphſaph*, where King *Menahem* barbarouſly ripped up the woman with Child, becauſe the City opened not to receive him.

Tirzah once Metropolis of the Kingdom of *Iſrael*.
c Joſh. 12. 24.
d Cant. 6. 4.
e 1 Kin. 14. 17.
f 1 Kin. 11. 25.
g 1 Kin. 15. 21.
h 1 Kin. 16. 9.
i 2 Chr. 16. 14.
k *Juſtin. lib.* 1.
l 2 King. 9. 31
* 2 Kin. 15. 16

§ 23. Beſides Cities, many private dwellings were ſprinkled on

Private houſes on mount *Ephraim*.

mount *Ephraim*; as the houſe of that [m]*Levite*, whoſe Concubine the men of *Gibeah* abuſed to death: the houſe of *Micah*, well ſtored with Idols, where firſt the five Spies, then the ſix hundred men of *Dan*, took up their lodgings, when marching to *Laiſh*: Ungratefull gueſts! who in ſtead of diſcharging their quarters, plundered their [n] Land-lord, taking his Images and Prieſt away with them. Thirdly, the houſe of *Deborah* under a [o] Palme-tree betwixt *Ramah* and *Bethel*, where ſhe judged *Iſrael*. A tree then the *Weſtminſter Hall* of the whole Land, made the ſeat of juſtice in an open place, partly that all people might have free acceſs with their Petitions thereunto, without doors or Porters to exclude any; partly that ſo publick a place might minde Judges, parties, and witneſſes of fair and clear proceeding without ſecret or ſiniſter reſervations, having heaven Gods Throne in view, and before their eyes. This Palme was preferred for this purpoſe before other trees, becauſe far and fair ſpreading, it afforded much people a ſhady conveniency under the branches thereof; not to inſiſt on (a text rather for fancy to deſcant, than judgement to comment on) the reſemblances betwixt the growth of Palmes and judiciall proceedings. Which, as that plant improves it ſelf by preſſures, ought in fine to flouriſh in defiance of all oppoſition.

m Judg. 19. 1.

n Jud. 18. 2. 24

o Jud. 4. 5.

Samaria built by *Omri*. * Eſay. 7. 9.

§ 24. But the moſt * obſervable place in the north of this Tribe is the City of *Samaria*, built by *Omri*, (becauſe the royall Palace was burnt at *Tirzah*, as is aforeſaid) on an hill bought by him for two talents of ſilver, and called by him *Samaria*, from [p] *Shemer* the former owner of that place. Strange, it ſhould take the denomination rather from him that ſold it, than him that bought it: except this was part of the bargain, which appears not in Scripture. Sure we are, though the name of *Omri* was not preſerved in the place, the *Statutes of Omri* were obſerved by the people, according to the [q] Prophets complaint, and his impious injunctions obliged men to the practiſe thereof. *Samaria* proved afterwards a beautifull City, & was the principal place of the reſidence & burial of the Kings of *Iſrael*.

p 1 King. 16. 24

q Mic. 6. 16.

The ſtately buildings in *Samaria*.

§ 25. Stately was the Kings Palace therein. Hence King *Ahaziah* *Ahabs* ſon had a mortall fall through a lattice in his upper [r] chamber: poſſible this miſchance had bin prevented, had the houſe or chamber been built according to Gods direction, [ſ] *with batlements, that man might not fall from thence*. But likely it is, the Fabrick thereof was faſhioned according to the *Mode* of the *Sidonian* architecture. Hard by *Ahab* built an [t] *Ivory-houſe*. Conceive it chequered, inlaid, and adorned therewith; otherwiſe all the Elephants in *India* and *Affrick* would not afford materialls for ſuch a ſtructure: not to ſay, the crookedneſs and ſmalneſs of their teeth, made them uſeleſs for beames in that building. A frequent Synecdoche, to denominate the houſe from the principall materialls therein, like *Leaden-hall* in *London*; not becauſe wholly built, but only covered with that metall. But alas, what good would an *Ivory-houſe* do *Ahab*, whileſt he had an *Ebony ſoul* in the midſt thereof, blacked over with impieties?

r 2 King. 1. 2.

ſ Deut. 22. 8.

t 1 King. 22. 39

impieties. *Baals Temple*[u] built by *Ahab*, and turned by [w] *Jehu* into a *Jakes*, was a ſtructure of great ſtate, into which *Baals* Prieſts were trained by a device, and ſlain. The greateſt place of receipt in *Samaria* (which might ſerve them for a market-ſtead, or rather for a ſeat of Juſtice) was that *void* [x] *place at the entring of the gate*; of ſuch a latitude, that it was able to receive at once the *Kings* of *Iſrael* and *Judah*, with their royall retinue.

u 1 King. 16.32
w 2 King. 10. 25.27.
x 1 King. 22.10

§ 26. But amongſt all the ſtructures in *Samaria*, none more eminent than the ſtreets built therein by the King of *Syria*. A thing ſcarce to be paralleled, that a foraign King ſhould be permited to erect ſtreets in the Metropolitan City of another Kingdom. If any alledge that *Peter Earl of Savoy* built his palace in the Strand (known by the name of *Savoy* at this day) and that there is a ſtreet betwixt *Alderſgate* and *Smithfield* called *Britons ſtreet*, from the ancient lodgings of the *Duke of Britain* therein; neither of the inſtances amount to the matter in hand. The former palace being erected, as I take it, for the Earl's abode here when in baniſhment. And as for the latter, it appears not that the *Dukes of Britain* were at any coſt in building it: whereas the Kings of *Syria* founded the Fabricks of thoſe ſtreets in the City of *Samaria*, and never inhabited therein. It ſeems when *Omri* began the new building of *Samaria*, either he requeſted the aſſiſtance of the King of *Syria* (as a neighbouring Prince in amity with him) to help him in the work; (no ſhame to beg the firſt clouts of friends for an Infant-city) or elſe the *Syrian* Kings civilly tendered their ſervice, to give it as good handſell to ſo good a work, or as a *Royall Largeſs* amongſt the inferiour Builders thereof. For mine own part I conceive that the Kings of *Damaſcus*, got ſome conqueſt of *Samaria* not mentioned in Scripture, and then built theſe ſtreets, as a monument of their victory and bridle to over-awe the City. The rather becauſe *Benhadad* being afterwards overcome by *Ahab* profered the like favour and freedom unto him, if it pleaſed him to accept thereof, [y] *And thou ſhalt make ſtreets for thee in Damaſcus, as my Father made in Samaria.*

The King of *Syria's* ſtreets in *Samaria*.
y 1 King 20.34

§ 27. We meet in Scripture with three famous ſieges of *Samaria*. Once when *Benhadad* not content with *Ahabs* ſubmiſſion, (profering to hold all he had by homage from him) would have all the wealth of the City *in ſpecie* ſurrendered unto him, vainly vaunting that [z] *the duſt of Samaria could not ſuffice for handfulls for all the People that followed him.* Surely the Scavengers were very diligent in ſweeping ſo populous a place, or elſe it was a moſt hyperbolicall expreſſion. But grant *Samaria* could not yeeld duſt enough to fill the hands, the Mountains near unto it could afford dirt enough to ſtop the mouths of moſt of his Army, who few days after were thereon miraculouſly [a] defeated.

Firſt ſiege of *Samaria*.
z 1 King. 20.10
a 1 King. 20.21

§ 28. A ſecond ſiege was in the reign of King *Joram*, when the Famine was ſo great, that an Aſſes head, and a cab of dung was ſold at unconſcionable rates: the former for food, the latter moſt probably for

The ſecond ſiege of *Samaria*.

fewell, and ſurely not to drain Peter to make powder thence, an invention unknown in that age. Nor was the ſudden plenty, occaſioned by the *Syrians* flight, leſs admirable, all proviſion being brought down in an inſtant to a very unexpected low price. So that he that here knew beforehand what would be cheap or dear, needed but a few minutes to make him a rich Merchant. But this ſhowre of plenty cauſed a floud of People to flock to the gates of *Samaria*, where that infidell Prince, who deſpaired of Gods power and *Eliſha's* prophecy, was [b] overwhelmed in the multitude; living ſo long to have his eyes confute his tongue, but not to have his taſt confirm his eyes; beholding, but not partaking of the plenty.

b 2King.7.17.

The third and laſt ſiege of *Samaria*.

§ 29. The third and laſt ſiege when the City was taken and deſtroyed by *Salmaneſer* King of *Aſſyria*, in the reign of *Hoſea* King of *Iſrael*, a King who was the beſt or rather the leaſt bad of all that ſate on that Throne. Of whom it is ſaid, *he was evill in the ſight of the Lord, but* [c] *not as the Kings of Iſrael, that were before him.* It may therefore ſeem wonderfull that the ruin of the Kingdom ſhould happen in his reign: but what ſhall we ſay? When a veſſel is already brimfull, the addition of the leaſt drop more, will make it run over.

c 2King.17.2.

A Chriſtian Church in *Samaria*.

§ 30. Afterwards *Samaria* was peopled with Colonies *of the Aſſyrians*; great back friends to the rebuilding of *Jeruſalem*, as the books of *Ezra* and *Nehemiah* do ſufficiently declare. Our Saviour therefore gave in charge to the diſciples, when ſent to preach, *Into* [f] *any City of the Samaritans enter ye not.* But this was but a temporary prohibition, for after Chriſts aſcenſion and the perſecution about *Steven*, *Samaria* quickly received the Goſpel by the preaching of [g] *Philip the Evangeliſt*. Here afterwards happened the great conteſt betwixt the two *Simons*, *Peter* and *Magus*. The latter [h] profering money to buy the gift of beſtowing the holy Ghoſt. But leaving them we may obſerve Gods gradation in giving his holy Spirit. Firſt to thoſe that were purely *Jews* in [i] *Jeruſalem*; then to ſuch as were partly *Jews* in *Samaria*; Laſtly, to ſuch as were purely Gentiles [k] in *Ceſarea*, where *Cornelius* was baptized.

f Mat.10.5.

g Act. 8.5.14. 25.& 9.31.

h Act.8.19.

i Act. 2.4.

k Act. 10.44.

Memorable places near *Samaria*.

§ 31. Near *Samaria* was a Fountain to waſh, and Houſe to ſhear the ſheep. Nigh to which in the rode of *Jezreel*, *Jehu* met two [l] and fourty men coming on a viſite of reſpect, to ſalute the late ſlain ſons of the King of *Iſrael*. Wherefore becauſe the perſons they came to waite on were not in this world, *Jehu* took order to ſend them all to the grave, that they might be more perfectly informed how it fared with thoſe, whom they came to ſalute. Hard by is the *Lazar-houſe*, wherein lived thoſe [m] Lepers, who being bandied betwixt two deaths of the Famine and the Sword, *preferred* to put themſelves on ſudden and doubtfull, rather than on ſlow but certain deſtruction; and firſt brought to *Samaria* the tydings of the *Syrians* tents left empty of men, and full of proviſion.

l 2King.10.14

m 2King.7.3.4 Levit. 13. 46.

§ 32. We

§ 32. We muſt not forget the Pool near *Samaria*, wherein *Ahabs* chariot was waſhed, though ſome difference appears betwixt the prediction and performance thereof.

The Pool of *Samaria*.

Prediction. 1 *King*. 21. 19. Performance. 1 *King*. 22. 28. 2 King. 6. 25. 26.

Thus ſaith the Lord, In the place where the dogs licked the bloud of Naboth, ſhall dogs lick thy bloud, even thine. } { *And one waſhed the Chariot in the Pool of Samaria, and the dogs licked up his bloud, and they waſhed his Armour according to the word of the Lord which he ſpake.*

The difficulty is this; the dogs licked the bloud of *Ahab* at *Samaria*, whereas *Naboth* was ſtoned at [n] *Jezreel*, twelve miles and more Northward. To reconcile which difference, *Rabbi Salomon* conceives that though *Ahabs* chariot was waſhed at *Samaria*, his armour was waſhed at *Jezreel*, where (ſaith he) the royall armory was kept. Others fancy an out-let of the Pool of *Samaria* in the River *Kiſon*, which many miles off glided by the Vinyard of *Naboth*, ſo that his bloud might be carried thither down the ſtream. Laſtly, it is generally anſwered, that thoſe words, *In the place*, are not to be taken reſtrictively for the ſame numericall ſpot of ground, but extenſively for the ſame Land, Country, and Kingdom, which then was fulfilled according to the Prophets prediction. Not to ſay, that ſome underſtand, *In the place where the dogs licked*, that is, *pro eo quod, inſtead, in lieu*, or *in requitall* of thy cruelty, *dogs ſhall lick thy bloud, &c.* Nor have I ought elſe to obſerve of *Samaria*, ſave that *Herod* called the name thereof *Sebaſte* from a fair Temple erected here, in the honour of *Auguſtus Ceſar*.

n 1 King. 21. 1.

§ 33. Hard by, are *Ebal* and *Gerizim*, twin-mountains of equall height, on which, in the days of [a] *Joſhua*, after the conqueſt of the Land, the people of *Iſrael*, according to Gods [b] command, aſſembled themſelves, with *their* [c] *women, little ones, and ſtrangers*, in manner and method following,

Curſing and bleſſing on *Ebal* and *Gerizim*.
a Joſh. 8. 34.
b Deut. 11. 29.
c Joſh. 8. 35.

On mount *Gerizim* to bleſs.		On mount *Ebal* to curſe.	
1. [d] *Simeon.*	4. *Iſſachar.*	1. *Reuben.*	4. *Zebulun.*
2. *Levi.*	5. *Joſeph.*	2. *Gad.*	5. *Dan.*
3. *Judah.*	6. *Benjamin.*	3. *Aſher.*	6. *Naphtali.*

d Deut. 27. 12.

See we here, both the Royall and Sacerdotall Tribes (*Judah* and *Levi*) on the bleſſing ſide; all curſings and imprecations (ſave when of abſolute neceſſity) ill becoming the mouths of Magiſtrates and Miniſters. In this action, the *Levites* appeared in a double capacity; as publick officers, ſo *they ſpake to the men of Iſrael with a loud* [e] *voice*; and as private perſons, ſo they contributed their *Amen*, with the reſt of the People.

e Deut. 27. 14

§ 34. Here it will be demanded, ſeeing the ſides of this Quire were ſo far aſunder, how could the *Levites* voices be diſtinctly heard from one Mountain to another, eſpecially if the whole City of *Sechem* (as the [f] Rabbin will have it) lay interpoſed betwixt them: and may not Divine ſervice as well be warranted in a language unknown, as unheard; both being equally underſtood? For anſwer whereunto, we muſt know, that the very make, and faſhion of theſe Mountains (pick'd out by Gods providence for that purpoſe) might advantage much the articulate audibility

How they might be heard from one mount to another.
f *Benjamin in Itenerario. pa.* 38.

audibility of the Levites voices, especially if (as some fancy them) they bended tops hanged over and leaned inwards, so, as it were with mutuall consent, more conveniently to reach the sound from the one to the other. We know what[g] some have written of the Mountains in *Merionith-shire*, *so even in height that the shepheards may talk together on the tops of them, yet so, that if haply they appoint to meet together, they can hardly do it from morning to night.* Besides, the people knew before-hand, the very numericall words, both of the blessings, and cursings, which the Levites were to pronounce, and this rendered their voice intelligible at the greater distance. For, our ears and eyes quickly own those objects far off, with which formerly they have been familiarly acquainted. Lastly, the Levites uttered no long continued orations, but short speeches severally distinguished, with the full periods of the Peoples *Amen*, which gave fair notice to their neighbours on the next Mountain, when to begin, and end their attention; and sentences so plainly pointed, are more easily understood at greater distance.

g *Giraldus Cambrensis.* See *Camdens Brit. in Merionith-shire.*

§ 35. On Mount *Ebal*, where the curses were pronounced, a solemn Alter was, according to[h] Gods command, set up by *Joshua*; *and burnt and*[i] *peace offerings* were sacrificed thereon. No more than needed, for otherwise the maledictions had no sooner been uttered, but condemnation, and execution had instantly ensued, if these Sacrifices, with the merits of Christ typified therein, had not seasonably interceded. This Altar was made of whole stones, without Iron lift upon it, and was plaistered over, serving also for a Table-book (the stones being the leaves, and in the plaistering were the letters thereof) wherein, by Gods command, *all the*[k] *words of the Law* were written very plainly: not that all *Deuteronomy*, much less all the Pentateuch was registred thereon (where should they find, and how should they fetch stones in *folio* for so voluminous a work?) but either the thirteen cursings (with their opposite blessings) mentioned there; or else the ten Commandments, the Breviate, and abstract of the whole Law.

A solemn Altar built on mount *Ebal*.
h Deut. 27.5.
i Josh. 8.31.

k Deut. 27.8. 32.

§ 36. But Mount *Gerizim* was the *Holy of holies* to the *Samaritans*, in after ages commonly calling it the *blessed Mountain*, and confining their publick service, and Sacrifices to that place. Here, to avoid confusion, we must take notice of two distinct sorts, or sects of *Samaritans*, differing much amongst themselves, in

Two sects of *Samaritans* the first Idolaters.

1. Antiqunity. 2. Extraction. 3. Religion. 4. Place of their worship.
{One from *Hezekiahs* time. / Another from *Nehemiahs* time.} {Heathens by descent. / Mongrel-*Jews*} {Idolatrous. / Heriticall.} {Any where in the Province of *Samaria* / In mount *Gerizim* alone.}

We begin with the former, being Colonies of *Assyrians*, planted by *Salmaneser* in the place of the ten Tribes, which he had carried away into finall captivity. These at first were devoured with Lions, saith the[l] Scripture, though[m] *Josephus* affirmeth, that the Plague; the *Samaritan Chronicle*, that the Famine destroyed them. Presumption in them to deviate from Gods word; for though both Plague and Famine may in some

l 2 King. 17.25.
m *Antiq. lib. 9. cap. 14.*

ſome ſenſe be allowed to be Lions, that is, devourers; yet ſuch as confound them, deſtroy Gods ſolemn Quadripartite of his puniſhments, making three members, of his *four ſore judgements* mentioned in the [n] Prophet, *coincidere*, *to interfeer*, yea run all into one. Afterward, a Jewiſh Prieſt was at their requeſt ſent out of *Aſſyria*, to teach theſe *Samaritans the* [o] *manner of the God of the land*. He is called *Ezdras* by [p] *Epiphanius*, by others [q] *Lun*, and by ſome *Zacharias*; but ſeeing God hath concealed his name, it is no whit meteriall to know it, eſpecially, except he had taught them better divinity. For he inſtructed them not to ſerve God as they ought, in his Temple then extant at *Jeruſalem*, but in their own country, according to the *direction of Jeroboam*; and then, no wonder, if the *Samaritans* were guilty of abominable impieties. For, as water neither will, nor can naturally aſcend higher, than juſt levell to the ſpring, or fountain, whence it is derived: ſo theſe people were capable of no purer ſervice of God, than as they were principled by this ſuperſtitious Prieſt, who either did not know, or would not teach them the true Religion. Yea, their practice fell ſhort of his precepts, not worſhipping one God alone, but every city had alſo a ſeverall [r] Idoll to themſelves, according to the nations whence they were deſcended. Theſe were the ancient Idolatrous *Samaritans*, which, as *Chryſoſtome* ſaith, did ἄμικτα μιγνύειν mingle what was not to be conjoined, and which in proceſs of time were well waſted, and few (if any of them) extant in the days of our Saviour.

§ 37. Theſe were ſucceeded with a ſecond ſort of hereticall *Samaritans*, beginning in the goverment of *Nahemiah*, who [s] reporteth, that *one of the ſons of Jojada, the ſon of Eliaſhib the high-Prieſt, was ſon-in-law to Sanballat the Horonite, and therefore I chaſed him from me*. This Prieſt is by *Joſephus* [t] called *Manaſſe*; who thus driven away from *Jeruſalem*, went with other *Jews*, guilty of the like mongrell-matches, to the *Samaritans* their wives kindred, and there (as the Jewiſh [u] writers relate) built an Anti-temple on mount *Gerizim*, where a medly nation deviſed a miſcellaneous worſhip of God, rejecting all the Scriptures, ſave the five books of *Moſes*, and maintaining many abominable ſuperſtitions. And yet they were not ſo bad, as *Epiphanius* [w] makes them, charging them by a far-fetch'd conſequence, to worſhip heathen Gods, becauſe placing ſanctity in that mountain, wherein *Jacob* buried his Idols, [x] whilſt ſome tax them to adore a *Dove*, the Arms of the Kings of *Babylon*, and other unjuſtly accuſe them, utterly to deny the reſurrection; we remit the Reader to our learned [y] Author, who cleareth them from theſe falſe aſperſions; and though we our ſelves will not take the pains to plead their cauſe, let us have the patience, to hear others ſpeak for the worſt of men, when unjuſtly traduced.

§ 38. But the main difference in matter of Religion, betwixt the *Samaritans*, and *Jews*, is no leſs briefly, than cleerly, and truly ſtated in thoſe words

n Ezek. 14. 21

o 2 King. 17. 27

p *Contr. Hæreſ. lib. 1. pag. 5.*

q *Ibn. Patrik. in Chron. Arab.*

r 2 King. 17. 29, 30, 31.

The ſecond Sect hereticall

s Nehe. 13. 28

t *Ant. Jud. l. 11 cap. 7. 8.*

u *Zemach-David part. prim. pag. 26. f. b.*

w *Hæreſ. 9.*

x Gen 35. 4.

y *Hotting. Exercit. Anti-mor*

Samaritans for their own advantage falſifie the text.

words of the woman to our Saviour, [z] *Our Fathers [Samaritans] worshiped in this Mountain [Gerizim,] and ye [Jews] say, that in Jerusalem is the place where men ought to worship.* The contest grew high betwixt them, each zealous to assert the transcendent holiness of their Temple; insomuch, that the *Samaritans* made the text false, to make their title true, wilfully depraving the originall. For whereas we read in the Hebrew, both that [a] *Moses* directed, and *Joshua* [b] erected an Altar on Mount *Ebal*, the [c] *Samaritan Pentateuch* make the same built on Mount *Gerizim*, in the very place where afterwards their mock-Temple was set up, so to gain thereunto the greater reputation of holiness. This false foundation laid, they proceeded thereon, to vaunt of the excellency of their divine service, exceeding the *Jews* in

1. Antiquity, it bearing date from this solemn Altar, * four hundred and odd years before the structure of the Temple by *Solomon.* And if the *Jews* once offered to plead the originall of their Temple from *Abraham* sacrificing his son *Isaac* on Mount *Moriah*, then the *Samaritans* to outvie them, derived the seniority and sanctity of their Mountain, from the first apparition God made to [d] *Abraham*, and first Altar *Abraham* made to God in the land of *Canaan*, both in this, before *Isaac* was ever promised.
2. Constant continuance, pretending an uninterrupted succession of divine service in this place, whilst they objected the long intermission of Gods worship in *Jerusalem*, lying wast during the seventy years of the captivity in *Babylon.*

But, oh how light and slight, how few and feeble are the *Samaritan* arguments for the place of their worship, if compared to the numerous, ponderous, pregnant proofs *Jews* can produce, for Gods presence fixed in *Jerusalem*! The *Samaritans* therefore were wise in their generation, to admit alone of the five books of *Moses* for canonicall (wherein all their supposed evidences for the matter in controversie, are contained) seeing otherwise, had they accepted of the rest of the Prophets in the old Testament, their witness had utterly overthrown the *fundamentals of their Religion*, which so frequently make *Jerusalem* the proper centre of all pious mens devotion. One instance for many; [e] *Moreover he refused the tabernacle of Joseph and chose not the Tribe of Ephraim; but chose the Tribe of Judah, the mount Sion which he loved. And he built his Sanctuary like high Palaces, like the earth which he hath established for ever.* Here *Ephraim* is singled out by himself, as of all the Tribes, most probable in after ages to justle with *Judah*, for the place of Gods publick service (in whose portion was Mount *Gerizim*, besides [f] *Shiloh* where the Tabernacle so long resided) and yet he is clearly cast, and the cause adjudged against him, by the immediate determination of God himself.

§ 39. We have no more to say of the *Samaritan* Temple on Mount *Gerizim*, save only that [g] *Antiochus* afterward turned it for a time into the

z John 4. 20.

a Deut. 27. 12
b Josh. 8. 30.
c *Vid. Sam. Pent* Deut. 27. 4.

* 1 King. 6. 1.

d Gen. 12. 6, 7

e Psal. 78. 67. 68, 69.

f Josh. 18. 1. Josh. 16. 6.

The testemony of the son of *Sirach*.

g 2 Macc. 6. 2.

the Temple of *Jupiter that keepeth Hoſpitality*. Sure I am, the *Samaritans* practiſed ſmall Hoſpitality in the Country thereabouts; denying to give our Saviour entertainment in their Towns[h] becauſe he was going to *Jeruſalem*. The truth was this Temple was deſtroyed ſomwhat before the time of our Saviour, by *John*[i] *Hyrcanus*, after it had flouriſhed above two hundred years: but, when the Temple was taken away, the Mountain remained, in which the *Samaritans* continued their adoration. We conclude all with the words of the Son of[k] *Sirach*, *There be two manner of Nations which my heart abhorreth, and the third is no Nation: They that ſit upon the Mountains of Samaria, and they that dwell amongſt the Philiſtims, and that fooliſh People that dwell at Sichem.* Meaning by the firſt, the Idolatrous, by the laſt, the Heretical *Samaritans*, who indeed were no diſtinct Nation (as Leopards and Mules are properly no creatures) but a mixture of *Jews* nnd *Heathen* blended together.

h Luk. 9. 53.

i *Zemach. David parte* 1. *pag.* 26.

k Eccleſ. 50. 25

§ 41. Expect not here from me (as alien from our work in hand) any arguments againſt their preſumption, who have dared to compare, yea prefer the *Samaritan Pentateuch*, for authenticalneſs, before the Hebrew Original. *For three things* (ſaith *Solomon*) *the earth is diſquieted, and the fourth it cannot bear*, namely, *an handmaid that is Heir to her Miſtreſs.* How much more intolerable then is it, when a tranſlation, which is, or ought to be the dutiful ſervant to the Original, ſhal preſume, (her Miſtreſs being extant and in preſence,) to take the place and precedency of her? As here *apographum* doth of the *autographum*, when the *Samaritan* tranſcript is by ſome[m] advanced above the Canonical Copy in the Hebrew. All I will add is this, that to the *Jews* ἐπιτράπησαν τὰ λόγια τοῦ Θεοῦ, *were*[n] *committed the Oracles of God*: and, to give them their due, they were careful Preſervers thereof, being never reproved by our Saviour, (though often for falſe gloſſes thereon) of any forgery in corrupting, depraving, or altering the *Letter of the Text*: whereas no ſuch truſt appears dilivered to the charge of the *Samaritans*. In a word, ſuch as defend, that the Pentateuch coming from the heretical (not to ſay apoſtate *Samaritans*) is purer than that in Hebrew, tranſmitted to us from the *Jews*, in that age the only[o] true Church of God in the world, may with as much truth maintain, that breath proceeding from putrefied and corrupted lungs, is more heathfull and wholſom than that which cometh from vitals ſound and entire.

Impudency to prefer the *Samaritan*, before the *Hebrew* Penateuch.

l Prov. 30. 21. 23.

m *Vide Exercit. Hottingeri contra Morinum.*

n Rom. 3 2.

o Amos 3. 2.

§ 42. *Shechem*, which we lately mentioned, lay betwixt the aforeſaid mountains; a place ſtained with many treacherous practiſes, which were acted therein. Here *Dinah* went out *to ſee the Daughters of the Land*, ſo to pleaſe her fancy with gazing on foreign faſhions. O where was the Tent wherein her great Grandmother[p] *Sarah* lived, that now ſhe had left it? Where was the[q] Vail wherewith her Grandmother *Rebekkah* covered her face, that now ſhe had loſt it? Her own Mother *Leah*'s[r] eies, which were weak and tender, (thoſe worſe) were better than *Dinah*'s which were wanton, and wandring. She ſees and is ſeen, and is lik'd

Dinah deflowred in *Shechem* Gen. 34. 1.

p Gen. 18. 9.

q Gen. 24. 65.

r Gen. 29. 17.

and lusted after, and (whether by force, or fraud) defiled, and still passionately affected; contrary to what commonly happens, that the snuff of lust goes out in the stink [f] of loathing. Yea *Shechem* was so honest in his dishonesty, that he desired to make *Dinah* the best amends he could give, or she receive, and on any rate went about to purchase *the Vine* to himself, so to colour a title to those unripe grapes, which he had snatched from it. The agreement is made, on condition all the *Shechemites* should be circumcised; which done, on the [t] third day (when commonly wounds are more painfull, than when first given) *Simeon* and *Levi* kill all the males of the City, and the rest of their Brethren fall on the spoil thereof.

f 2 Sam. 13. 15.

t Gen. 34. 25.

Abimelech made King by the *Shechemites*

§ 42. Long after, *Abimelech*, the base-born and bloody-minded Son of good *Gideon*, was by the *Shechemites* (his towns-men by his mothers side) here *at the* [u] *stone in the plain*, made King of *Israel*; whilest *Jotham* (which of his seventy Brethren had only escaped his cruelty) from the top of Mount [w] *Gerizim*, uttered his parable of the Bramble, King-ing it over the trees of the wood. Bramble; which he applied so home to the men of *Shechem*, that for the present, he left the pricks thereof in the ears of his auditours; the pain whereof they found and felt afterwards in their hearts, when God put a Spirit of discord betwixt them, and *Abimelech*.

u Judg. 9. 6.

w Judg. 4. 7.

Shechem sacked by *Abimelech*.

§ 43. We find not the particular cause, but the effects of the discord betwixt them. Insomuch that *Abimelech* sacked the City of *Shechem*, and [a] *sowed it with salt*. A formality usuall in that age in execration of peoples perfidiousness: but whence fetching its originall, it is hard to decide. I dare not say in imitation of God himself, who when he destroyed the wicked Cities of *Sodom* and *Gomorrah*, turned the fruitful vales wherein they stood, *into the* [b] *Salt-sea*, in token of their perpetuall desolation. Sure I am, the custome hath been imitated in these Western parts. For *Frederick Barbarossa*, for some affronts offered to his Empress by those of *Millan*, razed the City, and sowed it with [c] salt.

a Judg 9. 45.

b Gen. 14. 3.

c *Munsters Cosm. in descr. Italy.*

Abimelech slain at the tower of *Thebez*.

§ 44. The *Shechemites* retreated into the house of *Baal-berith* their God, hoping in vain to make it good for their defence For *Abimelech* fetching fuell from the neighbouring mountain of *Zalmon* [d] (whence the Psalmist fetched his expression of spotless purity, *white as snow in* [e] *Zalmon*, which commonly candied the top of this mountain, being the Jewish *Albion*) and firing the tower of the Temple, slew therein a thousand men and women. Then no doubt *the* [f] *house of Millo* were destroyed: which I take not for any building in the City of *Shechem* (though there was a fair street of that [g] name in *Jerusalem*) but for a potent and puissant Family therein, (as the house of the *Fuggers* in *Ausburge*) who first advanced *Abimelech*, and sought, when too late to suppress. But the weaker sex revenged on *Abimelech* his cruelty to them, when besieging the tower of *Thebez* which we conceive hard by *Shechem*, (having no other indication,

d Judg. 9. 48.

e Psal. 68. 14.

f Judg. 9. 20. 6.

g 1 King. 11. 27

but

but this ſingle mention for the poſture thereof) a woman broke his brain-pan with a piece of a [h] Milſtone.

h Judg. 9. 53.

§ 45. Though not the *ſalt* which was ſown, yet the City of *Shechem*, grew up again to its former greatneſs. Hither repaired *Rehoboam* for the People to make him King. One may haply ſent *Jeroboams* policy & his hand in appointing the place, in his own Tribe of *Ephraim*, where his party was moſt puiſſant: who intending to run a race with *Rehoboam* for a Crown, choſe out the ground moſt advantageous for himſelf. Here the People preſented *Rehoboam* with a Petition for the mitigation of the intolerable burdens, whether perſonall, or pecuniary, which *Solomon* impoſed upon them. How came he to be behind-hand who was the moſt wealthy Prince in the world? Surely not the building of Gods, but his Idols Temples impaired his treaſure; and women impoveriſhed both his wealth and his wiſdom. Seven hnndred [i] Queens, and not unlikely ſo many Courts; and three hundred Coucubines, which though leſſer than the former in Honour, might be greater in expence (as the *Thief* in the Candle waſteth more than the burning of the *wiek*) were able to bankrupt the Land of *Ophir* with *Tarſhiſh* given in to boot. *Rehoboam* requires three [k] dayes reſpite for his anſwer: the only act almoſt wherein he ſhewed himſelf wiſe *Solomons* Son; ſeeing in matters of ſuch conſequence, extemporary returns give men leaſure afterwards to meditate their Repentance.

The people petition *Rehoboham* at *Shechem*.

1 King. 11. 31. 37. 40.

i 1 King. 11. 3.

k 1 King. 12. 5.

§ 46. The old men adviſe *Rehoboam* for remiſſion and mitigation of taxes. What harm was it if he being now to be married to a Crown ſhould wait on his Bride the wedding-day, that ſhe might obey him all her life after? Eſpecially they counſelled *him to* [l] *ſpeak good words to the People*, though his good deeds might follow at a diſtance. And truly fair ſpeeches coſt the giver nothing, and do eaſe, though not cure the diſcontented receiver. But *Rehoboam* followed the advice of the young men (hot heads, enough to ſet a Kingdom on fire) not to ſatisfie but ſuppreſs the Peoples deſires, threatning to make his little finger heavier than his Fathers loins; (more happy if he had made his head but half as wiſe) ſo that the People deſerting the houſe of *David*, clave to *Jeroboam* for their King.

Rehoboam followeth the young mens advice.

l 1 King. 12. 7.

§ 47. During this diſtemper, *Rehoboam* ſent *Adoram*, who was *over the Tribute*, unto the People. No doubt in hope that they would reverence his gray hairs, not abating much of an hundred years in age, (having enjoyed that office above threeſcore years, from the midſt of the Reign of King [m] *David*;) or elſe to give them ſome orall ſatisfaction, how all ſums had formerly been expended for the publick good. But his ſight was offenſive to the People, whoſe very looks ſeemed to demand a tax, and his eyes to exact tribute of them: inſomuch that the * People ſtoned him to death. To leſſen all *money-officers* from publick appearance in popular tumults, being perſons moſt obnoxious to the ſpight and ſpleen

Adoram ſtoned by the people.

m 2 Sam. 20. 24

*1 King. 12. 18

of the Vulgar. Thus in *Jack Straws* Rebellion, their fury fell first and fiercest on Sir *Robert Hales* Lord of Saint *Johns*, and then Lord Treasurer, whom they drew out of the Chappell in the Tower; and without any reverence of his estate or degree, with fell noise and huge cryes struck off his head on [n] Tower-hill. Nor did Sir *James Fines*, Lord *Saie*, and Treasurer of England, fare better in the Rebellion of *Jack Cade*, whom without any Judiciall proceedings, before his confession was ended, they [o] executed at the standard in *Cheapside*. And now it was high time for *Rehoboam* to call for his Chariot, and hast to *Jerusalem*.

n *Hollinshead. pag.*431.

o *Idem. pa.*634

Jacobs purchase and *Josephs* portion.

§ 48. Near to *Shechem* was the parcell of Ground which *Jacob* bought of the Children of *Hamor* for an hundred pieces of money, whereon he spread his Tent, and erected an Altar called *God the* [p] *God of Israel*. Afterwards *Jacob* gave it as a portion to his son *Joseph*; whose bones brought out of *Egypt* were [q] buried therein. But how *Jacob*, when he bequeathed this Land to *Joseph*, could properly call it, *A portion*, [r] *which he took out of the hands of the Amorites with his Sword and by his Bow*, is a difficulty much perplexing Divines in the solution thereof, meeting only with *Jacobs* Staff (though *Esau* had a Bow) in the Tenour of Scripture: We will present the Reader with their best answers, leaving him to chuse which he conceives most probable.

p Gen. 33.20.

q Josh.24.32.

r Gen. 48.22.

Some conceive

1. That *Jacob* being a peaceable and plain dealing man, in reproof of such as delight in force and violence, called his money *his Sword and his Bow*. And indeed in all ages money is the sharpest Sword and Bow that best hits the mark, yea * *answereth all things*.

* Eccles.9.15.

2. That thereby he meant his prayers (the Arms of the Patriarchs and Primitive Christians) whereby he obtained of God, that his posterity being now in his loins, in due time should by their martiall atchievments conquer the Country; and speaks of the conquest as already made, because of the undoubted assurance of it upon Gods promise.

3. That his Sword and his Bow import no more than his industry and endeavours. Thus the Latine phrase, *Fecit proprio marte*, carrieth a warlike sound, but a peaceable sense, when one acquires a thing, though in a legall way *with his own might*, without the assistance of others, as *Jacob* purchased the foresaid heritage.

4. That his Sword related not to his purchase, but to the City of [s] *Shechem*, which *Simeon* and *Levi* won by their Sword, and the sons conquest is reputed to their Father.

[s] *Diodati in locum.*

Now let none be troubled because *Jacob* is said to purchase this Land of

of the *Amorites*, *Hamor* of whom he bought it being an [t] *Hivite : Amorite* being there taken in a genericall ſenſe, as all the Inhabitants of the eight united Provinces, are commonly called *Hollanders*.

t Gen. 34. 2.

Sychar and *Shalem* Cities nigh *Shechem*.

§ 49. Near to this parcell of ground which *Jacob* gave to *Joſeph*, ſtood the City of *Sychar*; wherein was the well, at which that excellent diſcourſe paſſed betwixt our Saviour and the [u] *Samaritan woman*, who came thither to draw water. Some alſo place hereabouts the City *Shalem* founding it on the words of the text, *And Jacob came to* [w] *Shalem a City of Shechem*. Which the *Chaldee* and other tranſlations read, *and Jacob came ſafe or ſound and entire to a City of Shechem*. Not that here he was healed of his halting (as ſome will have it) but rather that hitherto no notorious or eminent diſaſter befell his Family, which afterwards fell thick and threefold upon it. As the defiling of *Dinah*; *Simeon* and *Levi* ſlaughtering the *Shechemites*; *Reubens* inceſt; *Rachels* death; *Er* and *Onan* ſlain by God; *Judah's* inceſt with *Tamar*; *Joſeph* ſold by his Brethren.

u John 4. 5.

w Gen. 33. 18.

Two eminent Oaks near *Shechem*.

§ 50. And now to take our farewell of the Country about *Shechem*, anciently called the [x] *plain of Moreh*: two eminent Oaks grew therein. One, under which *Jacob* buried his heathen Gods, with the ſuperſtitious [y] ear-rings of his Family, wherein no doubt, Idols were ingraven. Another, under which was a great ſtone ſolemnly ſet up by *Joſhua* with the words of the Law [z] written thereon, to be a witneſs againſt the *Iſraelites* in caſe afterwads they ſhould deny that God whom then they generally reſolved to ſerve. But the queſtion will be how this latter Oak was termed to be [a] *by the Sanctuary of the Lord*; ſeeing the Tabernacle, and the Sanctuary Lieger therein reſided at [b] *Shiloh* in thoſe days. If any ſay that every place where men ſeriouſly ſet their Souls to ſerve God is his Sanctuary; they ſpeak rather an Evangelicall truth, than a proper anſwer to the preſent queſtion. This inclines me to conceive, either that by Sanctuary is meant that place of the Altar, which *Jacob* long before thereabouts erected; or that the Tabernacle not far off, was brought hither for the inſtant occaſion, and afterwards returned back unto *Shiloh*.

x Gen. 12. 6.

y Gen. 35. 4.

z Joſh. 24. 27.

a Joſh. 24. 27.

b Joſh. 18. 1.

Dothan where the *Syrians* were ſmitten with blindneſs.

§ 51. *Dothan* lay eaſt of *Shechem*, wherein the Prophet *Eliſha* for ſome time made his abode. Here he was complained of to the King of *Syria*, for being the pick-lock of his Cabinet-councels: and therefore an Army was ordered to apprehend him. But why ſo many to attach a ſingle perſon and his ſervant? Indeed no more than needed. For *Eliſha* alone was an Army in himſelf [c] being *the Horſemen of Iſrael and Chariots thereof*. His ſervant ſeeing themſelves ſurrounded cryes out, till having his eyes opened, he diſcovereth themſelves guarded with a fiery Army on the tops of the Mountains. Thus Angels are good mens Janizaries to protect them, and thoſe *Natives* of Heaven grudg not to guard thoſe, who are only *free Denizens* thereof. The *Syrians* are [d] ſmitten with blindneſs; and they that came for the deſtruction, are glad to follow the direction

c 2 King. 13. 14

d 2 King. 6. 18.

direction of *Eliſha*. Indeed to whom ſhould blind men go, but to the Prophet, *the Seer*, to guid them? He leads them for the preſent, the wrong way to their intents and deſires, but in fine the right way to Gods glory, and their ſafety; inſtead of *Dothan*, bringing them to *Samaria*. How eaſily are thoſe miſled who lack the uſe of eyes? And alas!) whither will implicite faith and blind obedience ſteer the followers thereof? Yet here all came off in a peaceable cloſe; ſo that their lives being ſaved, ſight reſtored, bodies feaſted, and minds better informed, they returned to *Damaſcus*. If I muſt be a captive, may I be priſoner to a pious Prophet, ſo ſhall I be beſt uſed and my ranſom eaſilieſt procured.

Dothan where *Joſeph* was ſold by his brethren. eGen. 37. 12.

§ 52. This *Dothan* I take to be the very place, where *Joſeph* found his brethren, and there was put into the Pit, and ſold to the Merchants. For being ſent by his Father to [e] *Shechem*, he was by a man directed to *Dothan*, whither his brethren had removed their flocks, and which probably was not far off, but ſome few miles from the former place. Wherefore, when formerly in the Deſcription of *Zebulun*; we placed *Dothan* in the Northern parts of that Tribe, threeſcore miles from *Shechem*, therein we were carried away with the common current of other mens Judgments, and now have watched our advantage to ſwim back again, and ſhew our private opinion in the poſition thereof. And beſides the aforeſaid text, ſetling *Dothan* near *Shechem* in this Tribe of *Ephraim*, it is proportionable to divine providence, that the place whereon *Joſeph* was betrayed, and Pit wherein he was put, ſhould in after ages fall to the poſſeſſion of the ſons of *Ephraim* deſcended from him.

How this Country was called the Land of the Hebrews. f Gen. 40. 15. g Act. 7. 5.

§ 53. But here a materiall Queſtion will be ſtarted, how *Joſeph* could properly ſay, that *he was ſtolen away out of the* [f] *Land of the Hebrews*; when the Hebrews at that time, *had none Inheritance in it, no not ſo much as to ſet their foot on*? Say not that *Joſeph* being a child when taken away might be allowed to ſpeak incongruouſly; for we behold his words as uttered by him when a man. And ſurely he, who then could expound dreams, could expreſs himſelf in proper language. Some conceive it was termed *the Land of the Hebrews*,

1. From thoſe few Hebrews, the Family of *Jacob*, living there, though not as Inhabitants, but only as ſojourners therein.
2. It was the *Land of the Hebrews* by promiſe, and in due time ſhould be theirs by poſſeſſion.
3. *The Land of the Hebrews*, though not in linage, in language; the *Canaanites* ſpeaking the ſame tongue with *Jacobs* Family.
4. Some conceive this Land anciently belonged to *Heber*, (as all *Aſia* to the ſons of *Shem*,) and that the *Canaanites* had before *Abrahams* time encroached on that Country.

To ſtrengthen this laſt conjecture, we muſt remember that *Melchiſedech King of Shalem*, who generally is conceived to be *Shem*, the anceſtour of the *Hebrews*, ſtill retained his * Kingdom in the Land of *Canaan*. And

* Gen. 14. 18.

it

it might be that the other Hebrews where ejected by the *Canaanites*. If so the *Israelites* afterwards got the Land under *Joshua* by a double Right, of Conquest, and recovery.

§ 54. In this Tribe no doubt was the City *Ephraim*, *in a* [h] *Country near to the Wilderness*: where our Saviour that Sun of righteousness clouded himself for a time when the *Jews* took counsell to kill him. Wonder not, that we cannot find the exact situation of this place. For Christ chose it on purpose for the privacy and obscurity thereof. Thus though willing [i] *to lay down*, he was not willing to cast away his life: unfit to be a Saviour of mankind, if a destroyer of himself. And though he knew well that all the weights of mans craft and cruelty, could not make the clock of his time strike one minute *before his* [k] *hour was come*; yet he counted it his duty, by Prudentiall means to endeavour self-preservation.

The City *Ephraim*.
h Joh. 11.54.
i Joh.10.15.
k Joh.12.23.

§ 55. Two eminent places remain, which we have reserv'd for the last, because of the uncertainty of their particular situation, though both of them certainly in this Tribe. One, the *hill of Phinehas*, *which was given him in mount* [l] *Ephraim*. Let no sacrilegious hands hasten hither with their Spades and Mattocks, to pare and abate this hill, as too large a possession for the high Priest, seeing a greater had been too small for his deserts, who [m] *stood up and executed judgment*, *and so the Plague ceased*. This *Hill of Phinehas* certainly was in the circumference of some *Leviticall City* in this Tribe, and we conjecturally have placed it within the circuit of *Bethhoron the upper*. Here religious *Eleazer* the son of *Aaron* was [n] buried in this hill belonging to his son *Phinehas*.

The mount of *Phinehas*.
l Josh.24.33.
m Psal.106.30
n Josh.24.33.

§ 56. The other the *Mount of Amalek* [o] *in the Land of Ephraim*. But how came the *Amalekites*, to have any thing in the heart of *Ephraim*, whose own Country lay two hundred miles more South-ward near the Red-sea? And yet it is no wonder to find theeves, and robbers (such were the [p] *Amalekites*) in any place, who like the Devill their father, [q] *go to and fro in the earth*, *walking up and down therein*. But we are confident, this mountain was so called from some eminent thing, here done, or suffered by the *Amalekites*. For we find them joyned with the *Midianites* in the days of [r] *Gideon*, to destroy *Israel*, and find afterwards this Tribe of [s] *Ephraim* very succesfull in doing execution on the remains of the *Midianitish* Army when defeated. Why then might not this mountain of *Amalek* be so named from some *Amalekites* then slain in this place? As *Danes-end*, in the west-side of *Hartford-shire*, took its name from a [t] battell thereby, wherein the *Danes* were overthrown. In *Pirathon*, a town on *mount Amalek*, *Abdon* one of the peaceable Judges in *Israel*, was interred.

Mount *Amalek*.
o Judg. 12. 15
p See our Description of *Paran parag.* 20.
q Job 2.7.
r Judg.6.3.
s Judg.7.24,25
t See *Camd.* Map, of *Hartfordshire*.

§ 57. I conceived all memorable places described in this Tribe, but on review do discover a guilty town lurking besides [u] *Ephraim* as if conscious of the treachery committed therein, it endeavoured to escape our observation, namely *Baal-hazor*, where *Absolom* sheared his sheep. If any demand

Baal-Hazor stained with *Absoloms* cruelty.
u 2Sam.13.23.

demand, how he came by any land in this Tribe to feed Cattel therein; no doubt he held it by gift or grant from *David* his Father; and how *David* when King became poſſeſſed of demeſns in all Tribes, hath [w] formerly been largely reſolved. Nor was it any diſgrace to a *Kings Son* to be Maſter of Sheep, ſeeing *the* [x] *King himſelf is maintained by Husbandry.* As commendable the thrift: ſo damnably the cruelty of *Abſolom* in this place, cauſing the murder of his Brother *Amnon* juſt [y] *when his heart was merry with wine*, as if his wild revenge would imitate divine juſtice, to kill both [z] *body and ſoul* together. This *Amnon* was he that [a] feigned himſelf ſick when he was well, and now died before he was ſick.

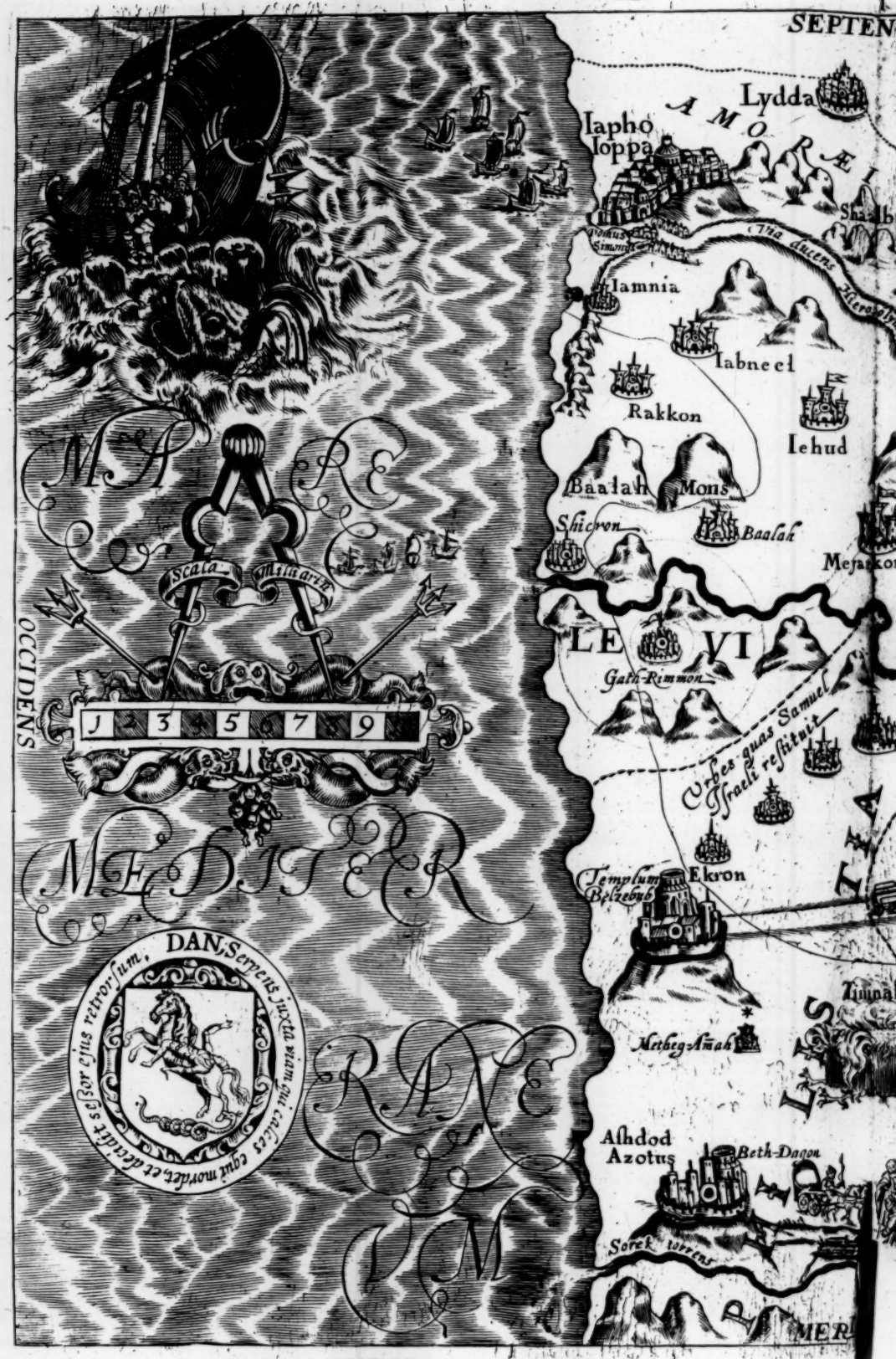
§ 58. Let *Archelais* not be forgotten, half aſhamed to bear the name of wicked *Archelaus* the Builder [b] thereof, Son and Succeſſor of *Herod* in *Judea*, whoſe cruelty [c] frighted *Joſeph* from returning to *Beth-lehem*, and diverted him to *Nazareth*. As *Archelais* took its name from a wicked man: ſo *Iſcariot* (a Village not far from it) gave name to a worſe; that Traitor of his Maſter being born in this place, as *Adricomius* out of Saint *Hierom* will have it. But other reaſons are rendred of *Judas* his ſyrname, and the place of his exemplary [d] death is more certainly known, than that of his obſcure nativity. As for *Apollonia* by the Sea ſide, [e] *Addida over againſt the Plain*, with ſome other petite places in *Ephraim*, they are well known by their ſeveral marks, not to be mentioned in Canonical Scripture.

§ 59. The *Son of Hur* was *Solomons* monthly Purveyor *in Mount* [f] *Ephraim*. The Standard of *Ephraim* was pitched firſt on the [g] *weſt ſide of the Tabernacle*: Arms anciently depicted thereon, *an Oxe ſable paſſant, in a field argent*, founded on [h] *Moſes* his words, *His beauty ſhall be like the firſtling of a Bullock*, to which we may add the Prophecy of *Hoſea*, [i] *Ephraim is as an Heifer that is taught, and loveth to tread out the Corn.* Which perchance gave occaſion to the Poſtnate Arms uſually aſſigned to this Tribe, though later by twelve hundred years than their ancient Standard erected in the Wilderneſs.

w In Deſcription of *Gad. pag.* 84.
x Eccleſ. 5.9.
y 2Sam. 13.28
z Mat. 10.28.
a 2Sam. 13.6.
Archelais and *Iſcariot.*
b *Joſephus Antiq. li.* 17. *cap.* 19.
c Mat. 2.22.
d Act. 1.18.
e 1 Macc. 13.13
The Arms of *Ephraim.*
f 1 King. 4.8.
g Num. 2.18.
h Deut. 33.17.
i Hoſ. 10. 11.

Here the Map of DAN *is to be inſerted.*

THE


SEPTEN
Lydda
Iapho
Ioppa
AMORÆI
Iamnia
Iabneel
Rakkon
Iehud
Baalah
Mons
Shicron
Baalah
LEVI
Gath-Rimmon
Urbes quas Samuel Israel restituit
Templum Belzebub
Ekron
Metheg-Amah
Asdhod
Azotus
Beth-Dagon
Sorek torrens
MARE
MEDITER
RANE
DAN, Serpens juxta viam, cubans mordet, et detrahit sessor ejus retrorsum,
OCCIDENS
Scala Miliaria
1 3 5 7 9

PTENTRIO
PARS TRIBVS
PARS TRIBVS
BEN
JA
MIN
REI
AMO
Viro, Gulielmo Allo
Londinensi Ræpopolæ, Amico
suo integerrimo Clarissam hanc
meritissime dicat
T. F.
Aijalon
Mons Heres
LEVI
Shaalbim
Ramah
EPHRAIM
Via ducens Hierosolymas
Sepulchra
Machabæorum
Modin
Desertum
Hirshemesh
Ithlah
Bene-Berak
Modin
MAKATS
LEVI
Kiriath jearim
ORIENS
Gibethon
Gath
LEVI
PARS
Macheneh Dan
Elon
Bethshemesh
TRIBUS
Mons Iearim sive Chesalon
Mons Seir
Zorah
Estaol
LEVI
Sepulchrū Sampsonis
Eltekeh
DAH
Domus Dalilæ
Pars Tribvs Simeon
Ro. Vaughan sculp.

THE TRIBE OF DAN.

CHAP. X.

§ 1. DAN was eldeſt Son of *Jacob* by * *Bilhah Rachels* Maid and his Concubine. Of his Body but one, [*Huſhim*] went down into *Egypt*, yet of his Poſterity came forth thence no fewer than † threeſcore and two thouſand and ſeven hundred Males of twenty years old and upwards: all which falling in the Wilderneſs, for their faithleſneſs in Gods promiſes, * threeſcore and four thouſand and four hundred entered the Land of *Canaan*.

* Gen. 35.25.

† Numb. 1.39.

* Num. 26.43.

§ 2. There paſſeth a generall tradition taken up by ſome Fathers, † continued by ſome middle, to modern Popiſh Writers, that *the Antichriſt* ſhould deſcend of the Tribe of *Dan*. And why conceive (or conceit they rather) ſo uncharitably of this Tribe? Confeſs we, that *Dan* hears ill, on ſeverall occaſions in the Scripture.

† *Irenaus lib.* 5 *Ambroſ. de benedict. patriar. cap.* 7. *Auguſt. quaſt.* 22. *In Joſhu. Proſper. de promiſ. Dei par.* 4. *Theodoret. queſt.* 109. *in Gen. Gregor lib.* 31. *moralium &c.*

1. *Dan*, Father of this Tribe, had a foul mouth, which made [a] *Joſeph* bring in a complaint thereof to * *Jacob*.

a Gen. 37.2. * So had all the ſons of *Bilhah* and *Zilpah*.

2. The firſt perſonall blaſphemy recorded amongſt the *Iſraelites* was committed by a *Mongrell* [b] *Danite*, being the Son of *Shelomith*, for which he was ſtoned.

b Levit. 24.11

3. The firſt tribuall defection to Idolatry *Dan* was guilty of, publickly [c] ſetting up * and worſhiping a graven Image.

c Judg. 18.30. * This was *Jeroboams* not the Tribes act.

4. A moity of the nationall apoſtaſie of the Idolatrous *Jews* was ſolemnly acted on the theatre of this Tribe, one of [d] *Jeroboams* golden calves being ſet up at *Dan*.

d 1 Kin. 12.29.

5. When twelve thouſand of Gods *ſealed ones* are reckoned up out of every Tribe, * *Dan* is omitted as conſigned to malediction, ſay

* Rev. 7.

ſome: as formerly in the firſt of *Chronicles*, no mention of *Dan*, * where the genealogies of all other Tribes are recounted.

* So alſo is *Zebulun*, as *Simeon* is omitted in *Moſes* his bleſſings, Deut. 33.

The Reader may judg whether theſe roots be deep enough to bring and bear the branches of ſo far ſpread report, that therefore the *Man of Sin* muſt derive his pedegree from this Tribe. Little probability of *Antichriſt* coming from *Dan literall* (long ſince carried captive with the reſt of his Brethren into *Africa*) but as for *Dan miſticall* many have ſought, and many conceive they have found him in another and nearer place. But leaving the uncertainties of *Antichriſt*, moſt ſure it is, that *Samſon*, one of the livelieſt types of Chriſt, was deſcended of *Dan*. And ſo was [c] *Aholiah* that excellent Artiſt: who was joint-Maſter of the Fabrick of the Tabernacle: as *Hiram* alſo in the work of the Temple, was a *Danite* on the Mothers ſide,

c Exod. 31.6.

Joſh. 15.1--13 § 3. The Land allotted to *Dan*, ſeems, for the moſt part, firſt to fall to the ſhare of *Judah* at the partition of the Country. And becauſe the bounds of *Judah* were too great, the ſurpluſage thereof by a new grant was made over to the *Canites*. Some will wonder, that God, who divided Manna ſo equally, a *homer for every man*, ſhould part the Land ſo unevenly, that one Tribe ſhould leave and another lack: ſo that the thirſt of *Simeon* and *Dan* was quenched with thoſe few drops, which overflowed out of the cup of *Judah*. May ſuch remember, *Judah* was the Princely Tribe out of which *Meſſiah* was to ariſe, and his portion cut out in ſtate; leaving the ſuperfluous reverſions thereof to others; may typifie Chriſt himſelf, who is [f] *anointed with oile of Gladneſs above his fellows: of whoſe fulneſs* (not only of ſufficiency and abundance, but even of redundance) *we have all received grace for grace*. Nor will the Reader be moved when he finds ſome Cities enſuing, ſometimes mentioned as belonging to *Judah*, other whiles to *Dan*: becauſe to the former by originall aſſignation, and to the latter by actuall poſſeſſion.

f Pſal. 45.7.

§ 4. This Country was bounded with *Ephraim* on the North, *Judah* on the Eaſt, *Simeon* on the South, and the *Mid-land-ſea* on the Weſt. From above *Lydda* to the brook *Soreck*, ſome thirty miles; and little leſs Eaſt & Weſt, from the Sea to the edg of *Judah*. A Land at the beſt, but half *Judah's* leavings, and that not entirely poſſeſſed of the *Danites*. For herein the *Amorites* did both cut and chuſe for themſelves, reſerving the Fat and Fleſh thereof, (all the fruitfull [g] Valley) for their own uſe, whileſt the *Danites* were glad to pick the bones, crowded up in the Mountains. Beſides, three of the *Satrapies* of the *Philiſtines*, are found in this Tribe; A puiſſant Nation, and at deadly fewd with the People of *Iſrael*. This put the *Danites* on the neceſſity (men over-bent will ſome way vent themſelves) of ſeeking new Quarters, in that their memorable expedition, whereof formerly in *Nephthali*. If any ask, why they did not endeavour the enlargement of their bounds at home againſt the *Amorites* and *Philiſtines*, before a far adventure, an hundred miles off. Let ſuch know

g Judg. 1.34.

Joſh. 19.47.

know, the design was conceived easier, suddenly to surprize the secure *Leshemites*, pursie with long peace, then to undertake those two warlike nations, well breathed daily in military Discipline: And * sudden surprisals were foretold in this Tribe.

* Gen. 49. 17. Deut. 33. 22.

§ 5. But grant the measure in this Tribe but short, the ware thereof was very fine, the Country being passing fruitfull in commodities. Herein grew that *bunch of Grapes* of prodigious greatness, in gathering whereof, by the hand of the spies sent to search the Land, the *Israelites* took Livery and Seisin of the fruits of the Country. Besides, this Tribe did drive some *Sea-trade* (*Deborah* complains, *Why did Dan* [h] *remain in Ships?*) though the *Jews* generally were mean Mariners and Merchants. Partly because the fatness of their soil so stuck by their sides, it unactived them for foreign adventures: and natures bounty unto them gave their industry a *Writ of ease* to sit at home. And partly because, being divided (as an Island from the Continent of the World) in Religion from other Countries, it cut off their comfortable commerce with other Nations: though since their wofull Posterity have proved the Cape-merchants of the world.

h Judg. 5. 17.

§ 6. First to survey the West-side on the Sea, therein we are accoasted with *Joppa*, a strong City, seated on a high rock, so that *Strabo* reports, that *Jerusalem* may thence be discovered: which a modern [i] Traveller concludes impossible. At the bottom thereof a Haven [formerly] most convenient. So ancient a place, that some make it first founded, and so named from *Japheth* before the [k] floud. But it is utterly improbable that *Noah* being himself busied about building an Ark, which threatned the Worlds destruction, would suffer his son to erect a City, as promising a fixt habitation. Hither all the timber of the Temple, cut down and carved in Mount *Lebanon*, was brought by the *Tyrians* in [l] floats, and hence by Carts conveyed to *Jerusalem*. Hither *Jonah* fled, and took shipping for *Tarshish*, [m] conceived by some to be the Country of *Cilicia*; by others the City *Tarsus* therein. But be it Sea or Land, Country or City, sure it was not *Niniveh*, whither God had sent him. Here charitable [n] *Dorcas* which *made coates and garments for the poor Widows whilst she was with them*, (the lanthorn of mens good deeds cast the best light, when carried before them, and done in their life time) lived, dyed, and was revived by Saint *Peter*. Here he lodged in the house of *Simon* a Tanner by the Sea-side, [o] water we know is very necessary in that occupation (though salt water only usefull to wash raw hides) and therein beheld that vision, wherein the Epitome of all creatures were in a sheet represented unto him. Of this great City, at this day only two old Towers do survive, it being questionable, whether the place be

Josh. 19. 46.

i *Sand. his trav. pag.* 152.

k *Adricho in theat. Ter. Sanc. pag.* 23.

l 2 Chr. 2. 16.

m Jonah. 1. 3.

n Act. 9. 36.

o Act. 3. 43. & 11. 5. 13.

more ruinous, or the poor *Moors* more ragged, that dwell therein. A bad Haven, much obstructed with sands, and exposed to the fury of the North wind. The best commendation of this harbour is, that *Jury* had no better, scarce another, as if God condemned the seacoasts thereof to danger, as the Continent to barrenness.

p Act.9.38.32 33.34.

§ 7. [p]Near unto *Joppa* is *Lydda* (some six miles North-west) where *Peter* cured *Enæas* (truly *pious*) of the palsie, which eight years had afflicted him. Here Saint *George* is [q]reported to have been beheaded, and his Tomb is shewed in this place. All I will adde is (I hope without offence) this ensuing Parallel,

q Guilel. Tyrius.

In *Joppa*.	In *Lydda*.
The valour of [r]*Perseus* is celebrated for freeing *Andromeda* daughter to King *Cepheus*, tyed with chaines to the rocks, from the fury of a sea monster to which she was exposed.	The puissance of Saint *George* is remembred for delivering the nameless and [s]only daughter of a certain King of *Libya*, from a fiery Dragon to whom she was tendered by lot to be devoured.

r Pliny Nat. hist lib. cap. Et Pomp. Mela Ovid lib. 4 Metam.

s Joh. de Vorag in the golden Legion.

It is pity these two stories should be parted asunder, which will both in full latitude be believed together. Hard to say, whether nearer, the two places, or two reports. He that considers the resemblance of their complexions, will conclude, Fancy the father, Credulity the Mother of both; though we need not presently reject all the story of Saint *George* for fictitious for some improbable circumstances appendent thereunto. Nor have I ought else to observe of *Lydda*, save that in Saint *Hieroms* time it was called *Diospolis*.

§ 8. To return to *Joppa*, the Port of *Jerusalem*. And let us a little way company the Pilgrims in the road thitherwards. Take the character of the Country on the credit of a late [t]eye-witness: *A most pleasant plain yeelding Tyme and Hyssope, and other fragrant herbs without tillage or planting, growing so high, that they came to the knees of our Asses.* Nor need any wonder at the stature of this *ground-Hyssope* in *Jury* (different from *wall-Hyssope* or *moss* rather, the last and lowest step of natures storehouse, and [u]*Solomons* study) seeing good [*]Authors have affirmed, that *hæc planta in Judæa arboreſcit, hyssope doth tree it in Indea.* And what is called by [w]*Matthew* and *Mark Calamus*, a reed, cane, or spear, is rendred an *Hyssope-stalke* by [x]Saint *John*. Because, as a learned man concludes, Hyssope here sprouted so high, that thereof an instrument might be made to lift up the sponge to our Saviours mouth hanging on the Cross. And thus we see that as always one of *Iob's* messengers escaped, to bring the sad tydings of their fellows destruction; so even at this day, some straggling vallies in *Palistine*, have made hard shift (by

t Morisons trav part 1.c.p.215

u 1 King.4:33

* Hugo Groti. in Ioha.19.29.

w Mat.27.29. Mar.15.26.

x John.19.29.

(by their own fruitfulneſs ſtill continuing) to informe the world, how plentifull this Countrey was, before barrenneſs by Gods appointment, ſeiſed on the generality thereof.

§ 9. To proceed in the road to *Jeruſalem* (as the beſt guide to direct us in the ſurvey of the North of this Tribe) It paſſeth not far from *Shaalbim* a City of [z] *Dan*, but in the confines of *Ephraim*. Where though the *Amorites* dwelt in deſpight of the *Danites*, yet the Tribe of *Ephraim* [a] made them tributaries. A little further, this high-way takes its farewell of the Tribe of *Dan*, but with full intent ſhortly to viſit it again. For having paſſed over a corner of *Ephraim*, which baggeth into the South, it returns into *Dan*, and goes forward by *Modin*, the City of *Mattathias* and his ſons, where the ſeven [b] Sepulchers of the *Maccabees* (each a high Pyramid on a ſquare *baſis*, and all mounted on a ſteep hill) are a conſpicuous Sea-mark to the Mariners many miles diſtant. Charitable monuments, which being erected for the honour of the dead, are imployed for the ſafety of the living! Few miles hence this high-way finally leaves this Tribe. And therefore we leave it, only wiſhing the paſſengers therein a proſperous journey to *Jeruſalem*. That ſuch as go thither about buſineſs may diſpatch the ſame to their own contentment; ſuch as travell out of curioſity may have their expectation ſo ſatisfied, as to countervaile all their paines and charges: and ſuch as goe thither out of *ſuperſtitious opinion to merrit*, may have their erroneous judgements better rectified and informed.

z Joſh. 19. 42.

a Judg. 1. 35.

b 1 Mac. 13. 27, 28, 29.

§ 10. Nor doth ought elſe obſervable offer it ſelf in this corner of the Tribe, ſave * *Aijalon*, (where *Joſhua's* * prayer arreſted the Moon to ſtand ſtill) aſſigned by God to the *Levites*. But the *Amorites* took the boldneſs to keep poſſeſſion thereof. Hear the words of the [c] Scripture, *And the Amorites forced the Children of Dan into the mountains: for they would not ſuffer them to come down into the valley, but the Amorites would dwell in mount Heriz, in Aijalon, and in Shaalbim.* The genuine ſenſe is, that though the *Amorites* generally pent the *Danites* up in the mountains; yet in theſe three places (though mountainous in their ſituation) they croſſed their common cuſtome; not out of neceſſity, but deſigne, as ſenſible of their own profit that theſe tranſcended the vallies in fertility; and therefore placed themſelves therein. Let others diſpute, how it came to paſs, that the *Prieſts*, whom God intended *men of peace*, by their profeſsion, had a controverſiall City appointed them, incumbred with enemies ſo that they muſt win it before they could wear it. As alſo how the *Levites* could live, when the Land allotted them, was ſequeſtred in the hand of a forein foe. It will be enough for us to obſerve, that in all ages the *Church* being imbarked in the ſame bottome with the

* Joſh. 21. 24. Joſh. 10. 12.

c Jud. 1. 34.

State

State ran an equall hazard therein, according to her proportion. And when the whole Tribe of *Dan*, like the *Pariſh in generall*, was ſtraitned in its proceſſions, well might the *Prieſts* maintenance be abated accordingly.

§ 11. We go back now to *Joppa*, where ſtanding on the Rocks, an indifferent ſight may eaſily diſcern thoſe Ships, into which the heathen people of *Joppa*, with much courteſie, but more craft, invited the *Jews* with their Wives and their Children to go aboard: for they made them pay their lives the fraught for their voyage, wilfully drowning two hundred of them. Whoſe bloud *Maccabeus* revenged with a contrary, but as cruell an [d] Element, burning all their Ships in their harbour, with ſuch as were found therein. Hard by is *Jamnia*, a little Haven (which may be rendred *Seaton* in Engliſh) whoſe miſchievous intention againſt the *Jews Maccabeus* puniſhed, by [e] burning their Town by night. Which bon-fire was beheld two hundred and fourty furlongs off, as far as *Jeruſalem*. A thing not incredible, that fire it ſelf ſhould be ſeen ſo far, by the light whereof other things in darkneſs are diſcovered, eſpecially when mounted high on its throne, with the advantage of pitch, cordage, and other navall and combuſtible matter. [f] Some do conceive that this *Jamnia* is the ſame with *Jabneh*, the wall whereof was broken down by [g] *Uzziah* the puiſſant King of *Judah*.

d 2 Mac. 12. 3,4,5,6.

e 2 Mac. 12. 8,9.

f See *Moors* Map of *Paleſtine*.

g 2 Chr. 26. 6

§ 12. Hence the Sea running Southward, provides it ſelf to entertain a nameleſs Brook: which *Mercator* calls *Naphtoah*, and [h] others (making ſigns, as unable to ſpeak the true name thereof) *the Brook of the Land of the Philiſtines*, becauſe otherwhiles the Northern boundary of their Dominion. We had rather give it no name than a nick-name. And becauſe the courſe thereof affords us conveniency to viſit the middle parts of this Tribe, we will accept of his courteſie and follow the guidance thereof.

h *Adricho. in theat. Ter. Sanc. pag. 24. num. 59.*

§ 13. This Brook hath its birth and infancy in the Tribe of *Iudah*, whence flowing into *Dan*, he runneth through the Deſart of *Modin*, which is full of Rocks, and thoſe of holes, and thoſe [once] of men, flying out of the neighbouring Cities from the perſecution of the *Pagans*. Herein a thouſand of them were ſlain by the fury of their enemies, or rather by the fondneſs of their own ſuperſtition, [i] refuſing to make reſiſtance on the *Sabbath day*. A ſad accident. But the parent of a good event, becauſe putting the ſurviving *Iews* in a poſture of defence, and teaching them more wiſe and valiant reſolutions. Yea, not long after, hereabouts they obtained a victory over the numerous Army of * *Cendebæus*. Nor will any ſlight this Brook as inconſiderable, when they read how it ran in the midſt betwixt the Armies of the *Iews* and *Pagans*, and was ſo deep, that the hardieſt of the former durſt not adventure

i 1 Mac. 2. 38.

* 1 Mac. 16. 4.

to

to wade it, before firſt incouraged by the example of their [k] Generall. Except any will ſay, they did not ſo much the depth of the River, as the height of the Banks of the other ſide, to wit, the puiſſant army of their enemies.

k 1 Mac. 16. 5, 6

§ 14. Going further on the River, we come into the Country of *Makats*, that is (as learned [l] *Tremelius* well obſerveth) the border or boundary (if you pleaſe, the *Marches*) betwixt this Tribe and their profeſſed enemies the *Philiſtines*. It is impoſſible to define the limits thereof, ſeeing the Country was the conſtant Cock-pit of War: and the ground thereof, ſometimes marched forward, ſometimes retreated backward, according to the variety of martiall ſucceſs. Great is the difference betwixt the ſame Sea, at *high and low water mark*: and ſo this Country muſt needs be much diſproportioned to it ſelf, when extended in a *full tyde*, and when contracted in a *low ebb* of ſucceſs.

l *Vid. ejus annota.* in 1 King. 4. 9.

§ 15. In this Country of *Makats Bethſhemeſh* was a principall City, belonging to the *Levites*, and reputed part of *Judah*, but (except ſome Labell of Land tacked to *Judah*) ſurrounded about with the Tribe of *Dan*. A caſe obvious in the dividing of Countries. Who knows not how *Worceſter-ſhire* hath ſpeckled all the adjacent Counties with ſnips and ſhreds belonging unto it, though environed with other ſhires, and that at conſiderable diſtance? Hither the Kine drawing the Cart, and lowing as they went to their Calves at home, (nature in them was not rooted out, but over-ruled) brought the *Ark*, and reſted it near a great ſtone in the field of [m] *Joſhua* a *Bethſhemite*. At what time the *Bethſhemites* were reaping their Harveſt in the valley. Inſtantly at ſo good news, their Sicles loſt their edges, and could cut no more corn that day. The *Ark home* is to be preferred before *Harveſt-home*. But oh! how hard is it to keep hungry eyes from feeding on forbidden objects! All the *Bethſhemites* were *Levites*, but not *Prieſts*, much leſs *High-Prieſts*: to whom alone (and that only aniverſary) the ſurvey of thoſe myſteries did belong. Beſides at this time *Bethſhemeſh* from a City, was enlarged to be a Country: (ſuch the confluence of *Iſraelites* from all places) Otherwiſe no back of one City might ſeem broad enough for ſo great a Road, whereby fifty thouſand and threeſcore and ten men were deſtroyed by the Plague, for their Curioſity, in prying into the *Ark*.

m 1 Sam. 6. 18.

* 1 Sam. 6. 19.

§ 16. *Gibethon* is another prime place in *Makats*: allotted by God to the [n] *Levites* of *Kohath*, and no doubt by them peaceably poſſeſſed for many years, ſeeing nothing to the contrary doth appear. But after the days of *Jeroboam* it is ſaid to [o] belong to the *Philiſtines*. Probably, when the *Levites* loyall both to God and their King, upon the Idolatrous defection of *Iſrael*, willingly [p] deſerted their own Cities, the *Philiſtines* taking advantage thereof (when much good bloud is let out, bad

n Joſh. 19. 44. & 21. 23.

o 1 King. 15. 27 & 16. 15.

p 2 Chr. 11. 14.

bad humours are nimble to ſupply the place) ſeiſed on this City. To recover the ſame, *Nadab* the ſon of *Jeroboam* beſieged it: but was ſo far from taking the City, that before it he loſt his own life, by the trechery of *Baaſha* conſpiring againſt him. This ſiege continued more than twenty years, (no doubt with intervalls of ceſſation) for [p] here *Omri* a great Commander was in ſervice, when by the Souldiery voted King of *Iſrael*. After which election he had not ſo much mind to take the *City*, as a *Crown*, vigorouſly to proſecute his new title, and to ſuppreſs *Tibni* his Corrivall. So much of the Siege, but nothing of the taking of *Gibbethon*, ſo that it was ſtill violently poſſeſſed by the *Philiſtines*.

q 1 King. 16. 15,16,17,18.

§ 17. The South-eaſt part of this Tribe is ſtill to ſurvey. Where the Brook *Zorek* creeps faintly out of the Tribe of *Judah*. Not far from whoſe banks we light on *Zorah* and *Eſhtaol*: two twin-Cities, the one ſeldom mentioned in Scripture without the other. Except one will call them man and wife: becauſe *Machaneh-Dan* (betwixt *Zorah* and *Eſhtaol*) was joint iſſue of them both. For when ſix hundred men out of theſe two Cities marched towards the taking of *Leſhem*, here they [r] met (probably by mutuall agreement the moſt convenient place betwixt them) behind (that is, Weſt) of *Kiriath-jearim*. Theſe did call this the firſt place of their ſtation *Machaneh-Dan*; and the laſt *Dan* (both from *Dan* their Anceſtour (without naming any intermediate places. As in all undertaking, the firſt motion which founds and the laſt which finiſheth it, are moſt memorable. It ſeems that afterwards, a town was built in that place, where their Tents were pitched, as a fortunate ground handſelled with good ſucceſs, where [f] *Samſon* ſeems to have had his education.

Judg 16.4.

r Judg. 18.2.8. 11.12.

f Judg. 13.25.

§ 18. But his birth at *Zorah*. Where he was the Son of a long barren Mother (a regiment in Scripture of ſuch eminent Perſons, *Iſaac*, *Jacob*, *Samuel*, *Samſon*, *John Baptiſt*, *&c.*) as if (beſides higher cauſes) nature had long thriftily reſerved her utmoſt ſtrength, to expend it at laſt with more credit. Here an Angel appearing to *Manoahs* wife, both [t] told her that ſhe ſhould be a Mother, and taught her how ſhe ſhould be a Nurſe; with the ceremonious breeding of her Son. No *Wine muſt come in, no Raſor on him*. *Hercules* the *Pagan-Samſon* in ſome ſort may ſeem, by the luxury of Poets wits, to *ape* this *Jewiſh Hercules*. Neither of them otherwiſe mounted, than on their legs: otherwiſe defenſively armed, than with their skin and clothes. A *Jaw-bone* a Sword to the one, a *Club* to the other. Both of them very like for their valour, and too like for their wantonneſs, women being the deſtruction of them both.

t Judg. 13.4,5.

§ 19. But as *Samſons* luſtre did riſe, ſo it did ſet in this Tribe. Hereabouts born and [u] buried in the Grave of his Father *Manoah*, betwixt *Zorah* and *Eſhtaol*. Reader, let me invite thee with me ſolemnly to behold his Sepulchre, that therein both of us may bury all our vain thoughts of eternity here. He that hereafter ſhall preſume on his own might as immor-

u Jud. 16.31.

immortall, hath not ſtronger brains, but a weaker back than *Samſon*.

§ 20. To go back to *Zorek*, which now grows confident and bold with the acceſſion of the Brook * *Eſhkol*, ſo named (as the *Vine* in *Hampſhire*) from bunches of grapes there growing, whereof one was the load for two men. Surely *Bacchus* did not ſo drown *Ceres* in this Country, nor did God the wiſe *Maſter of the feaſt*, entertain the *Jews* his daily Gueſts with ſuch liquid diet, but that we may juſtly preſume the Land afforded bread and meat in a plentifull proportion to their wine. But when the Spies brought this home to the camp of the *Iſraelites* at *Kadeſh-barnea*, they liked the Wine, but not the reckoning which was to be paid for it: not ſo pleaſed with the bigneſs of the Grapes, as frighted at the bulks of the Giants.

* Num. 13. 24 25. & cap. 32. 9 Deut. 1. 24.

§ 21. Nor is there any other conſiderable City remaining in this Tribe, ſave *Timnah*, where *Judah* ſheared his ſheep, and at *Pethah-enaim* (or *the opening of the ways*) committed inceſt with *Thamar* his unknown daughter-in-law, whom afterwards he commanded to be brought forth and [w] burnt. Thus eaſier it is for one to cauſe another to be conſumed to aſhes, than to quench the leaſt ſpark of luſt in our own ſoul. Afterwards *Samſon* going with his Parents to wooe his Wife, killed a young Lion in the Vinyards of *Timnah*, and the [x] text ſaith, *he told not his Father or Mother what he had done.* Herein his ſilence no leſs commendable than his valour. But indeed true proweſs pleaſeth it ſelf more in doing than reporting its own atchievements. Not long after the Bees made a hive of the Lions body. And did not this Land *flow with honey*, when it was powred into a carkaſs for want of other veſſels to receive it? Honey which in fine proved gall to the *Philiſtines*. For though they read his riddle *by plowing with his heifer*, he payed his forfeit by killing their Country men. Hence afterwards *Samſon*, to revenge the injuries offered unto him, ſent forth his *Foxes*, which proved incendiaries of the corn and grain of the *Philiſtines*.

w Gen. 38. 24.

x Jud. 14. 5. 6.

Verſe 8.

Verſe 16.

Jud. 15. 4.

§ 22. So much for the places of this Tribe, of whoſe ſituation we have any certainty from Gods word, or good Authors. On the reſt we hang out our conjecturall Flag. Which whileſt ſome cenſure for the Enſignes of our ignorance; others I hope will approve as the colours of our modeſty. Eſpecially having done our beſt endeavor in ranking them; and in default of demonſtrations, the moſt probability hath ever been accounted the next heir apparent to Truth. The beſt is, ſuch places are only of name, not of note; but once mentioned in [y] *Joſhua*, without any memorable actions done in them, and ſo any miſtake in the falſe poſture will prove leſs dangerous. Mountains of eminency this Tribe affords none, ſave [z] mount *Seir* (puny hills far different from thoſe in *Edom*) and mount [a] *Baalah*. Both parcels of the South-weſt bounds of *Judah*, as originally they were aſſigned. But ſeeing thoſe limits were

y Joſh. 19. 41. 42, &c.

z Joſh. 15. 10.

a Joſh. 15. 11.

afterward discompoſed by a new diviſion and re-aſſignment of them to this Tribe (the out-liſt of *Judah* fell into the midſt of *Dans* whole cloth) thoſe antiquated borders are rendered the leſs remarkable. And as for other mountains, although this whole was mountainous, yet there was a parity in her hills, none exceeding high; only ſuch advantages of ground ſwelling above the plain, ſeemed to be the *full breaſts* and *fair nipples* of that land, *which flowed with milk and honey.*

§ 23. A fair reſerve of Land in, not of, the Tribe, is ſtill behind, long expecting our company to come and diſcribe it; namely, *Philiſtia*, or a part of *the Land of the Philiſtines*. Theſe were a warlike people; none of the ſeven nations of the *Canaanites*, which God drave out before *Iſrael*, but deſcended from [b] *Mitzraim*, the ſon of *Cham*. In the race of military atchievements, they ſtarted with the firſt, ran with the ſwifteſt, and held out with the longeſt. Having a [c] King in the days of *Abraham*, and continuing themſelves in a conſiderable condition till after the captivity. Returning almoſt as many forcible impreſſions, as they received from the *Iſraelites*. What though [d] *Shamgar* ſmote, *Samſon* malled, and [e] *Samuel* humbled them? yet they grew ſo great in the reign of *Saul*, that they left all the *Iſraelites* [f] ſwordleſs: though afterwards there was one ſword too many in *Sauls* hand, wherewith he ſlew himſelf when overcome by the *Philiſtines*. Indeed [*] *David* brought them, and *Solomon* kept them under. But in the days of *Joram* they ſo recovered themſelves, that they plundered *Judah*, rifled the Kings Palace, [g] killed and carried captive the *ſeed royall*. *Uzziah* after ordered them into obedience [h]. But under *Ahaz* they regained their loſt cities, and wan more unto them. In a word; of the heathen people left for [i] thorns in the ſides of the *Jews*, none had ſharper prickles [*] or pierced nearer to their hearts than the *Philiſtines*. Yea ſuch their puiſſance, that from them the *Greeks* and *Latines* called all this Land *Palaſtina*: becauſe the *Philiſtines* lived on the ſea-coaſt, moſt obvious to the notice of foreigners. As indeed a ſmall Port makes a greater report in the ears of ſtrangers far off, them a Land-locked place though far greater in proportion.

§ 24. The bounds of *Philiſtia* are not preciſely to be ſet down. For whileſt tame cattell are kept in paſtures, beaſts of prey (ſuch this warlike people) are only bounded by their own ravenous appetite. The beſt way to meaſure the borders of the *Philiſtines* is to behold the ſins of the *Iſraelites*. For when they were encreaſed, then the Countrey of the *Philiſtines* was accordingly enlarged. Thus in the days of King *Saul* they roved, and [k] ranged as far as *Dor* and *Bethſhean* in the half Tribe of *Manaſſeh* and had Gariſons in the heart of moſt Tribes of *Iſrael*. But their conſtant habitation (their den, as I may term it) was a tract of ground from *Gath* in the North to *Gaza* in the South. Some fifty miles [l] in length and about halfe as broad, in the Lands allotted to *Judah*, *Dan*, and *Simeon*. Their government was a mixture of Monarchy, and Ariſtocracy.

b Gen 10.14. 1 Chr.1.12.
c Gen.20.2. &c 21. ver.22.23.
d Jud.3.31.
e 1 Sam.7.14
f 1 Sam.13.22
*2 Sam.5. 18. & 8.1.& 21. 15.&c.
g 2 Chr.21.17
h 2 Chr.26.6.
i Joſh. 23.13
* Ezek.25.15
k 1 Sam.31. 10
l 1 Sam.27.2.

cracy. For as their chief Cities had Kings over them, which seem absolute in their own dominions; so these Kingdomes were but cantons in relation to the whole, as members making up one entire Commonwealth.

§ 25. There need no other evidence be produced to prove the fruitfulnes of their Countrey, than the vastnes of their bodies, whereof the rankness of their ground must be allowed a partiall cause. Our English Proverb saith, *shew me not the meat, but shew me the man.* The well batling of the Giants bred in *Philistia* (chiefly in *Gath* their Seminary) being Heteroclites redundants from the rules of nature, sufficiently attests the fertility of their soil. Some of these Giantes had their hands branching out into [m] six fingers, though who had one fewer had enough to kill them. Let Naturalists curiously inquire, whether or no *this stock of Giants* be wholly spent in our age. And if so, what the true causes thereof. Whether intemperance of diet, or over early marriage; seeing every one that is raw to work, count themselves ripe to wed. Let them consult whether nature hath not some other way recompensed in our age that want of strength, by giving them quicker wits; whereas in voluminous men commonly there is much empty margent. However mens lesser strength and stature amounts not to a proof of an universall decay in nature, as a most * learned pen hath unanswerable demonstrated.

§ 26. One thing more we must observe of the *Philistines*, that they are also called *Cherethims* or *Cherethites* in [n] Scripture. Know also that the [o] *Cherethites* were a kind of *Life-guard* to King *David*. Now because it is improbable that so wise a Prince would intrust his *Person* in the protection of the *Philistines* his conquered enemies: therefore learned [p] *Tremelius* by *Cherethites* understands such *Israelites* as afterwards possessed the Countrey of the *Philistines* expulsed by *David*. Which seems to some but a forced interpertation. For what unlikelihood was it, that *David* might entertain *Proselyte Philistines*, converts to the *Jewish* religion, if there were such, to be attendants about his body? Not to instance in the *French Kings* double guard of *Scots*, and *Switzars*, as improper to this purpose; (because though forein, yet free and friendly nations;) *David* out of policy might retain such to wait upon him, both for their present encouragement, and future engagements of the fidelity of the *Philistines*. Whose service might not only be free from danger, but full of advantage, especially when they were under the conduct of so wise and valiant an *Israelite* as [q] *Benajah* the son of *Jehojada* placed governor over them. To render this still more probable: Consider how *Ittai* the *Gittite*, with six hundred men of *Gath*, was no native of *Israel*, as appears by *Davids* words, [r] *thou art a stranger and an exile*; and yet was intrusted with the Command of a [s] *Terce* of the army, in the battell against *Absolom*. Wherein he excellently acquitted himself according to

2 Sam. 21.20. 21.

m 1 Chr. 20.6

*Dr. *Hakwels* apology for divine providence.

n 1 Sam. 30.14 & Ezek. 25.26 & Zeph. 2.5.

o 2 Sam. 8.18 & 1 King. 1.38

p *Vid. ejus annota in locum praditta.*

q 2 Sam. 20.23

r 2 Sam 15.18, 19.

s 2 Sam. 18.2.

his loyall reſolution to attend the Kings fortunes whether in life or death.

§ 27. Come we now to deſcribe the Country *Philiſtia*, where in the North part thereof, we find *Gath* a regall City: * before *Achiſh* the ſon of *Maoch* the King whereof, *David* to ſave his life counterfeited himſelf mad. But whether guilty or no in ſo doing, Divines have not yet determined. It would incline me to the more charitable ſide, that he had good warrant for what he did, becauſe at the ſame time (underſtand it immediately before or after) he compoſed [t] two Pſalms. Which ſhew his ſoul not out of tune ſolemnly to ſerve God. But *David* went to *Achiſh* a ſecond time, with ſix hundred men; (it ſeems upon better aſſurance before-hand, than formerly) and was with great kindneſs entertained by him, dwelt with him in *Gath*, and after obtained *Ziklag* from him; and by *Achiſh* his mind ſhould have been the * keeper of his head. *Achiſh* the ſon of *Maachah* (tributary no doubt to *Solomon*) was King of *Gath*. For *Shimei* confined to *Jeruſalem* by *Solomons* command, and his own conſent, did fetch from [u] him his fugitive ſervants. Time was when *Shimei*'s [w] tongue ran too faſt in railing on *David* his Maſter, and now his feet moved too far in running after his ſervants, ſo that breaking the *Tedder of his Commiſſion*, of the peices thereof a *Halter* was juſtly made for his execution. This City of * *Gath* was afterwards fortified by *Rehoboam*, and many years after taken [x] by *Hazael* King of *Syria*, and in the next age had the wall thereof broken down by *Uzziah* King of [y] *Iſrael*.

§ 28. Betwixt *Gath* and *Ekron* (lying thence South-weſt) we are as certain there were Cities as ignorant how to call them. For the preſent let them paſs by the name of *Samuels Cities*: becauſe by his *devotion, the Cities which the Philiſtines had taken from Iſrael, were reſtored to Iſrael from* [z] *Ekron even unto Gath*. See the difference betwixt *Prieſt* and *Prieſt*, both in ſervice and ſucceſs. Vicious *Hopni* * brings forth the *Ark* into the field, fights, falls, loſeth his own life, and part of *Iſraels* Land to the *Philiſtines*. Pious *Samuel* ſtays and prays at home; the *Ark* is brought back to him: he both ſaves himſelf, and as a bountifull Benefactor regaineth the former loſs of his Country.

§ 29. *Ekron* was a ſtately City; and commendable was the diſcretion of her *Inhabitants*, who learning witt from their neighbours woe, would not keep the [a] *Ark* and Gods anger therein, but with the ſpeedieſt conveniency returned it home to *Bethſhemeſh*. Of theſe *Ekronites*, *David* afterwards killed *two hundred*, & tendred their foreskins a Dowry for *Michal Sauls* Daughter. For, though by the condition of his Eſpouſals, he contracted but for an [b] hundred fore-skins, yet ſuch was the ſupererogation of his valour (Love and Loyalty never give ſcant meaſure) that he [c] doubled the number. And what injuſtice was it that he that paid her Dowry double ſhould enjoy her but half? ſeeing *Saul* afterwards

* 1 Sam. 21. 10

t Pſal. 34. & 56.

* 1 Sam. 27. 2, 3, 5, 6. & 2. 82

u 1 Kin. 2. 39.

w 2 Sam. 16. 7

* 2 Chr. 11. 8.

x 2 Kin. 12. 17.

y 2 Chr. 26. 6.

z 1 Sam. 7. 14.

* 1 Sam. 4. 4.

a 1 Sam. 5. 10.

b 1 Sam. 18. 25

c 1 Sam. 18. 27

wards took her away, and *gave her to* [d] *another*. *Beelzebub* was the grand Idol of [e] *Ekron*, whose name importeth *a Lord of flies*. *Scaliger* conceiving it to be a nick-name which the *Jews* gave it in derision, so that the terming it *a God of flies*, was in effect to say, *a flie for your God*. In the new Testament *Beelzebub* passeth for the [f] *Prince of the Devils*. It seems that Hell it self, that place of confusion, would wholly be confounded, if some superiority were not therein observed.

d 1Sam.25.44
e 2 King. 1.2.
f Mat.12.24.

§ 30. More south we again come to the River *Sorek*, on whose banks grew *Grapes* of goodly greatness; yea the *Hebrews* report them to have been without any [g] kernels. But that hereabouts Lust did not grow without shame and sorrow to atend it, *Samson* will sadly witness. For in the house of *Dalilah* by the *Brook of* [h] *Sorek*, he betrayed his strength to her, she his person to the *Philistines*. Thus those that sleep on a harlots lap for their Pillow, are overtaken with destruction before they dream thereof. Hence they carried *Samson* to [i] *Gaza*, which is welnigh forty miles off. And why so far? Partly to render their triumph more glorious, baiting him with all eyes gazing on him, and partly the more safely to secure him, bringing him far from his friends, and beyond the reach of any rescue.

g *Hieron. in 5 tom. cap. Isa.*
h Judg.16. 4.
i Judg.16.21.

§ 31. But as here was the place where *Samson*'s purity was poluted, So hard by was the fountain or water wherein the *Ethiopians* pollution was purified. This was he, who being Treasurer to *Candace* Queen of *Ethiopia*, rode in his chariot and read *Isaias*, when, (always some unexpected good surprizeth such as are studious in the Scripture) [k] *Philip* was sent to expound it unto him. *Can a* [l] *Blackmoore change his skin*, saith the Prophet? But see here the virtue of *baptismall water*, washing away the black hue, and vicious habits of his naturall Corruption, and making him a true Christian convert.

k Act.8.29.
l Jer.13.23.

§ 32. *But Philip was found at Azotus*: and *Azotus* or *Ashdod* hardby is easily found, (*for a City seated on a Hill cannot be hid.*) This was the third *Satrapie* of the *Philistines*, in our definition, but first in honour, as famous for *Dagon* an *Idol* there adored: who yet had the manners in homage to the *Arke* to put off his head and hands, and fall flat on the ground. And hither first they brought the *Ark* of God*. This was allotted to the Tribe of *Judah* †; but left unconquered by *Joshua*. King *Uzziah* brake down the wall of it: and built Cities in the coast of it*. And soon after *Tartan* sent by *Sargon* King of *Assyria*, took it†. The *Maccabees* had divers battels near *Azotus*. Here *Judas* overthrows *Gorgias**, And spoils *Azotus*†; And again pursues *Bacchides*. But himself is slain*. Here *Jonathan* overcomes *Demetrius* the younger, and burns *Azotus*; and the Temple of *Dagon*†; And hereabouts *Judas* and *John* prevail against **Cendebeus*. As for *Dagon* here adored, some make him *Patron of grain*, (and he is translated Σίτων by *Philo Biblius*) others the President of the sea;

*1 Sam.5.1. & 6.17.
† Josh.15.47.
n Chap 13.3. 2 Chr.26.6.
† Isa.20.1.
*1 Macc.4.15
† Chap. 5.67.
*Cha.9.15.18
† 1 Mac.10. 78. 84.
*1 Mac.16.10.

sea; and we may safely believe his Power as much over the one as the other. His shape (save that it was *masculine for sex*) resembled the *Antick* laughed at by the Poet.

Desinit in piscem, mulier formosa superne.
Upwards man-like he ascended,
Downwards like a fish he ended.

And yet this *Fish* had also[m] feet under the *tail* thereof, which feet of *a fish* seem not to stand with any proportion. But what shall we say? The uglier his sharpe, the handsomer for an *Idol*; and to keep a *Decorum*, it was fit that he should be as mis-shapen in his form, as monstrous in his worship. Far handsomer no doubt were the women of *Ashdod*, or else the *Israelites* would never have been so enamoured with them, as after their return from the captivity, by marrying with them to beget a mongrell Off-spring, whose tongues (as if divided *Parlee par Pale*) spake half[n] *Ashdod* and half *Hebrew*. But surely God was afterwards better pleased with the *Jews* solemn submission, and fair putting away of their wives, than with the cruelty of the *Britons* (if true what[o] reported) which marrying *French* women in *Armorica* (now called *little Britain*) out of a zeal to preserve their native Language, they cut out their wives tongues for fear they should infect their Children with a mixture of *French*. As for [p]*Metheg-Ammah* in *Philistia*, because the learned are not resolved whether thereby a place be designed; and if so, many take it for *Gath*; or else that thereby is signified that *David* took the *Bridle of Power* from the hand of the *Philistines*; see it signed with an Asteriske, enough to tell the Reader, that we doe not shew but seek a certainty therein.

§ 33. So much for the Land in this Tribe. If we look on the sea, bounding it on the West, see *Jonah* in his ship, flying as fast as he could, [q]*from the presence of the Lord*, that is, from the *performance of his Propheticall function* in *Niniveth*. Otherwise he was better principled than to conceive it probable, in any place to avoid *Gods presence*; and (if so erroneously opinioned) made the worst of choices, [r] *to go down into the Sea*, where Divine power most effectually appears. Many carnall reasons might cause his flight; as, *fear to be murthered* for delivering so unwelcome a message to that [s]*bloody City*; *suspicion*, that his preaching little regarded in *Israel*, would be less in *Niniveh*; *zeal to his Countrey*, as perceiving the conversion of the *Gentiles*, would prove the rejection of the *Jews*; and a *Jealousie* (as himself[t] confesseth) his Propheste should be disproved on the Peoples repentance.

m See the Septuagint. ἀμφότερα τὰ ἴχνη ἦν πρὸς ὀψιν αὐτῆ ἀφρημένα.

n Neh. 13. 24.

o *Nennius Elvodug.*

p 2 Sam. 8. 1.

Jonah on the sea.

q Jonah. 1. 3.

r Psal. 107. 23.

s Nahum. 3. 1.

t Jonah. 4. 2.

A terrible tempeſt purſuing the ſhip, works wonders in the Mariners :

1. Out of the bold came fear ; } { *They were* [u] *afraid.*
2. Out of the profane came piety ; } { *Cryed every man to his God.*
3. Out of the covetous prodigality ; } { *Caſt their ware into the Sea.*

A wonder working tempeſt.

u Jonah 1. 5.

Mean time *Jonah* was faſt aſleep in the bottome of the Ship. It is hard to make ſenſe of his actions, his flight ſpake fear, his ſleeeping ſhewed ſecurity; *formidat & audet.* How doth ſin diſtract men, making them as contrary to themſelves, as to Gods commandments.

§ 34. At laſt, the Maſter of the ſhip (now vaſſall to the winds) awakes him; and *Jonah* detected by lot, and his guilty conſcience, is caſt as a *peace-offering* into the Sea, where a Whale is provided, after three days to bring him ſafe to the ſhoare; who amogſt many *Land-types*, was the only *Sea-type* (as the [w] Serpent the *Aire-type*) of our [x] Saviour.

w John 3.14.
x Mat. 11.39.

§ 35. The Son of *Dekar* was *Solomons* [y] Purveyer in *Machats*, and in *Shaalbim*, and *Bethſhemeſh*, and *Elon-Bethanan*, all places in or near this Tribe. The Arms vulgarly aſſigned to *Dan*, are *Vert a Snake or Adder argent nowed*, biting, as ſome add, (let Heralds tranſlate it into the proper terms of Blazonry) the heels of an horſe, whereby the Cavalier mounted on him falls down backward. All grounded on the [z] Bleſſing of *Jacob*; intimating the ſlie and ſubtile diſpoſition of the *Danites*, whoſe ſleight was above their might, policy more than their power, verified in their ſudden and unexpected ſurpriſall of the City of *Laiſh*. Nor know I how herein to reconcile the particular fancy of *Aben Ezra* to this received opinion, who allots an Eagle for the Arms of *Dan*: a creature of moſt contrary poſture and practiſe to a Snake: (nothing creeps lower than the one, or ſoars higher than the other) except agreeing in the generall qualities of quick-ſight and ſubtilty. Here if ſome ſay that the Eagle might have been the creſt of *Dan*, they will quickly retract their opinion, conſidering creſts a modern device, and could not be born in that age, which was ſcarce conceived three hundred years ſince. The ſtandard of *Dan* [a] was erected formoſt of the three on the North-ſide of the Tabernacle.

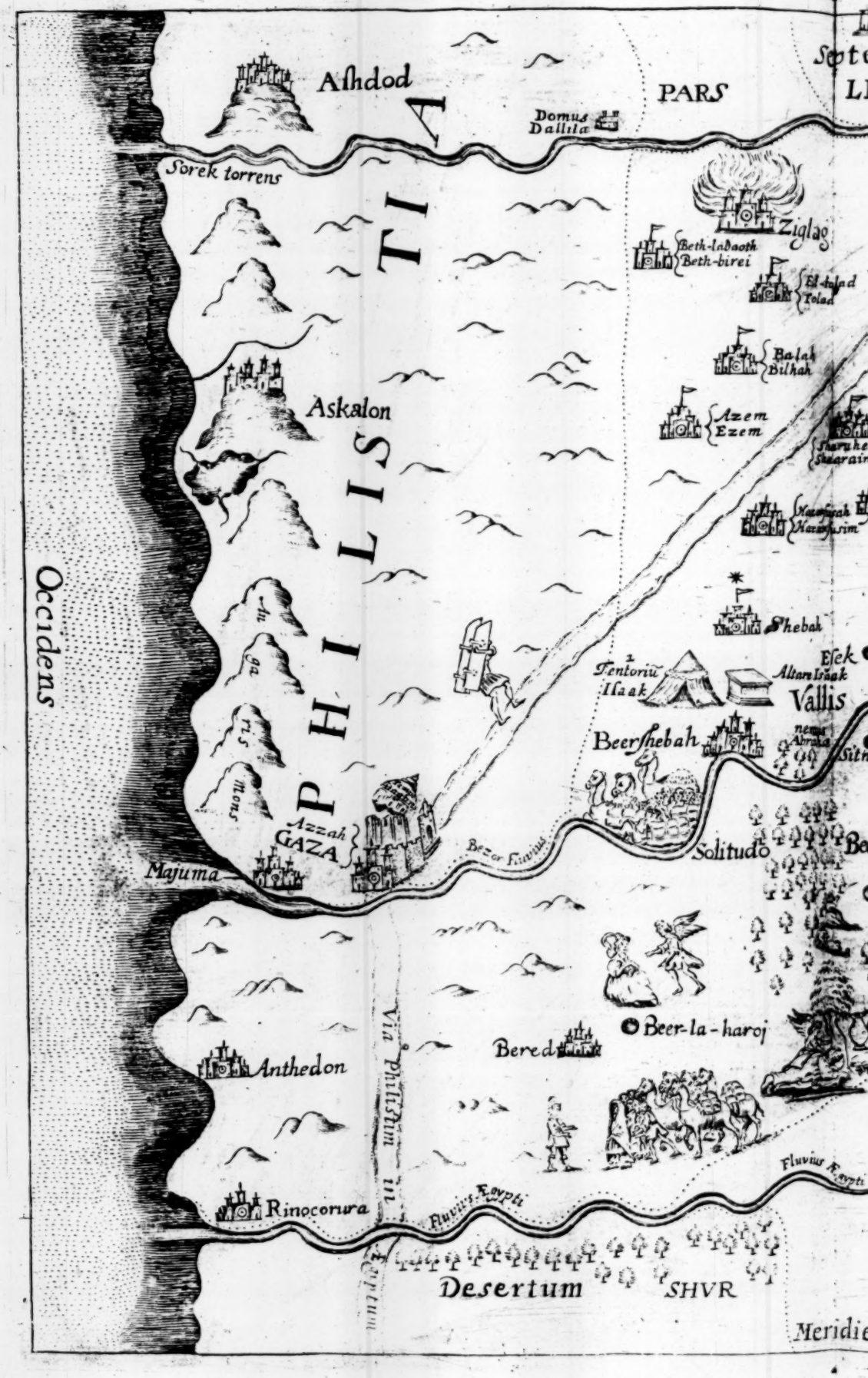
y 1 King. 4.9.

z Gen. 49.17.

a Num. 2.25.

THE

Here the Map of Simeon *is to be inſerted.*


Ashdod
PARS
Domus Dallila
Sorek torrens
Ziglag
Beth-ladaoth
Beth-birei
El-tolad
Tolad
Balah
Bilhah
Askalon
Azem
Ezem
PHILISTIA
Occidens
Hebah
Tentoriu Isaak
Esek
Altare Isaak
Vallis
Beersheba
Solitudo
Azzah
GAZA
Majuma
Bezor Fluvius
Beer-la-haroj
Bered
Via Philistim
Anthedon
Rinocorura
Fluvius Egypti
Desertum
SHVR

Septentrio
LEVI
Eltekeh
TRIBVS
DAN
Gedor
Gedor Vallis
Sorek torrens
LEVI
Hebron
Beth-marcaboth
PARS
Reges Ethan
LEVI
LEHI
Ether
Etam
Fons Sarmonis
En-hakkore
CALEB
Ain
LEVI
Debir
Aenda
Ashan
Chorasha
Gerar
Bethul
Bethuel
Bezor torrens
GERAR
Tentoriu Isaak
Orientis
Hecboboth
Molada
Normah
Zephath
Beersheba
Tochen
Deser
tum
Baalath-Beer
Ramah meridionales
KADESH
TRIBVS
IVDAH
Scala Miliarium
1 2 3 4 5 6 7 8 9 10
Kadesh-Barnea
Fra: Cross sculp:
WILHELMO HONYWOOD
Armigero, e familia, non generosa minus quam numerosa oriundo, cujus mellito nomini, suavissimi mores conveniunt, amico suo optimo, tabulam hanc, gratiarū ergo destinat. T.F.
SIMEON
Instrumenta violentia in habitationibus ipsius.

THE TRIBE OF *SIMEON.*

CHAP. II.

§. 1. SIMEON, second son of *Jacob* by *Leah* his wife probably was active in the persecution of his brother *Joseph*; (therefore singled out in [a] *Egypt* to be a prisoner) certainly imbrued his hands with *Levi* in the bloud of the [b] *Shechemites*: Whereupon *Jacob* jointly cursed them, [c] *I will divide them in Jacob, and scatter them in Israel.* Which prediction took a threefold effect in this Tribe, namely in their

[a] Gen. 42.24.

[b] Gen. 34.25.

[c] Gen.49.7.

1. Paucity. Scarce any Tribe came * *more* out of *Egypt*, not any by much entred fewer into *Canaan.* So sensible was their diminution, that of fifty nine thousand, but twenty two thousand two hundred possessed their Inheritance. It seemeth that the many mortalities in the Wilderness did light heavy on the *Simeonites.* Yea after they were setled in their possessions, the Text saith, *they had* [d] *not many children, neither did all their Family multiply, like to the children of Judah.* And although [e] immediately after it is recorded, *that the house of their Fathers increased greatly*; yet the proportion is to be measured, not in relation of this to other Tribes, but in the reference of these families to others in the same Tribe of *Simeon.*

* Num. 1.23. & 26. 14.

[d] 1 Chr.4.27.

[e] 1 Chr.4.38.

2. Obscurity. Neither Judge nor Prophet extracted from this Tribe: save that in this dearth of eminent persons (famine will make those crums to be taken up, which otherwise would be cast away) we must take in [f] *Judith*, with her *Apochrypha* atchievements. But most sure it is that one notoriously infamous, namely [g] *Zimri* the Son of *Salu*, who defied Justice, and boldly avouched his, adultry with a woman of *Midian*, was Son to a Prince of *Simeon.*

[f] Judg.9.2.

[g] Num.25.14.

3. Diſperſedneſs. Their Country was but a jagged Remnant originally belonging to, and ſtill ſurrounded with [h] *Judah* on all ſides, ſave on the ſea, amongſt whom their Towns were ſcattered.

h Joſh.19.1.9.

§ 2. Yet in proceſs of time, as the diſperſion of the *Levites* was turned totally, ſo the ſcattering of the *Simeonites* was changed partially into a bleſſing. Their locall mixture with *Judah* begat a politicall confederacy with them, [i] *Come up with me into my lot, and likewiſe I will go with thee into thy lot.* Whence a double benefit accrued to the *Simeonites.*

i Judg.1.3.

1. Spirituall: they were hedged in by their habitation, in the right way of Gods worſhip: ſo that, when the ten Tribes, made their idolatrous defection under *Jeroboham*, many of the *Simeonites* perſevered in Gods true ſervice: *and they fell to King Aſa in* [k] *abundance.*

k 2 Chr.15.9.

2. Temporall. When the reſt of their brethren were finally carried away captive under [l] *Hoſhea* in the ſixth year of the reign of King *Hezekiah*, probable it is that a conſiderable number of the *Simeonites* remained, as hath been proved before, by their habitation within the lot of *Judah.*

l 2 King.17.6

§ 3. The Lot of *Simeon* was tranſcendently fruitfull, having a moſt temperate aire, inſomuch that Saint *Hierom* ſaith, in his time it was termed *Regio ſalutaris*, the *healthy Country.* No marvell then if the Patriarchs *Abraham* and *Iſaac* having their choice of the whole Country, preferred to live ſo long in theſe parts. And the latter of them ſowing grain near *Gerar reaped* [m] *an hundred fold*, which was the greateſt increaſe which that Corn returned which fell into *good ground* in the [n] Goſpel.

m Gen.26.12.

n Mark.13.8.

§ 4. In the North-eaſt corner of this Tribe we finde that mountain before *Hebron*, to the [o] top whereof, full twenty miles from the City, *Samſon* carried the gates of *Azzah.* There he laid them down, not in a plain but ſteep place, parrly in the gallantry of his ſtrength, that not faintneſs, but his free pleaſure made him lay them down; and partly, that in ſo conſpicuous a place the *Gazites* might eaſier finde their gates there, than fetch them thence. A little more weſtward, not far from the banks of the river *Sorek*, ſtood the City *Ziglag*, which [p] *Achiſh* King of *Gath*, beſtowed on *David* during his abode there. If any demand why *David* when King of *Iſrael*, did not reſtore *Ziglag* to *Achiſh* again; let ſuch know, that (beſides that Cities once paſſed into a potent hand, are too precious things to be parted with) *David* being crowned King of *Iſrael* had an undoubted right derived unto him by Gods grant, not only to this City, but to the whole Kingdom of *Gath*, and Land of the *Philiſtines*, which God had given to *Judah*, though hitherto they were not able to recover it.

o Judg.16.3.

p 1 Sam.27.6

§ 5. Afterwards whileſt *David* was marching (at leaſt wiſe in preſence with *Achiſh* againſt *Saul*, the *Amalekites* in his abſence burnt *Ziglag*, carry-

carrying away all the People therein Captive. Grief hereat ſo prevailed in *Davids* men at their return, that in anguiſh of their hearts, they were ready to [q] ſtone him. Could better be expected from them? Behold their originall, they were at firſt, [r] *men in debt and diſtreſs*, whoſe ſeverall diſcontents made them generally contented to join together; ſo that not *David*, but his neceſſities choſe them to attend him, who now in adverſity diſcovered their impious diſpoſitions. But *David*, to avoid this ſhowre of ſtones ready to rain upon him, run for ſhelter to *God* his *Rock*, in whom he *comforted himſelf*. Thus, as it is alwayes darkeſt juſt before the Day dawneth, ſo God uſeth to viſit his ſervants with greateſt afflictions, when he intendeth their ſpeedy advancement. For immediately after, *David* not only recovered his loſs with advantage, but alſo was proclaimed *King of Iſrael*: though ſome war aroſe for a time between him and *Iſhboſheth*.

q 1 Sam. 30.6.
r 1 Sam. 22.2.

§ 6. But the moſt memorable places of this Tribe are ſeated on or near the Brook of *Bezor*, which ariſing in *Judah* takes his courſe South-weſt, not far from [s] *Ethar* or [t] *Etan* in the North-eaſt corner of this Tribe. In the Rock of [u] *Etan* near the City of that name *Samſon* repoſed himſelf, whence the men of *Judah* brought him down bound with two cords, and delivered him to the *Philiſtines*: but he preſently found his Spirits, and in that place the Jaw-bone of an Aſs. Bad weapons are better than none; and it matters not what they be ſo that they be weilded by *Samſons* arme, that, guided by Gods hand. This Jaw-bone which uſed to feed on graſs, here eat up a [w] thouſand men. Hereupon the place was called *Rama-Lehi*, *the lifting up a Jaw-bone*.

s Joſh. 19.7.
t 1 Chr. 4.32.
u Judg. 15.11
w Judg. 15.15.

§ 7. Thus *Samſons* thirſt of revenge was allayed with the bloud of the *Philiſtines*, but the quenching of one thirſt was the kindling of another. How quickly can God tame fury into faintneſs with want of water! In this ſtraight he hath his recourſe by prayer to God, who [x] *cleaves a hollow place in the Jaw*. Heaven can make *dry bones* [y] *live*, yea give life to others, as here to *Samſon*, water preſently flowing out thereof. Let Poets fondly brag of *Hippocrene*, a Fountain from an horſes hoof; moſt true it is that a ſpring did flow frow the Jaw-bone of an Aſs. Except any be pleaſed (which indeed is moſt probable) not to take *Lehi* in Hebrew for the materiall Jaw-bone, but for the Country thereabouts, ſo newly named by *Samſon*, out of a hollow place in the earth whereof, God produced this Fountain.

x Judg. 19.17
y Ezek. 37.3.

§ 8. Hence *Bezor* runneth by *Ain*, the only City belonging to the [*] *Levites*, in this Tribe. Indeed both [z] *Simeon* and *Levi* were curſed to be ſcattered in *Iſrael*, and this City of the *Levites* ſcattered in *Simeon*, may ſeem to be *diſperſed* in a *diſperſion*. One City it ſeems was proportionable to this ſmall and mangled Tribe. Thus even the pooreſt muſt have ſome Preachers to inſtruct them, and afford thoſe Preachers maintenance for their inſtruction. At *Gerar*, the Brook *Bezor* receives

* Joſh. 21.9. 16. & 19.17.
z Gen. 49.7.

from the South a Tributary rivolet, fetching its Fountain out of the Wilderneſs of *Kadeſh*, a place full of ſtrong and ſtately trees. But what ſaith the[a] Pſalmiſt? *The voice of the Lord ſhaketh the Wilderneß, yea the Lord ſhaketh the Wilderneß of Kadeſh.* As if this of all other was moſt ſturdy and ſtubborn to withſtand the ſummons of Gods voice: but all in vain, the leaſt whiſper of his mouth ſending a palſie into the foundations thereof.

a Pſal. 29. 8.

§ 9. In the confines of this Wilderneſs ſtood three remarkable Cities, which (leaſt the Reader ſhould miſtake) we have marked with circles on the tops of them. Not that any evil Spirits moved therein, ſeeing theſe were the places *where David haunted*, whilſt *Saul* perſecuted him, and to whoſe Inhabitants he ſent part of his ſpoil taken from the *Amalekites* for a preſent. An act no leſs politick than juſt, with the ſame both diſcharging the ſhot of his former entertainment, and for the future obliging them by his bounty to be really ſenſible of his right of ſucceſſion to the Crown. The firſt of theſe[b] *Coraſhan* ([c] elſe where only called *Aſhan.*) The ſecond[d] *South-Ramoth*, and[e] *Hormah* the laſt and moſt obſervable, becauſe of three eminent places of that name in or near the *Land of Canaan*,

b 1 Sam. 30. 30.
c Joſh. 19. 7. 1 Chr. 4. 32.
d Joſh. 19. 8. 1 Sam. 30. 27.
e 1 Sam. 30. 30.

1. [f] Where the diſobedient *Iſraelites* were deſtroyed by the *Canaanites*.
2. Where the *Canaanites* were deſtroyed by the penitent [g] *Iſraelites*.
3. Where the Tribes of[h] *Judah* and *Simeon*, aſſociating together deſtroyed the *Canaanites* being properly in this Tribe.

f Num. 14. 45.
g Numb. 21. 3.
h Judg. 1. 17. 1 Chr. 4. 30.

We ſee that *deſtruction* (ſo *Hormah* ſoundeth in Hebrew) gives the name to them all. And wonder not then, that in a Country the Seat of War, there were ſo many towns of this ſad denomination, but pray rather that God would ſeaſonably ſettle a peace in *England*, leſt therein be found more *Hormahs* than were in *Iſrael*.

§ 10. As for *Gerar* the City above mentioned, it was anciently a Kingdom of the *Philiſtines*, whoſe Kings ſeem all to be called *Abimelech's*. To one of theſe *Abraham* falſely affirmed that *Sarah* his wife was his [i] ſiſter: and afterwards *Iſaac* (ſee the powerfull influence of Parents faults on their Childrens practice!) to another of the ſame name offended in the like falſhood. This latter *Abimelech* looking out of his window, beheld *Iſaac*[k] *ſporting with Rebekah*, (geſtures not unlawfull as done, but as ſeen) and from this familiarity (greater his charity than *Iſaac's* caution therein) interpreted her to be not his harlot but his wife.

i Gen. 20. 2.
k Gen. 26. 8.

§ 11. Afterwards *Iſaac* outed of the City dwelt in the neighbouring valley of *Gerar*, and whitherſoever he removed, Gods bleſſing, and the *Philiſtines* envy followed him. He grew fat in eſtate, his enemies lean at the ſight thereof, which made them ſpightfully ſtop the [l] Wells which his Father had digged. Happy that they could not dam up nor drain dry the dew of Divine bleſſing, from falling upon him, which, if poſſible to effect, their malice would have attempted. But *Iſaac* afterwards ſunk theſe Wells the ſecond time, and *he*[m] *called their names after the names*

l Gen. 26. 15.
m Gen. 26. 18.

by

by which his Father had called them. See his humility herein, not varying from his Fathers will in an indifferent matter, whereas many now adays count it the greateſt honour of this age, in all things to diſſent from the former. Beſides theſe renewed wells, *Iſaac* had new ones of his own making, as namely

1. [n] *Eſech:* that is *ſtrife*, ſo called becauſe his Heardmen, and the *Gerarites* ſtrove about it. n Gen. 26.20.
2. [o] *Sitnah*, that is *hatred*, ſo named on the like occaſion. o Gen. 26.21.
3. [p] *Rekoboth*, that is *enlargement*, which he peaceably poſſeſſed; *God making room for him.* p Gen.26.22.

The two former paſs for the emblems of our militant condition in this life, the laſt typifieth our happy eſtate in a better, and more roomthy place; *In my Fathers houſe there be many* [q] *manſions.* q Joh.14.2.

§ 12. This vale of *Gerar* was the Granary of *Canaan*, whither the Patriarchs retired in time of Famine; for plenty dwelt there, when penury was elſewhere. Nor will it be amiſs to inſert the teſtimony of a [r] Modern Traveller, to ſhew how the Country hereabouts, even at this day, retains an indeleble character of its former fruitfulneſs. *We paſſed this day through the moſt pregnant and pleaſant Valley, that ever eye beheld. On the right hand a ridg of high Mountains (whereon ſtands Hebron) on the left hand the Mediterranean Sea bordered with continued hills, beſet with variety of fruits. The Champion between about twenty miles over, full of flowry hills aſcending leaſurely, and not much ſurmounting their ranker Vallies, with groves of Olives and other fruits diſperſedly adorned. Yet is this wealthy Bottom (as are all the reſt) for the moſt part uninhabited.* r *Geor. Sands trav. 3. b. 150. p.*

§ 13. From the vale of *Gerar* the Brook *Bezor* runneth by the Grove near *Beerſheba*, [s] planted by *Abraham* for the more convenient performance of his devotion. Collect we hence that *Abraham* reſided ſome conſiderable time in theſe parts, ſeeing trees grow not up as *Jonas his Gourd* in a night, but muſt have ſome competent ſeaſon to come to maturity. But what was piety in *Abraham* in planting this Grove, was profaneneſs in his Poſterity to imitate. For after that God had made choice of a fixed place (Tabernacle, or Temple *to put his name there*, ſuch as elſewhere ſacrificed unto him were not only guilty of Schiſm (ſeparating themſelves from the publick worſhip) but flat Idolatry, ſerving the true God in a falſe manner, namely in a place prohibited. And now it is ſeaſonably remembred, that many ages after, *Beerſheba* was an eminent place of Idolatry. The [t] Prophet threatneth finall confuſion to ſuch that ſay, in nature of an oath, *The manner of Beerſheba liveth.* It being probable that as the [u] brazen Serpent ſet up by *Moſes*, was afterwards abuſed to Idolatry, ſo this Grove of *Abrahams* planting near *Beerſheba* was by his poſterity perverted to ſome ſolemn ſuperſtition, the *manner* or *way* whereof, *ſecundum uſum Beerſhebæ*, was a precedent, or leading pattern for other places to imitate: as *Act.* 9. 2. & 18. 25. & 24. 14. s Gen.21.33. t Amos 5.5. & 8.14. u 2 King. 18. 4.

§ 14. But

§ 14. But the City of *Beersheba* it self stood hard by on the Brook *Bezor*. The name imports, *The well of an oath*. First so called from [w] *Abraham's*, then from [x] *Isaac's* ceremonious swearing and covenanting with *Abimelech* in that place. Now if Scarlet keep colour because twice died, and therefore called *Dibaphon*, well might *Beersheba* retain her name, twice on the same occasion imposed upon it. [y] Here God comforted *Jacab* in his journey down into *Egypt*, promising him safety and sight of his son *Joseph*. Many hundred years after, *Samuel* at [z] *Beersheba* set up his Sons for Judges, who degenerated from their Fathers integrity. In the division of the Land into two Kingdoms, *Beersheba* belonged to *Judah*, where [a] *Jehosaphat* set up Judges, and whither [b] *Eliah*, persecuted by *Jezebel*, fled for succour. Hence he fled into the Wilderness, leaving his Servant at *Beersheba*. Not that he carelesly cast him off, but as the case stood with *Eliah*, life was to be preferred before attendance, and one alone might shift with more secrecy than two together. Besides, by the avoidance of this Servant (probably no person of extraordinary performance) Divine providence made a way for *Elisha* (one of more desert) in this vacancy to be inducted into *Eliah's* service.

w Gen. 21.31.
x Gen. 26.33.
y Gen. 46.4.
z 1 Sam. 8.2.
a 2 Chr. 19.4.
b 1 King. 19.3

§ 15. Coming still Westward on the bank of *Bezor*, we find the place where two hundred of *Davids* foot, being faint, stayed with the [c] Baggage, whilst the rest of their Brethren pursued and conquered the *Amalekites*. But these at their return denyed the two hundred staying by the Brook, any part of their spoile, till *David* ordered it as *a leading case*, that these which attended the Baggage should be equall sharers with such who fought in the battel. And very good reason:

c 1 Sam. 30.10

1. It was not laziness, but weariness kept them behind. A stout heart somtimes cannot help a fainting body. Wherefore to punish sickness in them for a Sin, had been height of tyranny.
2. Grant their tired bodies could not keep pace with their souls, yet no doubt in desire they marched along with their Brethren, and perchance by their prayers facilitated their victory.
3. During their staying behind, their imployment was as necessary, though not so honourable. The stuff could not secure it self, and the keeping of it in the others absence was a good piece of defensive service.

Now from hence it appears, that in cases not provided for in the Judiciall Law, the Princes of *Israel* were intrusted with power to enact Statutes, in a prudentiall proportion to Gods word, binding all in their Dominions to the observation of them. This ordinance of *David* may from the place be termed the *Satute of Bezor*. Nor is it any news for Laws to be made in open fields by Rivers sides, our *English* Laws having had their birth in so plain a place in *Ronny-mede* near the River of Thames, where King *John* and his *Barons* first drew them up together. Yea, no fitter place for such solemn acts than a Rivers side, where the sight thereof

thereof may be the remembrancer, *that* [d] *Judgment may run down as waters, and righteouſneſs as a mighty ſtream.* Hence *Bezor* glideth into the Land of the *Philiſtines*, whither in due time we will follow it. d Amos 5. 24.

§ 16. South of this Brook lay the wilderneſs of *Beerſheba*, often mentioned in Scripture. Herein *Hagar* and [e] *Iſhmael* wandring when the bottle of water was ſpent, the laſt Legacy which *Abraham* bequeathed him. Oh how ſhe weeps, as if intending to refill the ſame from her eyes! but alaſs, that moiſture ſo brackiſh would rather increaſe than allay any thirſt! And now what ſhall ſhe do? It was death to her to ſee her ſon die, and yet that pity which would not ſuffer her to tarry by him, would not permit her to depart from him. In this *Dilemma* of affection ſhe reſolves on the diſtance of a [f] bow-ſhoot, as a competent mean betwixt preſence and abſence, and diſpoſeth her ſelf under one ſhrub, her ſon under another. Here *Iſhmael* cryes, and God heareth. The very worſt in extream want are the object of pity, and though *Iſhmael* had mocks for *Iſaac*, heaven had mercy for *Iſhmael*. An Angel ſent ſhews *Hagar* a Fountain, not now newly created, but newly diſcovered to her ſight. The object was there before, but the Organ not rightly diſpoſed to behold it. How near may men be to their own happineſs and miſs it; touching it, yet not ſeeing it, till God open their eys! More South in this Wilderneſs was the *Juniper-tree* under which [g] *Eliſha* ſate ſo highly diſcontented. Coals of Juniper we know are extreamly hot, but is there any ſecret quality in the ſhade of that tree, to put *Eliah*, ſitting under, into ſuch paſſions, as that nothing but death would pleaſe him for the preſent? Sorrow bought him aſleep, and afterwards awaking, being refreſhed with a cake of bread, cruſe of water, and comfort of an Angel he undertook his journey to *Horeb*. e Gen. 21. 14. f Gen. 21. 16. g 1 Kin. 19. 4.

§ 17. Not far off betwixt *Kadeſh* and *Bered* is *Beer-laha-roi*, that is, *the well of him that liveth and ſeeth*: ſo [h] named by *Hagar*, becauſe there an Angel catechiſed, comforted, and counſelled her to return and humble her ſelf to *Sarah* her miſtreſs. By this well [i] *Iſaac* was walking and meditating, when *Rebekah* brought from her Fathers houſe firſt met him, in her moſt modeſt behaviour. For at the ſight of him, though at ſome diſtance, ſhe [k] lighted from her Camel, counting it ill manners to ride, when her huſband and maſter went a foot: as alſo to give an earneſt of her future good houſewifery, that ſhe would prefer induſtry before eaſe, honeſt pain before pleaſure. Then ſhe [l] vailed her ſelf, partly to ſhew that the beams of her beauty were hereafter to be appropriated to *Iſaac* alone, and partly in confeſſion of ſubjection, being now under covert-baron, the command and protection of a husband. Well, I dare compare, yea prefer this vailed wives chaſtity, before the virginity of many vailed votaries. h Gen. 16. 14. i Gen. 24. 62. k Gen. 24. 64. l Gen. 24. 65.

§ 18. More South is *the River of Egypt* the utmoſt limit, not only of this Tribe, but of all *Iſrael*. Indeed by *the River of Egypt* κατ' ἐξοχὴν (often mentioned in *Exodus*) only *Nilus* is intended. But this ſtream (which ſome conceive is particularly called *Shichor*) is termed *the River of Egypt*, not

not becauſe it is in, but is in the high way to *Egypt*. Otherwiſe, the traveller who ſits down on the bancks thereof, ſhall never come thither. In the *Septuagint*, *Rhinocolura* is put for this river of *Egypt*, being a long named City of ſhort note, ſeated on the influx thereof into the ſea. Only this *Rhinocolura* is famous in heathen Hiſtory, becauſe hither (as into an Hoſpitall) all thoſe malefactors were ſent, whoſe noſes were cut off for their offences: a puniſhment inflicted on the *Egyptians* by an *Ethiopian* King who conquered them Hence had it the name of *Rhinocolura, or the place of *noſe-maimed* people. But O how great muſt that City be which in our age ſhould contain all thoſe, whoſe faces are noſe-leſs, not by others cruelty, but their own luxury!

* *Strabo Geog. lib. 16. p. 759.*

§ 19. As for other Cities in this Tribe of *Simeon* they were many, but obſcure. It is obſervable that moſt of them are written with an *Alias*. firſt, as they are named *Joſh.* 19. ſecondly, as they are called 1 *Chron.* 2. None need to wonder at their different denominations. Here I interpoſe nothing of the ſeverall writting of the ſame places,

1 According to exact Criticks in ſpelling them.
2 According to vulgar tongues in pronouncing them.

Only we commend to the Readers notice, that the book of *Chronicles* was written after the return from[m] Captivity; and about eighteen generations after the days of *Joſhua*. And therefore ſome difference of letters after ſo large a time is no ſtrange thing. For ſeeing *here we have no continuing* [n] *City*, it cannot be expected that any City ſhould have a continuing name. And yet great places longeſt retain their names unaltered, (as *London* from *Ticitus* to our time) whereas ſmall Cities like theſe in *Simeon* are as often alterable, as paſſed into the poſſeſſion of ſeverall owners. Yea ſeeing it was the cuſtom of the *Jews*, *to [o] call their Lands after their own names*, this haply might change [p] *Beth-lebaoth* in this Tribe, into [q] *Beth-birei*, when it came into the poſſeſſion of a new Land lord.

m 1 Chr. 3. 19
n Heb. 13. 14.
o Pſal. 49. 11.
p Joſh. 19. 6.
q 1 Chr. 4. 31.

§ 20. So much of this ſmall Tribe, whoſe portion was too little for this people, and therefore they made two happy expeditions to enlarge their quarters: one in the reign of [r] *Hezekiah to the entrance of Gedor, even unto the eaſt ſide of the valley, a place of good and fat paſture; for they of Ham (Canaanites) had dwelt there of old.* Mice ſometimes may be mens taſters, to teach them which is beſt for their palate: and thoſe heathens were wiſe enough to ſettle themſelves in the richeſt ſoil, whence now the *Simeonites* expelled them. This *Gedor* was in the diviſion of the Land allotted to the Tribe of [s] *Judah*. Now if any demand by what right the *Semeonites* might invade this which was aſſigned to *Judah*, they may know that in caſe a ſtrong hold could not be reduced into ſubjection, by that Tribe to which it belonged, it was not an act of injuſtice, bnt valour, for the next Tribe to [t] undertake the conqueſt thereof: As by their judiciall law if one dyed not having iſſue by his wife, the next of kin might ἐπιγαμβρεύειν, and was heire (as I may ſay) to marry his [u] Brothers Wife; ſo when *Judah*

r 1 Chr. 4. 39
s Joſh. 15. 58.
t Jud. 1. 34. 35
u Mat. 22. 25.

dah through ſome defect or debility was unable to improve his Patrimony in *Gedor* to profit, by caſting out the heathen who violently detained it, *Simeon* (his next neighbour in ſituation) ſucceeding to the right of his Brother, attempted and effected the conqueſt thereof: Herein only it holds not proportion, becauſe the ſeed ſo raiſed up was accounted to his dead Brother, whereas here *Simeon* made bold himſelf quietly to poſſeſs what victoriouſly he had acquired. Wonder not that this petty Tribe in overcoming *Gedor* did more than puiſſant *Judah* could perform; for *always the battell is not the* [w] *ſtrong*, and weaker means watching advantages may perfect what more powerfull have left uneffected. This *Gedor* (grudge not reader to ſally with thine eye a little out of this Tribe, being ſtill in this map) lay on the North of the river *Sorek*, and was one [x] of the 31 regall Cities of the *Canaanites*. As for the *Simeonites* ſecond voiage againſt the [y] *Amalekites* in mount *Seir*, more proper thereof hereafter in the deſcription of *Edom*.

w Eccleſ.9.11

x Joſh.12 13.

y 1 Chr.4.42.

§ 21. Now that which ſtraightned the portion of *Simeon*, was the multitude of *Philiſtines* inhabiting the ſea coaſts, allotted to, but never poſſeſſed by this Tribe. *Askelon* was a prime City in thoſe parts, once won by [z] *Judah* aſſiſting *Simeon*, but after recovered by the *Philiſtines*. *Samſon*, being caſt to give his companions thirty change of raiment, went neither to the Merchant for the *ſtuffe*, nor Taylor for *making of them*, but (knowing the *Philiſtines* graments would beſt fit *Philiſtines* bodies) he marched directly to [a] *Askelon*, where finding thirty *Philiſtines*, he beſtowed their corps on the earth, and their caſes on their fellow-country men. This cauſed that active antipathy betwixt *Askelon* and *Iſrael*, *Tell it not in Gath, nor publiſh it in* [b] *Askelon*. Near to this City there was a [c] lake, by which *Semiramis* is ſaid to be born, there fed and relieved by *Doves*. Hence the Poet *Tibullus*.

z Judg.1.18.

a Judg.14.19.

b 2 Sam.1.20.

c *Diod Siculus libro* 13.

Alba Paleſtino ſancta columba Syro — *The milk-white Dove eſteem'd divine, By Syrians of Paleſtine.*

But becauſe no mention of this in Scriptures, we forbear further proſecution thereof.

§ 22. Going along South by the ſea ſide (here ſtyled the [d] *ſea of the Philiſtines*) we come at laſt to *Azzah* or *Gaza* the fifth ſatrapy of the *Philiſtines*, once [e] conquered by *Judah*, but ſoon after returning to the former owners *Samſon*, who carried the gates thereof away, could not bring himſelf hither again, without the guidance of another. pain here was added to his blindneſs, when ſet to grind in a mill; ſcorn to his pain, when ſent for, at a ſolemn feaſt to be the Muſician to make ſport, or rather the Inſtrument ready turned for every wanton eye, tongue, and hand to play upon. But ſuch as mock at other mens miſeries, ſometimes laugh ſo long till their own hearts ake. For *Samſon* applied himſelf to the two pillars moſt fundamentall to the roof of *Dagons Temple*, and by the ſtrength of his armes and [f] prayers, pulling them down, killed and died together.

d Exod.23.31

e Judg.1.18. Judg.16.3.21. 25.

f Judg.16.30.

Strange that his enemies knowing his ſtrength reſided in his hair, prevented not the ſecond growth thereof. But God firſt ſtupifies whom he intends for deſtruction: *Samſon* had loſt his ſight, the *Philiſtines* their fore-ſight at the ſame time.

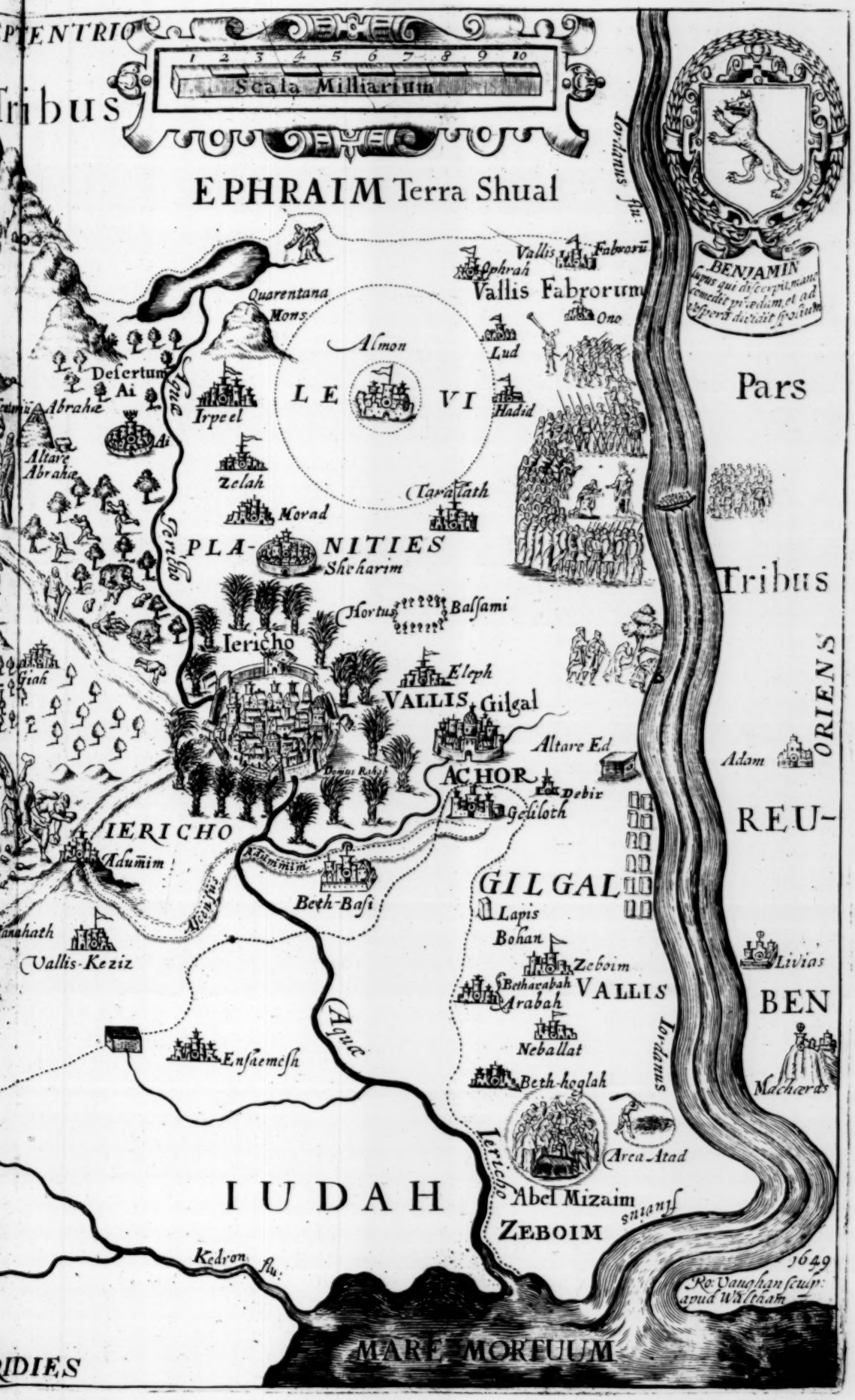
§ 23. Many ages after *Gaza* was ſmote by [g] *Pharaoh* King of *Egypt*, and not warned thereby to repent, utter deſolation was denounced againſt it. There needeth no clearer comment on the Prophets prediction, [h] *Gaza ſhall be forſaken*, than that paſſage in the Acts of the Apoſtles, *the way unto Gaza which is* [i] *waſt*. This vaſtation was cauſed by *Alexander the great* when he utterly razed the City, fulfilling what [k] *Jeremy* had foretold, *Baldneſs is come upon Gaza*, whereby not only the hair, but skin and fleſh of this proud place fell away, ſcarce any ſigns of a City remaining. Out of the ruines hereof, ſome two miles Weſtward (where *Bezor* falleth into the Sea) *Majuma* or *Sea-Gaza*, once a proper port-town, took its riſe and increaſe, called afterward *Conſtantia* by *Conſtantine the great*, and *Gatzra* at this day, where ſimple roofs ſupported with carved columns, and *broken pieces of Parian* [l] *Marble, ſerving for threſholds, jambs of doors, and ſides of windows almoſt to every beggarly Cottage*, teſtifie its former better condition. So much for theſe *Philiſtines*, who are taxed for their Southſaying by [m] *Iſaiah*, accuſed of *ſpightfulneſs and old hatred* by [n] *Ezekiel*, challenged for cruelty by [o] *Amos*, arraigned for pride by [p] *Zachary*, condemned by all to unavoidable deſtruction. Think not that theſe *Philiſtines*, fox-like, fared the better for being curſed, ſurely though ſlow, ſure vengeance overtook them; and we undoubtedly believe the ſame, although it be hard in Hiſtory to ſhew when, where, and how their particular extirpation was accompliſhed.

§ 24. *Simeon* hath uſually aſſigned him for his Arms, *Gules*, a Sword *in pale*, with the point thereof *erected argent*; alluding to *Jacobs* words, *Inſtruments of cruelty are in his habitations*, becauſe of their perfidious maſſacring of the *Shechemites*. None of *Solomons* Purveyors in the Tribe of *Simeon*, the reaſon whereof ſhall be rendred in our Deſcription of *Judah*. If any demand, why *Simeon* alone is omitted in *Moſes* his ſolemn [q] bleſſing of the other Tribes, let them remember how *Jacob* coupled *Simeon* [r] and *Levi* in a curſe; ſince which time the *Levites* had unſtained their credit by their exemplary [ſ] zeal againſt the Idolaters, but the *Simeonites* had not recovered their reputation by any eminent act by them atchieved. *Moſes* therefore having no commiſſion to recall *Jacobs* curſe, and loath to repeat it, (leſt the double-curſed *Simeonites* ſhould be utterly diſheartned) thought it in pious policy beſt to paſs them over in ſilence. Of ſuch perſons, of whom we would willingly ſay no bad, and cannot truly ſay any good, it is the wiſeſt way to ſay nothing. As for their tradition that the *Simeonites* were imployed to be Scribes and Notaries to the Tribe of *Judah*, it is enough to mention it, knowing no ſound authority, whereon the ſame is grounded.

Here the Map of Benjamin *is to be inſerted.* Vide Page 183

g Jer. 47. 1.
h Zeph. 2. 4.
i Act. 8. 26.
k Jer. 47. 5.
l *Sand. trav. lib.* 3. *p.* 149.
m Iſa. 2. 6.
n Ezek. 25. 15
o Amos 1. 8.
p Zach. 9. 6.
q Deut. 33.
r Gen. 49. 5, 6.
ſ Exod. 32. 26

SAMARIA
SEPTEN
Pars
Desertum
Bethaven
Trib
Bethaven
Silva
Melliflua
Zemaraim
Mons
Zemaraim
Caverna
Mackedan
Azekah
Bethoro
Inferior
Bethel
Abner
Helkath
Hazurim
Ioab
LE
VI
Pars
Tribus
DAN
Avim
Parah
Gibeon
Tumulus
Prophetarū
Mizphah
Shiloh
Rimmon
rupes
Chephirah
Ophni
Eben-ezer
Shen
Michmash
Reken
Beerotha
Moza
Bethcar
Bozez rupes
Ramah
Gallim
Gittaim
Sheneh rupes
Giscalis
Area Nachon
Kiriath-jearim
Kiriath-Baal
Perez-Vzzah
Menuchah
Zelah
Civitates
Montis
Ephron
Sepulchrū
Kish
LEVI
Anathoth
Mons
Ephron
Fons
Nephtoah
Aquæ Nephtoah
Gibeath
Benjamī Israelitæ
Nob
Domus Obed Edom
Baal-thamar
Emaus
TERRA MORIAH
Hazor
LE
VI
Ierusalem
Hierosolyma
Geba
Mons
Calvarii
Mons
Olivet
Bahurim
Bethania
Bethphage
Enrogel
Mons
Gihon
Pars
Vallis
Rephaim
Tribus
Bethsur
Zelzah
Vallis Hinnom
Bezek
Sepulchrū
Rachelis
Vallis Regia
sive
Vallis Saveh
Geduth
Chimcham
Bethlehem
MERIDI
OCCIDENS


PTENTRIO
Tribus
1 2 3 4 5 6 7 8 9 10
Scala Milliarium
EPHRAIM Terra Shual
Iordanus flu:
BENJAMIN
Vallis Fabrorū
Ophrah
Vallis Fabrorum
Quarentana Mons
Ono
Almon
Lud
Desertum Ai
LE VI
Hadid
Pars
Abrahæ
Irpeel
Ai
Altare Abrahæ
Zelah
Tarala
Morad
PLA- NITIES
Sheharim
Tribus
Hortus
Balsami
Iericho
Eleph
VALLIS Gilgal
ORIENS
Altare Ed
Adam
ACHOR
Debir
Geliloth
REU-
IERICHO
Adumim
GILGAL
Beth-Basi
Lapis
Bohan
Livias
Zeboim
Vallis-Keziz
Betharabah
VALLIS
BEN
Arabah
Aquæ
Neballat
Iordanus
Machæras
Ensaemesh
Beth-hoglah
Area Atad
Iericho
IUDAH
Abel Mizaim
ZEBOIM
Kedron flu:
1649
MARE MORTUUM
IDIES

THE DESCRIPTION OF THE TRIBE OF *BENJAMIN*.

CHAP. XII.

§. 1. *Benjamin*, youngest Son of *Jacob* by *Rachel*, was by his Mother dying of him in Child-birth named *Ben-oni*, that is, *the Son of sorrow*, but by his Father called *Benjamin*, that is, *the Son*[a] *of the right hand*. Say not *Jacob* did ill in altering the *Will* of his Wife, and revoking the name, the last legacy she bequeathed to her child, seeing the alteration was perfective, and for the advantage of the *Legatee*; not to say that *Rachels* pangs imposed that name, and might be presumed scarce *compos mentis* in what she did. But the main reason of the alteration was, because *Jacob* could not call his Son, but must recall his lost Wife to his mind, so that his very name constantly carried a coffin in the mention thereof. Highly he was beloved of his Father; and good reason; First, because begot in his old age. Secondly, because the youngest: and affection, which always descends, when it can go no lower, settles it self. Thirdly, because he was motherless. Lastly, because brotherless, *Joseph* being conceived dead, and so the portion of affection due to him, fell to *Benjamin* as the right heir thereof.

Ben-oni his name changed to *Benjamin*.

a Gen. 35.18.

The diſaſter and recruit of *Benjamin*.

§ 2. Of this Tribe came out of *Egypt* [b] thirty five thouſand four hundred, all which dying in the Wilderneſs, fourty [c] five thouſand and ſix hundred of their children entred the Land of *Canaan*. Afterwards an heavy diſaſter befell this Tribe (of the cauſe and manner whereof hereafter) inſomuch that no [d] woman, and only ſix hundred men, were left of *Benjamin*. Yea none of *Benjamin* were left above ground, being deſtroyed from being viſible on the face of the earth, and the ſix hundred remaining all [e] hid in the Rock of *Rimmon*. Thus *Benjamin* was cut off from the body of *Iſrael*, and only hung dangling by one ſmall ſinew, which by the carefull Chirurgery of their brethren, and Gods bleſſing upon it, in ſhort time recovered it ſelf to be very conſiderable in *Iſrael*.

b Num. 1.37.
c Num. 26.4.
d Judg. 21.16.
e Judg. 20.47

The words of the Pſalmiſt well to be weighed.

§ 3. Herein the words of the Pſalmiſt deſerve to be obſerved, *There is little* [f] *Benjamin with their Ruler. Little Benjamin*: It was therefore no court complement, or modeſt excuſe, but a down right truth. *Saul* ſaid unto *Samuel*, [g] *Am I not a Benjemite of the ſmalleſt of the Tribes of Iſrael?* It is added, *with their Ruler*: no Tribe (*Judah* excepted) more trading in Commanders than *Benjamin* did. Hereof were *Saul* and *Iſhboſheth* both crowned Kings, *Jonathan* the eldeſt ſon; [h] *Mordecai* the Favorite, *Eſther* the Wife of a King; [i] *Ehud* the Judge, and *Abner* the Generall of *Iſrael*, with divers others. And among Eccleſiaſticall Rulers, let not him be forgot, *who had the care of all the* [k] *Churches*, even [l] Saint *Paul* the Apoſtle. But beſide theſe Rulers, *Benjamin* bred ſome enemies to authoty, *Ziba* that falſe cheater, *Shimei* that foul railer, *Baanah* and [m] *Recah* privy Traitors, *Sheba* a profeſſed Rebell; ſo impoſſible it is, all ſhould be good herbs which grow in great Gardens.

f Pſal. 68.27.
g 1 Sam. 9.21.
h Eſther 2.5.
i Judg. 3.15.
k 2 Chr. 11.28
l Phil. 3.5.
m 2 Sam. 4.2.

Benjamin placed between *Joſeph* and *Judah*.

§ 4. The lot of *Benjamin* came forth [n] *betwixt the children of Judah and the children of Joſeph*. If [o] *a ſparrow falls not on the ground*, ſurely ground falls not to any owner without Gods immediate providence. *Benjamin* joined with *Joſeph* to lay the poſſeſſion of *Rachels* children entire together; and joined to *Judah*, that vicinity of habitation might invite them to unity of Religion. And indeed commendable was the conſtancy of the *Benjamites* both to God and their King, following the houſe of *David* at the diſloyall defection of the reſt of the Tribes. Say not that little *Benjamin* was thus placed in the middle to be ground betwixt the mill-ſtones of two potent Tribes; for it matters not who lies on our ſides, ſo be it God dwells on our ſhoulders. Remember we the bleſſing *Moſes* bequeathed to this Tribe, [p] *The beloved of the Lord ſhall dwell in ſafety by him, and the Lord ſhall cover him all the day long, and he ſhall dwell between his ſhoulders*; particularly pointing at his habitation in *Jeruſalem* built in the borders of *Benjamin*.

n Joſh. 18.11.
o Mat. 10.29.
p Deut. 33.12

Theſmal compaſs of this Tribe recompenſed with the goodneſs of the ground.

§ 5. Now though *Benjamins* meſs, when he ſate at *Joſephs* Table, was [q] five times as much as any of his brethren, yet here it happened his portion was leſs than all the reſt: except any will ſay, that only *Benjamins diſh* was leſs and *meat* more, becauſe, though ſmall the compaſs of ground

q Gen. 43.34.

ground allotted to him, yet fair and fruitfull the ſoil, many and memorable the Cities contained therein, στενότης δ' ἦν ὀλίγης ἕνεκα τῆς ἀρετῆς τῆς γῆς ἀρεσθεῖσα, *the lot of this Tribe was ſtraightned* (ſaith [r] *Joſephus* (*becauſe of the virtue of the ſoil thereof*. Yet as little as the Land of *Benjamin* was, it was big enough to be divided betwixt two Kingdomes, the South-weſt part thereof belonging to the Kingdom of *Juda*, the North-eaſt to *Iſrael*, with the Cities of *Gilgal*, *Jericho*, and *Bethel*, as ſhall be made plain in the reſpective deſciption of thoſe places.

[r] *Anti. Jud. li. 5 cap. 1.*

§ 6. *Jordan* is the eaſtern boundary of this Tribe*: *David* returning victoriouſly from *Mahanaim*, having [t] ferried over this water, partly brought thither, partly met here, a miſcellaneous multitude, *Barzillai* and *Shimei*, *Mephiboſheth* and *Ziba*, that is, loyalty and treachery, faith and falſhood mingled together in the ſame Country. Here (once railing) now begging *Shimei* obtained pardon from him; becauſe bringing along with him (the beſt argument in his excuſe) *a* [t] *thouſand men of Benjamin*. Some will ſay, *David* ſhewed *Simei* too much mercy, and did *Mephiboſheth* too little juſtice, not righting him againſt the falſe accuſations of *Ziba*, who better deſerved a whole halter, than half of the Lands of *Mephiboſheth*. Such do not ſeriouſly conſider the preſent condition of *David*; who, had his hand ſtruck with the ſword of juſtice, before his feet (in his renewed Kingdome) were firmely faſtned on the throne of authority, it had been the ready way to have overturned him and his poſterity. Here [u] *Sheba* a *Benjamite* taking the advantage of the unſeaſonable conteſt betwixt *Judah* and *Iſrael*, which ſhould have moſt intereſt in *David*, with his trumpet blew rebellion into the eares and hearts of the people; had not the dangerous conſequence thereof been ſeaſonably prevented by the vigilance and valour of *David*, and his ſervants.

Eminent actions on the banks of *Jordan*.

* Joſh. 18. 20.

[t] 2 Sam. 19. 18.

[t] 2 Sam. 19. 17

[u] 2 Sam. 20. 1.

§ 7. More South on the banks of the River the Children of the Prophets ſtraightned for dwellings, went about to enlarge their habitations, but meanly provided for that purpoſe, if we conſider the

Pitifull proviſions for a Colledge.

1. *Architect*, a ſon of the Prophets, little skild (no doubt) in ſuch employment.
2. *Timber*, green wood, and growing on the banks of *Jordan*.
3. *Tools*; a borrowed hatchet, the iron whereof fell into the river.

Alaſs; how comes it to paſs, that when houſes of the Prophets are to be built, the iron forſakes the handle, which ſticks too ſtedfaſtly thereunto, when they break them down [w] *with axes and hammers*! But [x] *Eliſha* made all things whole, the *hatchet* came unto the *helve* ſwimming above the water.

[w] Pſal. 74. 6.

[x] 2 King. 6. 6

§ The alter *Ed* ſucceeds next, more South-ward on the river. Formerly we have placed it in the Tribe of *Reuben* on the eaſt of *Jordan*, but others ſettle it weſt of that river in this Tribe. Hear the arguments for both.

Controverſies concerning the Poſition of the Altar *Ed*.

For

For *Benjamin*.

1. It * *was set up in the borders of Jordan which are in the Land of Canaan*, which land strictly and properly taken was on the west of *Jordan*.

* Josh. 22. 10.

2. It was erected to shew the contesseration of their religions. And therefore most probable and proper on the west side of *Jordan*, in the main continent of the land, to claim right, or rather continue a title of those separatist-Tribes, *Reuben*, *Gad*, and *Manasseh* in point of Gods worship with other Tribes.

3. † Saint *Hierom*, and since him learned * *Tostatus* (to whose arguments in this controversie we refer the Reader) with many other Commentators, are very positive in placing this Altar west of *Jordan* in the Tribe of *Benjamin*.

† *In loc. Heb. lit. E.*
* *In locum.*

For *Reuben*.

1. It was set up y *over against the Land of Canaan*. Which in proper construction imports it to be on the other side opposite thereunto.

y Josh. 22. 11.

2. It had been a meer trespass, for the two Tribes and an half in *aliena Republica*, to build an Altar on the ground of other Tribes: and therefore no doubt, they did it on their own ground East of *Jordan*.

3. *Josephus* z saith Διεβάσα τὴν τὸν Ἰορδάνου ἥτε Ῥουβήλις φύλη καὶ Γάδδις. *Therefore the Tribe of Reuben and Gad going over the River, &c.*

z *Anti. Iud. l. 5 cap. 1. p. 143.*

4. Another a *Joseph* (though a modern, yet a learned Writer) believeth that in those elder times, that Country or Territory was counted unhallowed, or unclean which had not a place set apart for Gods worship, and proveth from the words of *Phinehas*, that the Altar was set up on their side, lest otherwise having no place consecrated, they might be concluded to live in an unhallowed habitation.

a M. *Joseph Mede* in his Sermon of the reverence of Gods house.

Thus as this altar caused a difference betwixt brethren, about the cause why it was erected: so hath occasioned a dissension amongst learned men, concerning the place, where the same was set up. The best is, the controversie is not of such moment, as to concern salvation. Let us take heed, we be not of that *Generation* b *which set not their hearts aright*, and then the danger is not great, though we set this altar on the wrong side of the river. However, as the devout *Jews* in the primitive times, when the Sabbath was newly changed into the Lords-day, kept both Saturday and Sunday holy, observing both *ex nimia cautela*, to be sure to keep the right day of Divine worship: so for more certainty we have erected two altars, one on each side of the river, leaving it to the discretion of the judicious Reader, to accept or refuse which of them he pleaseth.

b Psal. 78. 9.

The *Jewish* Stone henge.

§ 9. Come we in the next place to the c twelve great stones set up by *Joshua* in memoriall that there they passed over the river *Jordan* on

c Josh 4. 20.

foot

foot *Tremelius* conceives probably that theſe were the *quarries in Gilgal* mentioned *Judg.* 3. 19. whence *Ehud* returned back, when he went to kill *Eglon* King of *Moab*. Others likewiſe conceive, that *John* baptizing hereabouts, did particularly point at theſe ſtones, in that his expreſſion to the *Phariſees*, [d] *God is able of theſe ſtones to raiſe up children unto Abraham.* They were ſet up in the Country *Gilgal*, the City ſo called lying ſome five miles Weſt of the River.

d Mat. 3. 9.

§ 10. *Gilgal* (*rolling* in Hebrew) was ſo called by *Joſhua*, becauſe the *reproach of Egypt was there rolled away from the Iſraelites*, and circumciſion ſuſpended during their travel, being [e] here adminiſtred, and the paſſeover ſolemnly obſerved; here alſo *Manna* ceaſed, the Country affording plentifull proviſions. Miracles and means never ſhine together in the ſame Horizon, but the former ſetteth, when the latter ariſeth. It will perchance be demanded, why *Manna* rained ſo long, ſeeing the *Iſraelites* long ago were come into the plentifull Country of *Canaan*, all the while they had remained in the Land of *Reuben*, ever ſince they came over the River of *Arnon*. It is anſwered, God hitherto continued his largeſs of *Manna*.

Remarkables happening at *Gilgal* in the days of *Joſhua*

e Joſh. 5. 9.

1. Becauſe formerly they were only come into the skirts of the Country, (unſufficient to maintain ſo numerous an Army) whereas now they were entred into the very heart and middle of the Land.
2. The Land of *Reuben* though very fruitfull, [f] *was a place for cattel*, fit for grazing, and better for beaſts than men to feed upon.

f Num. 32. 1.

3. God to manifeſt his liberality, would not only have his proviſions to meet even, but to lap over, continuing *Manna* till his people were otherwiſe plentifully provided for, both with new corn on the ground (coming hither in [g] the begining of harveſt) and [h] old in their Granary.

g As may be collected by the overflowing of *Jordan*, and by comparing Joſh. 3. 15. with 1 Chr. 12. 15.

h Joſh. 5. 12.

Thus the *Jews* did not begin houſe-keeping on *bare walls*, but were ſet up with full ſtock afore-hand: victualled in a manner, with two years proviſion, that with *the good houſe-keeper* [i] *they might bring forth out of their treaſure things new and old.*

i Mat. 13. 52.

§ 11. In the days of *Samuel* and *Saul*, this was a place of principall credit, where *Saul* was ſolemnly inveſted with a crown, *Come let us go up unto* [k] *Gilgal, and renew the Kingdom there.* Yet here at the ſame time to ſhew Gods diſpleaſure with the people for their tumultuous deſiring of a King, * *Thunder in harveſt* (*in Judea Sommers thunder old mens wonder*) exceedingly afrighted the hearers thereof. Afterwards *Saul* ſtained this place with a double deed of diſobedience,

Gilgal a Court or a Colledge.

k 1 Sam. 6. 14.

* 2 Sam. 12. 18.

1. When in *Samuels* abſence he preſumed to offer [l] ſacrifice. Once the proverb was, *Is Saul alſo among the Prophets?* Now it may be, Is *Saul alſo amongſt the Prieſts*, invading the Sacerdotall function?

l 1 Sam. 18. 9.

2. When contrary to Gods command, he ſpared and brought hither the beſt of ſpoil of *Amalek*, ſo that *Samuel* was fain to ſupply what juſtice was wanting in *Saul*, *who hewed Agag in pieces before the Lord in* [m] *Gilgal.*

m 1 Sam. 15. 33

In

2 King. 4. 38. In after ages here was an Academy or Seminary of the ſons of the Prophets, brought up here in learning preparatory to their profeſſion. *Acquired*, are ſo far from hindering *infuſed* abilities, that the ſtock prepared by induſtry, is fitteſt to be graffed on by inſpiration. *Eliah* and *Eliſha* were ſucceſſively the *Preſidents*, or rather the *Viſitors* of this Colledge, the latter being both food, and phyſick for the ſtudents therein.

n 2 Kin. 4. 43. 1. Food, when with twenty ſmall [n] *Barly loaves* he fed an hundred of the children of the Prophets.

o 2 King. 4. 41. 2. Phyſick, when his meal was [o] Antidote againſt the malignity of the wild gourd in their pottage.

It ſeems the ſons of the Prophets were no expert Herbaliſts, whoſe learning moved in an higher and holier ſphere, and they more skilfull to diſcern betwixt true Doctrine and hereſie, than betwixt pot-herbs and poiſon.

Gilgal a ſink of Idolatry. § 12. *Gilgal* was afterwards a ſink of Idolatry, and belonged to the Kings of *Iſrael*, as appears by the Prophets counſell, *though thou Iſrael play the harlot, yet let not Judah offend and come ye not into* [p] *Gilgal*, &c. At *Gilgal* men *multiplied* [q] *tranſgreſſion*, whereupon deſtruction was denounced againſt this place, and *Gilgal* was afterwards rolled up in her own ruines. To return to the river *Jordan*, which a little South-ward falls into the [r] *Salt-ſea*, the South boundary of this Tribe. The epithet Salt is not here ſuperfluous, but emphaticall, partly to diſtinguiſh it from the ſea of *Cinneroth* or *Galilee*, which was a freſh-water-ſea; and partly becauſe the water hereof was ſalt with a witneſs, *fire-ſalt*, as I may ſay. Let Philoſophers demonſtrate the cauſe of the brackiſhneſs of the Ocean, though it is to be feared, they will be poſed nearer home, how Rivolets of tears which flow from their own eyes, come to be ſo ſalt. But a peculiar reaſon may be certainly aſſigned, why the water in this Sea was tranſcendently ſalt above all others, whereof largely hereafter in the Deſcription of *Judah*.

p Hoſ. 4. 15. & 9. 15.
q Amos 4. 4. & 5. 5.
r Joſh. 18. 19.

The South-bound of *Benjamin*. § 13. Having done with the channel of *Jordan*, the certain and unmoveable bound of *Benjamin* on the eaſt, come we now in our perambulation to ſurround the other three ſides of this Tribe, and at firſt will only take notice of the limitary places, and ſo proceed from the rine to the core, from the marches to the middle of this Country. The South of *Benjamin* ranged from *Kiriath-jearim* by *the well* [ſ] *of the waters of Nephtoah*, to the valley of *Hinnon*, and ſo on the South of *Jeruſalem* deſcended to *Enrogell*. All which places ſhall hereafter be preſented in a peculiar map, and therefore no more for the preſent.

ſ See Joſh. 18. 15, &c.

The fountain of the Sun. § 14. Hence it went forth to *Enſhemeſh*, *i.e.* the fountain of the Sun. Either ſo called from the clearneſs of the waters thereof, or becauſe in Idolatrous days, when *the hoſt of heaven was* [t] *worſhipped* (whereof the Sun the Generall) it was dedicated thereunto, or becauſe the ſuns extraordinary influence thereon endued it with ſoueraign virtue. And now it is well

t Act. 7. 42.

remem-

remembered, that *Bath* in *England* is called by [u] *Antoninus Aquæ ſolis*, or the waters of the Sun. Hence the bounds of *Benjamin* ſtreched to *Geliloth* near [w] *Gilgal* (over againſt the going up to *Adummim*) and thence deſcended to the ſtone of *Boham* the Son [x] of *Reuben*, ſo called no doubt from ſome memorable act by him there atchieved, for otherwiſe the *Reubenites* had no part of poſſeſſion on the Weſt ſide of *Jordan*. Hence this Tribe extended through *Arabah* to *Beth-hoglah*, *i.e.* as [y] Saint *Hierom* interprets it, *Locus gyri*, or the place of a circle, becauſe (as he will have it) in this place *Ioſeph* with his Brethren ſet in a round (the form of mourners) bewailed the corps of *Jacob* brought hither out of *Egypt*.

§ 15. But leaving this as a conjecture, moſt ſure it is that hereabouts was the *floor of Atad*, where ſo ſolemn a lamentation was made for *Jacobs* death, that the place long after did wear mourning in the name thereof, therefore called [z] *Abel-mizraim*, *i.e.* the *ſorrowing of the Egyptians*. Strange, that ſtrangers, being [a] the Elders of *Pharaohs* Court and Kingdom, ſhould ſo affectionately bemoan the death of a man no whit related unto them. Surely the *Egyptians* did not *weep-Iriſh* with faigned and mercenary tears, much leſs was their paſſion only State-ſympathy and politick compliance, ſighing and ſmiling with the ſighs and ſmilings of *Joſeph*. Rather it was becauſe the endearing diſpoſition, and obliging goodneſs of old *Iacob*, living fifteen years with them in *Egypt*, had gained the generall love of the Land. Beſides; they lamented his loſs as the death of their own Grand-father, becauſe he was Father to *Joſeph*, the Father, founder and preſerver of them and theirs in the time of famine. If any demand why the *Egyptians* mourned for *Iacob* [b] three-ſcore and ten days, whilſt *Ioſeph* made a mourning for him but for [c] ſeven days? I can tell the common anſwer, that the former ignorant of Heavenly happineſs lamented him totally loſt, whileſt *Ioſeph* not [d] *mourning without hope* was more moderate in his lamentation. But whether this ſolution be ſound in it ſelf, or the queſtion exactly conformable to the Text, we remit it to the examination of others. I would rather know the reaſon why this ſolemnity of ſorrow was performed in this place, rather than at the cave of *Machpelah* forty miles hence, where the corps were interred; ſurely the *Maſter of the Ceremonies* in thoſe days could give an account thereof.

§ 16. But here it will be objected, that *Ioſeph* coming out of *Egypt*, had a nearer way by many miles to carry *Iacobs* corps to *Hebron*, than by going over *Iordan*. It is confeſſed, but this fetching a compaſs was conceived more for the ſtate of the Funerall. Unfiting it was, that the body of that worthy Patriarch (to whom all the Land belonged by promiſe) ſhould ſteal into that Country in a clandeſtine way, and privately enter in at the poſtern door, rather let it ſolmnly ſurround the Country, and be brought in at the broad gates. Thus the corps of men of quality, though the Chancell-door be nearer, are borne

u *Camd. Brit. in Summerſetſhire p.* 233.
w Compare Joſh. 15. 7. with Joſh. 18. 17.
x Joſh. 18. 17.
y *In locis Heb. lit. B.*
The *Egyptians* paſſionate bewailing of *Jacob*.
z Gen. 50. 11.
a Gen. 50. 7.
b Gen. 50. 3.
c Gen. 50. 10.
d 1 Theſ. 4. 13

through the porch and middle-alley to the place of their interment.

The North borders of *Benjamin*

§ 17. So much for the South-marches of *Benjamin*, we come now to visite the North-limits thereof. Those began from *Jordan* (saith our English translation.) *In divertigio Jardenis quo magis adhuc ad orientem divertit* (saith *Tremellius* in his note on the place) *i.e. in the winding of Jordan as it turns still more to the East*; and we could wish, that this eastern flexure of that River, had been made a little more visible in our Maps. Hence they went up to the *side* [c] *of Jericho*, understand thereby the confluence of the waters afterwards running to *Jericho* (as appears by paralleling *Josh.* 16. 1. with *Josh.* 18. 12.) and so through the mountains Westward, [f] *the goings out thereof are at the wilderness of Beth-aven.* Whence it turneth towards *Luz* which is *Bethel* South-ward, which now I come to describe.

c Josh. 18. 13.

f Josh. 19. 12.

Beth-el why so called.

§ 18. *Beth-el* that is, *Gods house*, was so named by *Jacob* (for formerly it was called *Luz*) who here lying on a stone (it matters not how hard our bed, if so Heavenly our dreams) saw a [g] *Ladder* with God on the top thereof, and Angels *ascending and descending thereon.* Going down to attend on Gods Children according to their commission, and up to give an account of their attendance, and receive farther instructions. Here *Jacob* by vow indented with God solemnly to make this place his House, and to give to him at his safe return [h] with bread and water, the tenth of all his substance. But though God over proformed his *counterpart* herein, *Jacob* neglected his promise, and when his staffe was swelled into [i] *two bands*, set down his staffe at *Shechem*, and turned there a purchaser of a parcell of Ground, till God minded him of his former obligation, *Arise*, [k] *go up to Bethel, and dwell there, &c.*

g Gen. 28. 12.

h Gen. 28. 22.

i Gen. 32. 10.

k Gen. 35. 1.

Deborah buried near *Beth-el.*

§ 19. Most happy that man *who runs the way of Gods Commandments*, and next him he is the best *who answers the spur*, and with *Jacob* goeth, when almost driven. Hither he comes (having first reformed his family of [l] Idolatry) and here built an Altar called *El-bath-el.* During his abode here died *Deborah Rebekahs* Nurse, venerable for her old age, having seen her Nurse-Childs Childrens Children, to the fourth generation. Surely she was well loved whilest living, because so much lamented when dead, buried under [m] *Allon-Bachuth*, or *the Oak of mourning.* As if *Jacobs* Children desired, that their eyes should return that moisture to her in tears, which her breasts had bestowed in milk on their Grandmother. Thus, though the Hebrews did not so doat on their Nurses, as the wild-Irish (who love them better than their own [n] Mothers) yet they had them in an high estimation.

l Gen. 35. 4.

m Gen. 35. 8.

n *Camd. Brit.* pag. 787.

Beth-el jointly belonging to *Ephraim* and *Benjamin.*

§ 20. In the division of the Land, *Beth-el* fell to the lot of [o] *Benjamin.* Yet we find that the *house of Joseph* (understand the Tribe of *Ephraim*) wan [p] & possessed it. It seems the City was divided into two parts, the Northern partaining to *Epharim* the Sourthern to *Benjamin.* In the days of *Samuel* we find, how [q] *he went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all these places*; which were all three

o Josh. 18. 22.

p Judg. 1. 25.

q 1 Sam. 7. 16.

in

in this Tribe, and in the heart of the Country, conveniently ſeated for Termers to reſort hither from all parts thereof.

§ 21. Here *Jeroboam* ſet up one of his golden Calves: and how buſie was he about ſacrificing unto it, when a Prophet ſent from God denounced the deſtruction of his Altar, which preſently clave aſunder, according to his prediction? An Altar, which (were it of braſs or ſtone) was ſofter than the miracle-proof heart of *Jeroboam*, which neither was broken, nor bruiſed thereat; as alſo he was no whit moved to repent, with the drying up, and [r] reſtoring of his hand, which happened thereupon. Indeed he conceived, that his Kingdome muſt have Idolatry for the pillars, which had Rebellion for the foundation thereof: and though *Baaliſme* began and ended with the family of *Ahab*, *Calf-worſhip* was rivetted into the Crown of *Iſrael*. As for the Prophet that foretold the future ruine of this place, a Lion [s] ſlew him in his return, becauſe he credited a pretended *Revelation Parole* unto another man, before a Commiſſion from God to the Contrary, ſolemnly ſigned and delivered unto himſelf. See Gods finger in the Lions paw, how rationally did the bruit-beaſt work his Maſters will, being ſent not to prey, but to puniſh? He killed the Prophet, filled not himſelf, but with the [t] Aſſe; ſtood by the corps, if not as mourners for, as waiters about it. Behold his life ſpilled, whileſt wicked [u] *Balaams* was ſpared in journey, ſo uncertain it is for any to conclude Gods *love* [w] *or hatred* from outward events.

Jeroboams Calf ſet up in *Bethel*.

r 1 King. 13. 6.

s 1 King. 13. 24

t 2 King. 13. 25

u Num. 22. 33

w Eccleſ. 9. 1.

§ 22. *Eliah* and *Eliſha* often viſited this City of *Beth-el*; the latter going up hither was mockt by the Children thereof, for lacking the comely excrement of hair on his head, whereupon came *two Bears out of the wood, and tare two and forty of them*. Some will ſay, *Eliſha* had better have called for two rods, than *two Bears* out of the wood, therewith to *drive out that folly which was bound up in the heart of theſe Children*. But his ſeverity will appear needfull herein, if all circumſtances be conſidered.

C hildren of *Bethel* why curſed and killed by *Eliſha*.

1. Probably (though termed Children) they were ſtriplings of ſome bigneſs, who durſt adventure out of the City by the wood ſide.
2. No doubt the Chickens crowed as the Cocks had learned them, and followed the precedents of their Idolatrous Parents.
3. The gemination of their offence, *Go* [x] *up thou bald-head, go up thou bald-head.*
4. They mocked him *as he was going up the way*, and it is ſaid, the Prophet *turned back*, ſo they continued their taunts whileſt he came to them, yea till he was at them, yea when he was paſt them.
5. *He looked on them*, ſo that had any ingenuity or remorſe been legible in their countenances, no doubt he would have ſuſpended his ſentence.
6. *He curſed in the name of the Lord*, not out of ſpight, but with Gods Spirit, and the judgment followed accordingly.

x 2 King. 2. 23.

Probably some of them escaped to the City, and there might instruct their Mothers and Nurses, never more to fright Children with *fond tales of Bug-bears*, but seriously to inform them of the truth of this sorrowfull accident.

A Colledge of Prophets at *Beth-el*. y 2 King. 2. 3.

§ 23. In this City *Beth-el* there was also a Nursery of the *Sons* [y] *of the Prophets*. Alas, what heart had they to live here! Could the *Stall* of the golden Calf be a convenient place for them to study in? The frequent and abominable impieties here committed, they could neither behold with silence, nor reprove with safety. However, it seems, they were especially desirous of, and delighted in this place, where God had immediately manifested his gracious presence to *Jacob*: and we may charitably beleeve, by the privateness of their lives secured themselves both from pollution and persecution. But for the main *Beth-el* was changed into *Beth-aven*, *Scala cœli* into *Gradus inferni*, the Devils then dancing for joy, where once Angels (those holy Agitators) went up and down betwixt heaven and earth. Yea in after-ages it was penal for any pious Prophet to approach this place, such the strictness of the prohibition herein, [z] *Prophecy no more at Beth-el, for it is the Kings Chappel, and it is the Kings Court*. As if it were against the *Law of the Verge* for one to *draw a sword* (though of Gods word) within the bounds and precincts of the Palace of the idolatrous Kings of *Israel*.

z Amos. 7. 13.

Josiah burns the dead bones at *Beth-el*. 2 King. 23. 16.

§ 24. The last memorable mention that we finde of *Beth-el*, was when *Josiah* burnt the bones of the idolatrous people on the [a] Altar there. Some will say, he shewed little wisdom, and less valour therein, to encounter dead corps. Yea the living found more offence by the stinking, than the dead felt pain by the burning of these bones. Nor was the alteration thereby produced of so great moment, seeing otherwise it would have been *dust to dust*, and now was *ashes to ashes*. But we must know that *Josiah* herein was not acted with principles of cruelty, but moved in obedience to Gods command, to fulfill that prophecy some hundred years before foretold [b] of him. Whilst here they were ransacking the Sepulchres, behold one solemn grave (the house of the dead) with a stone thereupon, (the door of that house) with an Epitaph on that stone, (the Porter of that door) wherein, on enquiry appeared, that Prophet lay interred, who long since foretold these passages now come to pass. His corps were [c] spared by speciall command, and with him quietly rested the old Prophet; so good is it, (as we have [d] elsewhere observed) to keep good company both in life, and after death. So much of *Beth-el* whence the border of *Benjamin* [e] *descended from Ataroth-Adar near the hill which lyeth on the Southside of the nether Bethoron*.

b 1 King. 13 2

c 2 King. 23. 18

d *Holy State cap. of Company*

c Josh. 18. 13.

§ 25. In assigning the west border of this Tribe, we meet with a churlish difficulty in the text, drawing the bounds thereof so, as to [f] *compass the corner of the Sea Southward*. Here the Quere ariseth how any part of *Benjamin* could approach the Sea, the Tribe of *Dan* being interposed

Quere how *Benjamin* westward could border on the Sea. f Josh. 18. 14.

poſed betwixt it and the *Mediterranean*. *Rabbi Solomon* ſeeking to ſalve it, by *Sea* underſtands ſome great water in the Weſt of this Tribe: and what he affirmeth is proportionable enough to the Hebrew language, terming all watry confluences a *Sea*, as we have formerly [g] obſerved. And indeed what is our Engliſh word *Mere* uſed in the ſame ſenſe more or leſs than *Mare*, or a Sea? I ſhould be inclined to the opinion, that the [h] *Pool of Gibeon* ſo eminent in Scripture, and ſtyled by *Jeremiah*, *the* [i] *great waters which are in Gibeon*, ſhould be the Sea herein intended. Or if the words of the Text calling it *the Sea*, without any other addition, muſt be underſtood of the beſt and biggeſt in that kind, (and then can be no other than the Mediterranean Sea) then I ſhall embrace the judgment of learned [k] *Macius*, interpreting ים *jam*, not the *Sea*, but the *Weſt* only; which the propriety of the tongue will well endure.

§ 26. From this *Weſtern compaſs* (alias *Sea* in other tranſlations) the limits of *Benjamin* range to *Kiriath-jearim*, in the confines of this Tribe, where the Ark was Leiger for twenty years, and whence *David* in a new Cart intended to convey it to *Jeruſalem*. This kind of carriage was but [l] *Philiſtine* Divinity, and a Pagan precedent; not ſo ordered by *Moſes* in the Mount. When the Ark was removed from *Shilo*, it was [m] ſet on the *Levites* ſhoulders; and I ſee no reaſon, why they now ſhould be too good to bear it. *Uzzah* and *Ahio* drive the Cart. The former with his hand held it from ſhaking, ſuch his ſtore of good intention, and ſhaked it with his holding, ſuch his want of due qualification. God ſtriketh him [n] with death, and *David* is ſtartled thereat. Is this the Ark placed ſo near the Mercy-ſeat? Oh how terrible then is the throne of divine Juſtice! For a time therefore the Ark is ſet to ſojourn in the houſe of *Obed-Edom*, where the Land-lord was bleſſed for ſo good a Gueſt. Divine ordinances, according as their ſubject receiveth them, are either cordialls or poyſons, and the Ark brought either a curſe or a bleſſing, whitherſoever it came.

§ 27. The place where the former diſaſter happened was called by *David Perez-Uzzah*, nigh **Nachons* threſhing-floor. We meet with many ſuch places in the Bible, diſtant from Cities, where husbandmen houſed, and beat out their grain, with ſeverall inventions: namely,

1. With the feet of [o] Oxen treading out the corn.
2. By the [p] wheel running over them. *Make them O Lord like &c.*
3. With flails, which having wooden handles, had their ends [q] armed with Iron.

But amongſt all their devices, the lazy trick of the [r] wild Iriſh, never entred into their brains, who to ſave pains, burn the ſtraw, ſo to part the grain from it.

§ 28. So much for the borders of *Benjamin*. Come we now into the middle thereof, and firſt we find the waters of *Jericho* ariſing in the confines of *Ephraim*. The naughtineſs of this water was miraculouſly healed

g Deſcription of *Gad* Num. 7

h 2 Sam. 2. 13.

i Jer. 41. 12.

k *Vid Macium in locum.*

Uzzah ſlain for his preſumption. 1 Sam. 7. 2.

l 1 Sam. 6. 7.

m 1 Sam. 4. 3.

n 2 Sam. 6. 7.

Jewiſh ſeveral inventions to threſh out their grain.

* 2 Sam. 6. 6.

o Deut. 25. 4.

p Prov. 20. 26

q Amos 3. 4.

r *Camd. Brit. p.*

Jericho a pleaſant place.

healed by *Eliſha* putting ſalt into the [f] fountain thereof. I ſay miraculouſly, otherwiſe that ingredient would rather have made it more brackiſh, than leſs bitter. Hence thoſe waters run South-ward to the City of *Jericho*; whoſe name (as *Munſter* interprets) ſignifies *having a good ſavour*. Indeed ſo delicious the ſituation thereof (after the cure aforeſaid wrought by *Eliſha*) that, had Profit and Pleaſure been diſpoſed to ſolace themſelves together, no fitter place could be found for that purpoſe. Fragrant the flowers, ſweet the herbs hereabout; eſpecially the Garden of Balſame, which in the days of the *Romans*, occaſioned a quarrell betwixt them and the *Jewes*, who manfully defended it. Happy had the latter been, if as zealous for the ſubſtance as for the ſhadow, loſing their own lives to maintain the type, and taking away his life, who was the truth thereof. Then Balſame intended by Nature for the curing, was the cauſing of many wounds, ſuch deadly blows paſſed betwixt them.

[f] 2 King. 2. 21

2 King. 2. 19.

Miraculouſly taken.

§ 29. *Joſhua* took this City with the ſound of Rams horns, whereat the wall fell down to the ground. It troubleth me not to conceive, how the reſt of the wall falling flat, *Rahabs houſe* built thereon ſhould ſtand upright: ſeeing Divine power which miraculouſly gave the Rule, might accordingly make the Exception. A ſolemn [t] curſe was by *Joſhua* impoſed on thoſe who ſhould rebuild the walls of *Jericho*, ſo to obliterate the monument of Divine power and juſtice.

[t] Joſh. 6. 16.

Jericho termed a City of Palmes

[u] Deut. 34. 3.

[w] Judg. 3. 13.

§ 30. But *Jericho* thus diſmantled, maintained the reputation of a City, and though not walled with ſtone for defence, was ſhaded with trees for pleaſure. It is called the [u] *City of Palms* (where [w] *Ehud* killed *Eglon* the corpulent King of *Moab*) growing ſo plentifully round about it. Theſe Palms, or Date-trees had ſcaly barks, and the boughs were generally uſed in all combates of manhood, to crown the Conqueror. For, as [x] *Eraſmus* obſerveth, though ſeverall Countries, on ſundry occaſions, had diſtinct Garlands of victory, made of Laurell, Olive, Myrtle, Oak, &c. yet the Palm-tree carried away the Palm from them all, and was univerſally entertained as the Emblem of triumph. The worſt I wiſh theſe trees is, that they may never want ſtore of weight, ſeeing Naturaliſts obſerve, the more they are depreſſed, the more they flouriſh.

[x] *Vid. Adagium, Palmam ferre.*

The walls of *Jericho* unhappily built again.

§ 31. But to return to *Jericho*; it is ill hollowing in the ears of a ſleeping Lion, and worſe awaking that duſt, which God would have dormant in eternall obſcurity. See this in the walls of *Jericho*, which *Hiel* the *Bethelite* affronting Heaven built again: and according to *Joſhua's* execration, *laid the foundation thereof in* [y] *Abiram his firſt born, and ſet up the gates thereof in Segub his youngeſt Son*; that is, both the one and the other were then deſtroied by untimely deaths. Strange that ſeeing his firſt Son drop away, he deſiſted not from that deſign; but ſuch the precipice of bad projects, once ſtep in, and ſeldom ſtop in the way of wicked-

[y] 1 King. 16. 34.

wickedneſs. Nor can *Hiels* preſumption herein be excuſed, whatſoever is pretended in his behalf, being led to this Act of contempt, by one of theſe conſiderations:

1. He miſtook *Joſhua's* curſe rather for a patheticall expreſſion, than propheticall prediction.
2. He conceived the virtue thereof worn out and antiquated, after five hundred years continuance.
3. He choſe rather to bottom his memory on ſo famous a ſtructure, than to build it on his poſterity, as ſooner likely to decay.

However *Hiel* got a curſe, and *Jericho* walls thereby, which afterwards grew to be a potent, and populous City.

Jericho firſt belonging to *Iſrael*, afterwards to *Judah*.

§ 32. When the twelve Tribes were divided into two Kingdoms, *Jericho* probably pertained to *Iſrael*, as may appear.

1. By the frequent converſing of *Eliah* and *Eliſha* in this City, ſufficiently known to have been ſubjects to the Crown of *Iſrael*.
2. Becauſe *Hiel* the *Bethelite* (*Beth-el* belonging to *Iſrael*) built the walls thereof.
3. Becauſe that building bears date in the [z] *days of Ahab*, and is not accounted according to the reign of *Jehoſhaphat*, the contemporary King of *Judah*.

z 1 Kin. 16. 34.

Afterwards it was in the poſſeſſion of the Kings of *Iudah*, becauſe in the reign of *Ahaz*, the Captives of *Iudah* are ſaid to be *brought back to Iericho unto their* [a] *Brethren*. When carried into *Babylon*, no more than three [b] hundred fourty five of this City returned home, whoſe zeal [c] was very forward in repairing the walls of *Jeruſalem*.

a 2 Chr. 28. 15.
b Ezra 2. 34.
c Nehe. 3. 2.

§ 33. Here Chriſt cured blind *Bartimeus*; and *Zacheus* the Publican (one of more ſtate than ſtature) dwelt in this City. Long had he wiſhed for a ſight of Chriſt: and curioſity in this kind may ſomtimes open the door for devotion to enter in. But alas, he was ſo low, more likely in the crowd to loſe himſelf, than find his Saviour, till on a ſudden he grows a proper man, by getting up into a [d] *Sycamore* tree. Who dares ſay *Sycamores* are always barren? See one here loaden with good fruit. Chriſt ſeeing him invites himſelf to his houſe, and down he comes (with more ſpeed no doubt than he gat up) to welcom his Gueſt with good cheer, though the *laſt-courſe* he brought in, was the beſt; proteſting a fourfold reſtitution of what he had wrongfully gotten, and giving the half of his remaining eſtate unto the poor.

Zacheus converted at *Jericho*

d Luke 19. 4.

§ 34. *Jericho* was ſurrounded with plains on every ſide. Hither King [e] *Zedekiah* fled, and here was taken by the forces of *Babylon*. The high-way betwixt *Jericho* and *Jeruſalem* is infamous for thieving, becauſe of the covert the neighbouring wilderneſs affords; and great Roads are the beſt Rivers for Robbers to fiſh in. Wonder not, that ſo ſhort a way betwixt two ſuch eminent Cities was no better ſecured, ſeeing ſome hundred years ſince, little ſafer was the Road betwixt *London* and Saint

Plains of *Jericho*.
e 2 Kin. 25. 5.

Saint *Albans*: till an Abbot of that place, cut down the woods, that afforded them ſhelter. Reader, if thy occaſion ſhould call thee to go from *Iericho* to *Ieruſalem*, I wiſh thee well guarded; but if it be thy hard hap, with the man in the Goſpel (be it hiſtory or parable) to be robbed and wounded with Thieves, mayſt thou meet with ſome good
g Luke 10.33. g *Samaritan*, to convey thee to the Inne, and provide neceſſaries for thee.

Ai at laſt taken by *Joſhua*.

§ 35. Weſt of the waters of *Iericho* ſtood *Ai*, a ſmall City, but great enough to give a check to the full ſpeed of *Iſraels* victories. Their loſſe
h Joſh 7.5. here was inconſiderable h in it ſelf (no more than thirty ſix men) but dangerous in the conſequence thereof. Such a flaw in their orient ſucceſs, made them cheap in the worlds valuation; and the *Canaanites* (who hitherto had charactered them invincible in their apprehenſion) began hence to collect, and conclude a poſſibility of conquering them. Yet not valour too little, in ſuch as fought, but ſin too much in ſome who ſtaid at home, cauſed this defeat. *Achan* was the man, who in fine proved no whit richer for the gold, or warmer for the garment he had ſtolen. Detected by lot, accuſed by his conſcience, convicted by his
i Joſh.7.24. own confeſſion, condemned by *Joſhua* he (with his i children and cattle) is ſtoned by the *Iſraelites*. The place of his execution was called, *the Vale of Achor*, or *the Vale of trouble*, both becauſe *Achan* actively had troubled *Iſrael* with his ſin, and becauſe here he was juſtly troubled by them in his puniſhment. As for the promiſe of the Prophet in after ages, that
k Hoſea 2.15. the k *Vale of Achor ſhould be a door of hope*, underſtand it miſtically, that the moſt deplorable, and ſeemingly deſperate eſtate of the Church, is capable of comfort, and may in Gods due time be changed into a proſperous condition. *Achan* thus puniſhed, how active are the Arms of the *Iſraelites*, when freed from the fetters of Sacriledge! *Ai* is quickly conquered, the inhabitants thereof being trained by a diſſembling flight of their foes into their own deſtruction. Now although ſuch ambuſhes are now adays unambuſhed, by the generall ſuſpicion all have of them, yet in the infancy of the world, when battels were meerly managed by main might, and down-right blows (men bringing all their forces above board) ſuch *lying in wait* was an unuſuall ſtratagem, and perchance may juſtly be referred to *Joſhua*, as the firſt inventor thereof.

The melliflu-ous wood near *Beth-aven*.

§ 36. Weſt of *Ai*, betwixt *Bethel* and *Ai*, was the l Mountain, where
l Gen. 12.8. *Abraham* and *Lot* long lived lovingly together, untill the conteſt betwixt
m Gen.13.9. their m heardſmen, when the Land was grown too little for their ſubſtance. Poverty preſerveth amity, when riches oft-times make rents among friends. Hard by was the City and Wilderneſs of *Beth-aven*, which ſignifies *the houſe of vanity*. Strange, that any ſhould impoſe on a place (except in deriſion) ſo ill, and unlucky a name. Yet, hath not
n Eccleſ. 1.2. *Salomon* in effect ſet the ſame on the whole world? n *Vanity of vanities, all is vanity*. But *Beth-aven* ſeems emphatically ſo called, for ſome eminent

Idolatry

Idolatry committed therein. Neer this place [o] was the wood, wherein when it rained honey from Heaven, the *Iſraelites* being in purſuit of the *Philiſtines*, wanted hands to receive it, having them bound up by *Sauls* adjuration, not to eat before night. I ſee neither piety, nor policy, but humour and headineſs in *Sauls* reſolution, the way to encreaſe their *ſtomach*, and not their *valour*. Might not a curſory meal been allowed them, in a running march, a ſnatch and away? Here *Jonathans* eyes were opened with taſting a little honey, and preſently his eyes were opened again in a ſadder ſenſe, ſeeing himſelf liable to death for breaking his Fathers command. Nor was it his own innocence, and *invincible ignorance* of the law, but the peoples [p] interpoſing, which preſerved him alive. Yet will not this one good act of popular violence, make amends for thoſe many miſchiefs, which their impetuous exorbitances in other caſes have produced.

[o] 1 Sam. 14. 23

[p] 1 Sam. 14. 45

§ 37. Still Weſtward of *Beah-aven* ſtood *Gibeon*, termed a [q] *royall City* in Scripture, that is, a fair and princely place; otherwiſe, in all the tranſactions, betwixt this City and the *Iſraelites*, we meet with no King thereof, which may almoſt perſwade us to believe it a popular State. The inhabitants thereof with clouted old ſhooes, mouldy bread, and a lie farther fetched than their journey, (pretending their dwellings at great diſtance) deceived the Congregation of *Iſrael*, then camped at *Gilgal*. For the ſmoke of thoſe Ovens, wherein their bread was baked, might almoſt be perceived from *Gibeon* to *Gilgal*, which ſpace *Joſhua* marched over with his foot-army in one [r] night. However, hereby they ſaved their lives, only for their cheat were condemned to be *Nethinims* or *Deodands*, that is, people given to God, to hew wood, draw water, and do the drudgery of the Tabernacle and [s] Temple, a condition which they gladly accepted of; ſo ſweet is life in it ſelf, though ſawced with ſervitude.

Gibeonites overreach the *Iſraelites*.

[q] Joſh. 10. 2.

[r] Joſh. 10. 9.

[s] Joſh. 9. 27.

§ 38. Afterwards *Joſhua* with a miraculous victory here conquered the five Kings of *Canaan*, which aſſembled themſelves to beſiege *Gibeon*, in revenge of their defection to the *Iſraelites*. Never had battel more of God therein; for, he himſelf brought up, or rather let down the *train of Artillery*, killing the *Canaanites* with hail-ſtones from heaven, as they [t] *fled in the going down to Bethoron unto Azekah*. Here *Joſhua* by his faithfull prayer ſtopt a *Giant* in his full carreer, as he was running his race, ſtaying the Sun in [u] *Gibeon* to attend his execution on his enemies. This was (as I may ſay) the *Barnaby day* of the whole world, the very longeſt, which that climate ever did, or ſhal behold, when *time* was delivered of *twins*, two days joined together without any night interpoſed. How the heavens (this extraordinary accident notwithſtanding) were afterwards reconciled to their regular motions, and how the expence of ſo much delay, was repaired by future thrift, (I mean this ſtaying of the Sun made up in the years account, by his ſwifter moving afterwards) I leave to be audited,

[t] Joſh. 10. 11.

[u] Joſh. 10. 12.

and cast up even by Astronomers. Mean time, the foresaid five Kings, were first hid, then stopt in the cave of [w]*Makkedah*, till *Joshua* commanded them to be brought forth, and his Souldiers to set their feet on their necks; and *David* in his expression many years after, reflecteth hereon, *Thou* [x] *hast given me the necks of mine enemies*, &c. Then were those five Kings hanged by *Makkedah* a regall City of the *Canaanites*, which at that time was taken, and the [y] King thereof destroyed by *Joshua*.

w Josh.10.16

x Psal.8.40.

y Josh. 10.28.

§ 39. To return to *Gibeon*, it was afterwards one of the four Cities in this Tribe, which were allotted to the [z] *Levites*, and yet we finde it the Theatre chiefly of martial atchievements, for, by the great pool in *Gibeon*, in *Helkath-hazzurim*, or, *the field of strong men*, was *Abner* with the host of *Israel* worsted by *Joab* Generall for *David*; when *Asahel* like a *wild Roe* (wild for his rashness, Roe for his swiftness) would not be perswaded from pursuing of *Abner*, *untill nigh the hill Amna which* [a] *lieth before Giah*, he taught *Asahel* the great difference between a nimble leg, and vigorous arm, smiting him with his spear under the fifth rib.

Gibeon the Cock-pit of war though a city belonging to the *Levites*.

z Josh. 21.17.

a 2 Sam.2.24.

§ 40. Under the same rib, *at the great stone* [b] *which is in Gibeon*, *Joab* jealous of *Amasa* his Cousin-german (Ambition owns no alliance, and is only of kin to it self) basely murdered him in this manner. *Joab* had a sword hanging on his loins, and *as he went it used to* [c] *fall out*, as if it sought for another sheath, besides what it had already. Surely he had put his sword in this careless posture, thus to play at *in and out*, to cover his intended murder, under some pretence of casualty, as if in his embraces his weapon had hurt *Amasa* by unhappy accident. Vain excuse, for certainly his sword could not of its own accord have gone so quickly, and so deeply to *Amasa's* fifth rib, had not *Joab's* steddy aim, both dispatched it on that errand, and directed it to that place. *Amasa* thus slain, all the people passing by *make an halt* at his corps, and *every* [d] *one that came by him stood still*, untill his body was removed. Where amongst so many gazing on his corps, it is hard, if the active thoughts of some did not light on this observation of divine justice, that he now was treacherously slain, who [e] so lately had been the Generall to a Traitor.

Amasa basely murdered by *Ioab*.

b 2 Sam.20.8.

c 2 Sam.20.8.

d 2 Sam.20.12

e 2 Sam.17.25

§ 41. In the beginning of the reign of King *Solomon*, *Gibeon* was a publick place of divine worship, where part of the Tabernacle resided. Here two things are carefully to be observed:

Gibeon a place of publick worship.

1. The Ark it self. This being taken out of the Tabernacle at *Shiloh*, by [f] *Hophni* and *Phinehas*, never returned thither again. But from the land of the *Philistines* was brought back, first to [g] *Beth-shemesh*, thence to [h] *Kiriath-jearim*, thence to the house of [i] *Obed-Edom*, and at last fixed and setled by *David* in *Zion* under the cover of a Tent [k] which he had pitched for that purpose.
2. *The Tabernacle of the Congregation*, made by *Moses* in the wilderness, wherein the Priests attended about their publick sacrifices. This about *Solomons* time was translated from *Shiloh* to *Gibeon* [l] as a place

f 1 Sam.4.4.

g 1 Sam.6.18.

h 1 Sam.7.1.

i 2 Sam. 6.10.

k 2 Sam.6.17.

l 2 Chr.1.3.

place of more eminency, and conveniency for divine ſervice, becauſe a City of the *Levites*.

Herein *on the high place in Gibeon*, *Solomon* offered to God a Thouſand burnt offerings, and (which was moſt acceptable) a zealous prayer requeſting wiſdom of God, who beſtowed both it, and wealth, and honour upon him. Thus thoſe who chiefly deſire grace, receive it, the jewell, and at leaſt a competency of outward proviſions, for a Cabinet to keep it in. Some hundred years after, by *the great waters which are in Gibeon*, *Johanan* the Son of *Kareah*, recovered the remnant of the poor *Iſraelites* (left in the land after the captivity of *Babylon*) from *Iſmael* a Prince of the blood Royall, who had a deſign to carry them away captive unto the *Ammonites*.

§ 42. Next *Gibeon*, we take the City of *Gibeah* into our ſerious conſideration, not as neareſt in ſituation, but in ſound of like name, inſomuch that ſome have unwarily confounded them, as the ſame place. *Gibeah* lay in the South-weſt part of this Tribe, whoſe inhabitants were bad men, but good[m] marks-men right ſhooters (*at an hairs breadth and fail not*) but unrighteous livers. A *Levite* coming with his Concubine, and ſervant from *Bethleham*, declined to lie at[n] *Jeruſalem*, becauſe then an heathen City, and (though late) recovered this *Gibeah* for his lodging place. Alas, what was this, but *from the fire into the furnace*? ſo exceſſive hot was the luſt of the people of this City. But charity therein was as cold, none inviting this *Levite* to his houſe, untill an old man (and he alſo no inhabitant, but a ſtranger of mount *Ephraim*) *coming from his work*[o] *out of the field at even*, (Induſtry is the fewell of hoſpitality) kindely entertained him in his houſe. In fine, the *Levites* Concubine was by violence, and variety of luſt of the men of this City abuſed to death. Oh the juſtice of divine proceedings! She had formerly been[p] falſe to her husband.

Culpa libido fuit, pœna libido fuit. *By luſt ſhe ſinned, and 'twas juſt She ſhould be puniſhed by luſt.*

This villany being declared to all *Iſrael*, a conſultation thereon, and firſt in a fair way the offenders are demanded to juſtice, which denied, and all the Tribe of *Benjamin* engaging themſelves to defend the damnable deed of thoſe of *Gibeah*, all *Iſrael* reſolves in a nationall war to revenge ſo foul a murder.

§ 43. Here let us ſtand ſtill and wonder, that an army united amongſt themſelves *as one man*, moſt in number, beſt in cauſe, wiſeſt in counſell (as who had asked, and obtained the advice of God himſelfe, to go on in this war) ſhould once and[q] again be defeated, by thoſe who were weaker, and wickeder than themſelves. I cannot challenge the army of *Iſrael*, for any eminent ſin at this time, yet it is very ſuſpicious, they were carnally confident of the conqueſt, as accounting the victory *eleven to one* on their ſide. However the next battel made amends for all, wherein all the ravenous Wolves of *Benjamin*, with their Dams

Gibeah diſtinct from *Gibeon*, a wicked City.

m Judg. 20. 15

n Judg. 19. 12.

o Judg. 19. 16.

p Judg. 19. 2.

Iſrael twice worſted by *Benjamin*.

q Judg. 20.

and whelps at home, were utterly destroyed, except six[r] hundred, and those cooped up in a grate, and hid in the Rock of *Rimmon*. Thus, what once was sadly said of *Joseph*, was now more true of *Benjamin*, [r]*One is not*. And the whole Tribe had finally been extinguished, had not provision been made to supply them with Wives, as formerly hath been [t]observed.

r Judg.20.47.

r Gen.41.13.

t Description of *Ephraim*.

§ 44. Afterwards this *Gibeah* got the surname of [u]*Saul*, because he was born, lived, and buried here. In this *Gibeah*[w] of *Saul*, five of his Sons (amongst whom a *Mephibosheth*, but not the *Mephibosheth*) were in *Davids* reign hanged up on the hill before the Lord, to expiate *Sauls* murdering of the *Gibeonites*. How strangely was his zeale transposed, turning the back of his sword towards the [x]*Amalekites*, whom God commanded him to destroy, and using the edge thereof against the *Gibeonites*, whom by oath he was bound to preserve? Here *Rizpah Sauls* Concubine, covered the corps of such as were executed, with sackcloth, to keep birds and beasts, from feeding upon them.

Gibeah why surnamed of *Saul*.
u 1 Sam.11.4.
w 2 Sam.21.6

x 1 Sam.15 9

§ 45. Her kindness to the dead is [y]told to King *David*, who not only gave the hearing, but the practising of so good an example, and thereby is put in mind, to shew mercy to the bones of *Saul* and *Jonathan*, which he fetched from *Jabesh-Gilead*, and buried hard by in *Zelah*, in the sepulchre of *Kish* his Father. Shewing thereby, that his former severity to *Sauls* Sons, proceeded from a publick desire of his subjects good, no private design of revenge upon *Saul*, whose corps he so solemnly interred. Corpses, which were but wanderers whilst hung up by the *Philistines* in their City of [z]*Bethshan*, were but sojourners when buried by the *Gileadites* in the Land of *Gad*; but now became House-keepers when brought home to the proper place of the sepulchre of their Fathers.

Saul buried by *David* in *Gibeah*.
y 2 Sam.21.11

z 1 Sam. 31.10

§ 46. Hard by *Gibeah* was *Migron*, a small City, where *Saul* for some time abode with his men under a [a]Pomegranate-tree. Say not, that such a tree was a simple Palace for a Prince, for in those hot Countries, pleasant was the residence for some short time under the shadow thereof. Yea, our Country-man [b]*Bede* can tell you, how in our cold climate *Anno Domini* 601. *Augustine* the Monk held a Synod under an Oak (called *AUGUSTINES AKE* in old English) which tree our learned [c] Antiquary placeth in the Confines of *Worcester-shire*. Nor far from *Migron* is *Ramah*, a City built by *Baasha* (jealous that *Israel* would revolt to *Judah*, on *Asa's* reformation of Religion) [d]to stop all intercourse betwixt the two Kingdoms. Not that the arms of so small a City could reach seventy miles from the Sea to *Jordan*, but because *Ramah* was greater in command than compass, as advantageously seated on some Roade, or pass of importance. But *Baasha* diverted by the invasion of *Benhadad* King of *Assyria*, desisted from the building; for which he had made so large preparation, that *Asa* afterwards repaired the neighbouring cities of *Geba* and [e]*Mizpah*, with the stones provided for the fortifying of *Ramah*.

Migron and *Ramah*.
a 1 Sam.14.2.

b *Lib.2.cap.2.*

c *Camd. Brit. fol.436.*

d 1 King. 15. 17.

e 1 King.15.22

§ 47. *Mizpah*

§ 47. *Mizpah* now mentioned lay some eight miles hence, full North. When in the days of *Samuel*, the seat of justice was annuall for the time, & tripartite for the place, *Mizpah* had a fair share thereof, [f]*Samuel went from year to year, in circuit to Bethel, & Gilgal, & Mizpah*, lying in a kind of triangle, *& judged Israel in all those places, & his return was to Ramah, for there was his house.* State-affairs made not the good man to forget his family, spending three Terms abroad on the publick, and the Vacation at home, on his private occasions. At *Mizpah* was a generall reformation of the people, when conscious of their sins, and sensible of Gods anger, they *drew* * *water*, that is, plentifully powred forth tears before the Lord. Say not, that their weeping was a *labour in vain*, and such *drawing of water* (like the bottomless buckets of the *Belides* never to be filled) ineffectuall for the expiation of sin, because no sorrow for the same is sufficient, seeing not the intrificall worth of their tears, but Gods gracious appretiation of the sincerity thereof, gave the value to their weeping. Afterwards at [g]*Mizpah*, *Saul* out of modesty, or policy, was hid among the stuff; when found there, fetched thence, and presented to the people for their King, appearing so proper a person, that nature might seem to design him for supremacy, and mark him out to be the [h]*Overseer of Israel*, who was higher than any of the people, *from the shoulders and* [i] *upwards*.

§ 48. In the days of King *Baasa*, *Asa* King of *Judah* frighted w[th] fear, made a[l] pit in *Mizpah* for his retreating place. No doubt though the entrance, and orifice thereof, did promise no more than a plain pit, yet it was [m] contrived into rooms, and fortified with substructions therein, fit for the receipt of a Prince. Wonder not, that he would prefer to trust his person here, rather than within the walls of his Royall City *Jerusalem*; for surely this was not provided for a place of long residence, but for present privacy, and sudden safety, if extremity required it. After the *Babylonish* captivity, when *Gedaliah* was made Governour of those poor *Jews*, which were left to till the land, he made [n] *Mizpah* the seat of his short government. Thus have I often seen fishermen, when they have caught store of fish, cast the young fry (worth neither the keeping nor killing) into the River again, to be breeders, in which consideration the King of *Babylon* preserved these poor *Jews* from destruction. Slight not *Gedaliahs* place, as disgracefull to be *Prince of beggars*, for they were in a thriving way, and probable to improve themselves to a considerable condition, had not *Ismael* (an unhappy name to persecute Gods children) a Prince of the bloud killed him, with his followers, casting them into the midst [o] of the pit that *Asa* made, now employed to bury the dead, but first intended to preserve the living. In the days of the *Maccabees*, whilst *Jerusalem* was possessed, and profaned by the heathens, they repaired to [p] *Mizpah*, as a place formerly fortunate for that purpose, to fast, pray, and beg Gods blessing on their undertakings against their enemies.

§ 49. South of *Mizpah* lay the place called *Eben-ezer*, that is, *the stone of help*,

Mizpah for a long time the seat of Justice.

f 1 Sam. 7. 16.

* 1 Sam. 7. 6.

g 1 Sam. 10. 17

h 2 Chr. 2. 18.

i Sam. 10. 23.

Asa his pit in *Mizpah* employed otherwise than it was intended.

l Jer. 41. 9.

m See our description of *Asher*. Sect. 5.

n Jer. 40. 6.

o Jer. 41. 9.

p 1 Macc. 3. 46

Different success of the Israelites at *Eben-Ezer*.

help, ſo named, by way of Prolepſis in Scripture, 1. *Sam.*4.1. for otherwiſe for the preſent, this place was no help, but an hindrance to the *Iſraelites*, who here were twice beaten in battell by the *Philiſtines*. At the ſecond time they brought their *Reſerve*, I mean the [q] Ark, into the field, & carnally conceited, that victory would fly along with them, on the wings of the Cherubims over the Mercy-ſeat. But the ſanctity of the Ark did not ſo much invite, as the profaneneſs of the managers (*Hophni* and *Phinehas*) did repell Gods gracious preſence from going along therewith; inſomuch as the Ark it ſelf was taken captive, and carried into *the Land of the Philiſtines*. Some years after the *Philiſtines* again charge the *Iſraelites* in the ſame place, preſuming on their former victories, that in ſo fortunate a place they might preſcribe for conqueſt, but God turned the tide of their ſucceſs. At the importunate ſuit of *Samuel* (whoſe prayers were more potent, than formerly the preſence of the Ark, to obtain victory) the *Philiſtines* were routed, and ſmitten untill they came under [r] *Bethcar*. Whereupon *Samuel* ſet up a ſtone, between *Mizpah* and *Shen*, and called it *Eben-ezer, the ſtone of help*, to perpetuate ſo memorable a conqueſt.

[q] 1 Sam.4.4. & cap.5.ver.1.

[r] 1 Sam.7.11.

Ionathans Scylla and *Charybdis*.

§ 50. Hard by is *Beeroth*, once a City of the [s] *Gibeonites* (with *Chephirah* not far off) afterwards the [t] birth-place of *Baanah* and *Rechab*, the murderers of *Iſhboſheth*. *Gittaim*, whither thoſe of *Beeroth* [u] fled for fear of the *Philiſtines* (ſaith *Tremelius* when *Saul* was ſlain) and weſt thereof *Bozer* & [w] *Seneh* two famous rocks; which *Jonathan* and his Armour-bearer clambred up upon their hands and [x] feet. They found it more hard to come at, than to conquer their enemies, & yet when on the top of the rock, they were but at the bottom, and beginning of their work. They lay about them, and kill many in a little ſpace: ſo that they climbed not up the hill ſo ſlowly, but their enemies more ſwiftly ran down the ſame. Yet ſuch as will juſtifie *Jonathans* act herein for pious and prudent, muſt retrait to *Divine inſpiration*, and plead, that his undertaking, as his ſucceſs, was extraordinary; otherwiſe, his tempting of God, had been higher than the rock he climbed up, to adventure himſelf on ſuch viſible diſadvantages.

[s] Joſh.9.17.
[t] 2-Sam.4.2.
[u] 2 Sam.4.3.
[w] 1 Sam.14.4
[x] 1 Sam.14.13

Anathoth the Country-houſe of the High-prieſts.

§ 51. *Anathoth* remains, lying hence South-eaſt; a City of the *Levites*, yea of the Prieſts, yea of the High-prieſts, as a Country-houſe, or retiring place for them out of the populous City of *Jeruſalem*. *Abiathar* being deprived of the prieſt-hood, for practiſing with *Ioab*, without the privity of *David*, to promote *Adonijah* to the Crown, was ſent hither by *Solomon*, and confined to live [y] privately on his own lands. Hence plainly appears the power of the Kings of *Iſrael* over the Prieſts, which on their miſdemeanour in civil matters were ſubject to ſecular puniſhment. But *Jeremy* the Prophet was the honour of *Anathoth*, that man of mourning, famous for his book *De Triſtibus*, or moſt poeticall *Lamentations*, (though therein not bemoaning his own, but the publick calamities) born [z] in this City. As here he drew his firſt; ſo he was likely to have drawn his laſt breath, by the [a] conſpiracy of the people againſt him, had not God fruſtrated their wicked deſigne.

[y] 1 King.2.26

[z] Jer. 1. 1.

[a] Jer.11.21.

Herein

Herein the obſervation of our Saviour was verified, [b] *A Prophet is not without honour, ſave in his own country, and his own houſe.* Afterwards, *Jeremy* at *Anathoth* bought the ground of his uncle *Hanameel*, with all the formalities of bargain and ſale, moſt [c] ſolemnly paſſed betwixt them. Is a Prophet amongſt the purchaſers? commonly they are as clear from money, as the Apoſtles [d] were: but this was really, yet myſtically done, to foretell the future felicity of *Iſrael*, after the captivity of *Babylon*, that men ſhould have ſetled eſtates, with good title to, and tenure of their land therein.

b Mat. 13.57

c Jer.32.10.

d Act.3.6.

§ 52. *Michmaſh* is ſtill behinde, which we name laſt, becauſe not entirely in this Tribe, but in the confines of *Benjamin* and *Ephraim*. It lay [e] eaſt from *Beth-aven*, often mentioned in Scripture as the Rendezvouz, ſometimes of the *Iſraelites* in the raign of *Saul*, and ſometimes of the *Philiſtines*. The latter marched hence three ſeverall ways, on deſign to extirpate all *the ſmiths in Iſrael*. Mark their motions,

The *Philiſtines* deſign to deſtroy ſmiths in *Iſrael*.

e 1 Sam.13.5.

1 One party went *the* [f] *way that leadeth to Ophrah, to the land of Shual*, that is North-eaſt,

2 Another *turned the way to Bethoron*, that is, full weſt.

3 The third *to the border that looketh to the valley of Zeboim*, that is, South-eaſt.

f 1 Sam.13.17

Thus dividing themſelves they compaſs their ends, and deſtroyed that neceſſary profeſſion in all the land. For the muſick of the harp may better be ſpared in a common-wealth, than the noiſe of an hammer. Indeed, I have heard, that there is an houſe on *London-bridge*, built entirely of wood, without any mixture of iron-nailes therein, therefore commonly called *None-ſuch*, for the rarity of the ſtructure thereof: but if any could ſhew a civilized State extant on earth, without the uſe of ſmiths therein, it deſerveth the name of *None-ſuch* indeed. Yea, the very *Philiſtines* themſelves, (though they ſuppreſſed the military uſe of ſmiths, for matter of Armes) permitted by way of lone their uſe to ſharpen inſtruments of [g] husbandry. This not their bounty, but policy ſuffered, as being confident, when the *Iſraelites* had ploughed, harrowed, and ſown their ground, reaped, houſed, and threſhed their grain, then they at pleaſure could come up, to take, bake, and eate it themſelves.

g 1 Sam.13.20

§ 53. So much for the cities in *Benjamin*, of whoſe ſituation we have any certainty. A ſecond ſort ſucceeds, known by their conjecturall flags to be of doubtfull poſition. Amongſt theſe *Nob* juſtly claimeth the precedency (made by us within the compaſs of *Anathoth*) a City of the Prieſts, where *Ahimelech* victualled *David* and his men, with [h] *ſhew-bread* and armed him with the ſword of [i] *Goliah*, there kept for a monument. Let others enquire, why *Davids* ſling was not rather preſerved for that purpoſe, ſeeing it overcame the other. A falſe brother was preſent, by name *Doeg*; nation, an *Edomite*; office, *Maſter of the Kings heardſmen* who told al, and more than all to *Saul*, adding of his own head, that *Ahimelech* [k] *enquired counſell* of the Lord for him. Sure I am, *Doeg* enquired not of the Lord, when

The maſſacre of the Prieſts at *Nob* by *Doeg*.

h 1 Sam.21.4

i 1 Sam 21.9.

k 1 Sam.22.10

when he told ſo damnable an untruth. Hereupon, *Saul* condemned the Prieſt to death, and others declining ſo ſavage a ſervice, *Doeg* uudertook it, killing *foreſcore and five perſons, which wore a linen Ephod*, beſides women, Children, ſucklings, and cattel: ſo voracious was the appetite of his ſword, and ſo active his cruelty, when *in commiſſion*, and armed with authority.

Zemaraim, the vail of Craftſmen, and *Zeboim*.

§ 54. The Readers eye may eaſily diſcover ſuch places of uncertain poſition, as remain; and amongſt them *Zemaraim*, ſo named in Hebrew, for plenty of wooll thereabouts, as *Woollton* in *Dorſet-ſhire* is ſo called, upon the ſame occaſion. We ſet *Zemaraim*, next *Bethel* becauſe named [l] next unto it, where ſome place the [m] *Zemarites* ancient inhabitants of *Canaan*, as we have formerly [n] obſerved. Nigh this City was an hil [o] of the ſame name, whereon King *Abijah* ſtood and made his excellent oration (wanting nothing but a better man to utter it) immediately before his miraculous victory, over the Army of *Jeroboam*. The *Valley of Craftſmen* which though it ſounds like a Country, yet becauſe going in [p] equipage with other Cities, may be concluded a City it ſelfe. And what are *Valladolit*, or *Vallis Olitana* in *Spain* and *Vale-royall* in *Cheſhire*, but the former a fair City and the latter (lately an Abby) now a village? I am almoſt of opinion, that this *Valley of craftſmen*, took its denomination from *Solomons* work-men, of whom we [q] read, that *in the plain of Jordan in the clay ground*, they caſt all the braſon veſſels of the Temple, did not the poſition of that place, (whereof before) lie a little more North-ward. We conclude with *Zeboim*, not the ſame with that City, firſt [r] burnt, then drowned in the Dead-ſea, but another probably built not far thence, near the influx of *Jordan* into the dead-ſea.

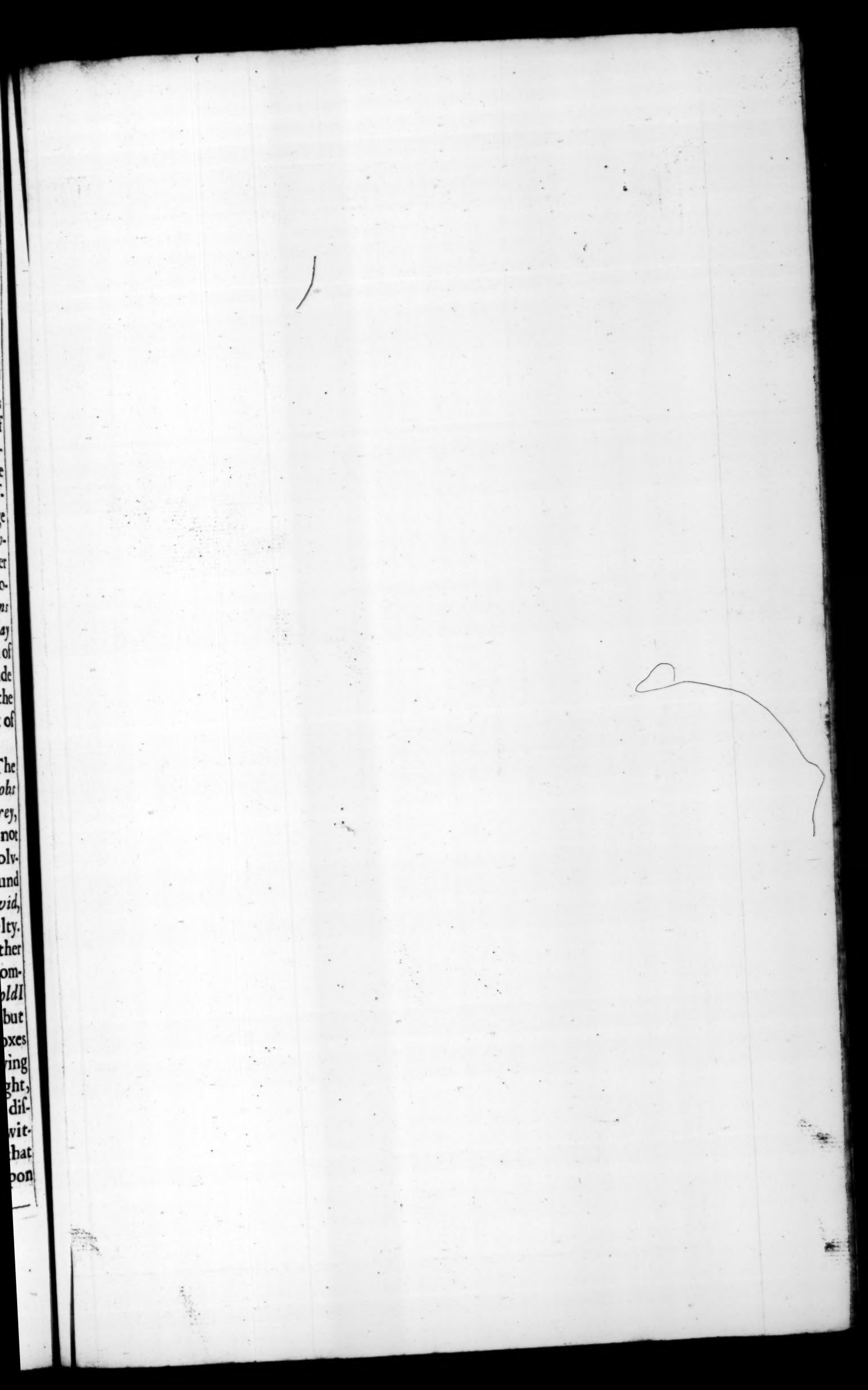
l Joſh. 18.22.
m Gen. 10.18.
n Lib. 1. cap.
o 2 Chr: 13.4
p Neh: 11. 35
q 1 Kin: 7. 46
r Deut: 29.23

A Wolf *Benjamins* Arms.

§ 55. [s] *Shimei* the Son of *Elah* was *Solomons* Purveyor in *Benjamin*: The Armes of *Benjamin* were *Gules*, a *Wolfe ſalient argent*, in alluſion to *Jacobs* words, *He ſhall* [t] *ravin as a Wolfe, in the morning he ſhall devour the prey, and at night he ſhall divide the ſpoil.* Surely the conformity hereof was not found in the perſon of *Benjamin*, who appears rather lamb-like, than wolviſh, in that little left of him in Scripture. Some conceive, they have found the reſemblance in the two *Sauls* of this Tribe, the one perſecuting *David*, the other the Son of *David* (Chriſt in his members) with raging cruelty. But to wave the various Rabbinical conceits hereof, certainly, this (as al other ſimilitudes of this nature) is not to be ſought in the diſgraceful, but commendable qualities of a Wolfe. Thus, when God ſaith of himſelf, [u] *Behold I come as a thief*, it is not meant, in jurioufly, fraudulently, miſchievouſly; but ſecretly, ſuddenly, irreſiſtibly. This premiſed, though wovles and foxes generally hear ill in Scripture, yet the former excell in ſight, deſcrying things at great diſtance; in ſleight, of exceſſive agility of body; & in might, very ſtrong, in proportion to the bulk thereof. All which properties diſcover themſelves in the *Benjamites*, quickſighted, ſteady [w] handed (witneſs their good mark-men) and ſtout-hearted; in a word αυτοφορους, ſo that both their valour and ſucceſs are foretold, in this bleſſing beſtowed upon them.

s 1 Kin. 4. 18
t Gen. 49. 27.
u Rev: 16. 15.
w Judg: 20. 16

Here the Map of Judah *is to be inſerted.*



IVDA
ubuit ut leo, quis fuscitabit
Acc-
enum
Pars
VALLIS
Tribus Septen
Rabbah
ELAH
VALLIS
Rephann
siue
Gigantum
IERVSALEM
VALLIS
Bethzor
Bezek
Zebah
Hepher
BETHLEHEM
PARS
Socoh
Azekah
Naamah
Adullam
Vall
Makkedah
Adithaim
Spelunc
Dauidis
Mispeh
Gath
Ekron
Tappuah
Zephathah
Lachish
Sharaim
Caru
Maresa
Maarah
Gibeah
Zanoah
Beth dagon
Enam
Migdal-gad
DAN
TRIBVS
Timnah
Gedor
Engannim
Asdna Gedorah
Zenam
Gederothaim
Ashdod
Azotus
Eleutheropolis
Silua
Sorek torens
Iarmuth
fons Siriah
Hareth
Shilhim
Kirjath Arba
Hebron
Ziglag
PARS
Hareth
Azem
Sansanna
Madmannah
Baalah
Tim
Bizio-thio
Keilah
VALLIS MAMBRE
Ashkelon
Bethpalet
Ethom
Nezib
Ether
Adruib
Hessmon
TRIBVS
Manus
justa
Nardus
Besor torens
Danuah
Kirjath-Sepher
Kirjath-Sannah
Deber
LEVI
Hanar gaddah
Shamir
CALEB
Caleb-Ephrata
Socoh
Moladah
Anim
Anab
Bethul
Montana
Iudæ
Gazæ
Goshen
Hormah
TERRA
GOSHEN
Ashtemoth
Ashtemoa
LEVI
Hazor
Hazor
Holon
LEVI
Bealoth
Korioth
Telem
Ziph
Hadillah
Iattir
Amam
Shema
Rinocoloura
Desertum
Shur
Azmon
LEVI
Possessio
Iarahmeelis
Karkaa
Kadesh-Barnea
Guzæi
Adar
Kenæi
Hezron
Zin
Zin desertum
Meridi
Honoratissimo
Domino Duo Guil. Mainard
Baroni de Estaines et Wicklow, Nobilissimi Patris et
de Academia Cantabr. meritissimi
filio dignissimo, Mæcenati suo mag
nifico et plurimum colendissimo
dedicat.
T.F.
SIMEON
Lectori
Orandus es, ut hujus Tribus terminos Borreales,
(hac Tabula imperfectiores exhibitos,) e superi-
ore repetere digneris, unde hic desiderata omnia
abunde supplebis.
John Goddard Sculp

Benjamin
DE
Vallis Zebom
Pars Tribus
Reuben
SALEM
ALLIS HINNOM
SER
Kidron Au.
Arnon flu.
TERRA
Mizpah Moab
Zeboim
MO
AB
Sodom
MARE MORTUUM
MARE SALSUM
LACUS ASPHALTITIS
Zarad
Au.
Orien
Gomorrah
Admah
Dimon
Au.
Desertum
LEVI
TVM
JV
Libnah
Secalah
Iruel
BERACAH
DÆ
Belah Zoar
Engedi
Hazeron-Tamor
Ziph
Maon
Sela Hammahelhoth
Carmel
Giloh
Iuttah
LEVI
Kedesh
Hazor
Adadah
Dimonah
Kinah
Iagur
Kabzeel
Mahaleh-Accrabbim
Lingua Maris
VALLIS SALIS
TERRA EDOM
2 4 6 8 10 12 14 16 18 20

THE TRIBE OF *JUDAH.*

CHAP. XIII.

§. 1. JUDAH, fourth ſon of *Jacob* by *Leah* his wife, was generally a well-natured man, [a] endevouring the preſervation of his brother *Joſeph*, and an excellent ſpeaker, being the [b] mouth for the reſt of his brethren, in his eloquent oration to *Joſeph*. Not that theſe his good qualities (which otherwhiles were allayed with luſt [c] and cruelty) were the cauſes, but rather the effects of Gods preferring him above the reſt of his brethren. Of this Tribe, threeſcore [d] and fourteen thouſand and ſix hundred came out of *Egypt*; all which deſervedly dying in the wilderneſs for their diſobedience, the next generation deſcended from them, being threeſcore and ſixteen thouſand and five hundred, poſſeſſed the land of *Canaan*.

Judah and his good qualities
a Gen. 37.26.
b Gen. 44.18.
c Gen. 38.16. & 24.
d Numb. 2.4.

§ 2. *Judah* (ſaith the [e] Scripture) *prevailed above his brethren, and of him came the chief Rulers*, ſo that he may be traced all along by the footſteps of his ſoveraignty. Whilſt they were in the Wilderneſs, God ordered, that the ſtandard of *Judah* ſhould pitch firſt on the [f] eaſt-ſide of the Tabernacle *towards the riſing of the Sun*. Perchance, to denote that the [g] *Sun of righteouſneſs ariſing with healing in his wings*, ſhould be extracted from that Tribe. When *Joſhua* was dead, and the children of *Iſrael* asked of the Lord, *Who ſhall go up firſt for us to fight againſt the Canaanites?* It was anſwered, [h] *Judah ſhall go up*. *Othniel* the firſt Judge was hence deſcended, and *David*, in whoſe royall line the Crown laſted for above four hundred years: and after the return from captivity, *Zorobabel* of the Tribe of *Judah* is honoured with the ſtile of [i] *Governour*, which office for ſome time continued in his family. In a word (beſides Princes) ſo puiſſant was the Tribe in Generals, *Joab*, *Abiſhai*, *Amaſa*, *&c.* Stateſmen, *Caleb*, *Ahitophel*; and Prophets, *Nathan*, *Amos*, *Micah*, that in dignity, as in ſtrength and

The Soveraignty of this Tribe.
e 1 Chron. 5.2.
f Numb. 2.3.
g Mal: 4. 2.
h Judg. 1. 2.
i Hagg. 1. 1.

number it ſurmounted all the reſt. Yea, *Napthali's* fearfull Hinde durſt not *bellow*; nor *Iſſachars* patient Aſs *bray*; nor *Ephraims* ſtrong Oxe *low*; nor *Benjamins* cruell Wolfe *howl*; *Dans* cunning Serpent *hiſs*, if *Judah's* Princely Lion was pleaſed to *roar*, as Commander of all the beaſts of the field and foreſt.

How the ſcepter departed not from Iudah.
k Gen. 49.10.

§ 3. However, I dare not (with ſome) interpret *Jacobs* ſolemn prophecy, *the Scepter* [k] *ſhall not depart from Judah, nor the law-giver from between his feet, untill Shiloh come*, of a conſtant Soveraignty immoveably fixed in this Tribe till the birth of our Saviour: a Tenet untenable with truth, ſeeing of the many Judges in *Iſrael*, but two of this Tribe; *Saul*, the firſt King, of *Benjamin*, and the *Maccabees* of the Tribe of *Levi*, who after the captivity attained to Kingly honour amongſt the *Jews*. Rather we underſtand *Jacobs* words of the whole Nation, (whom he in the Spirit foreſaw, ſhould in proceſs of time be called *Jews*, as the land *Judea*, from *Judah*) and expound them to be a prediction, that the *Jews* ſhould never totally and finally loſe the viſible being of a kingdom, or common wealth, with a form of government amongſt themſelves, (though often changed and altered in the manner, obſcured and eclipſed in the luſtre, confined empaired in the power thereof) untill *Meſſiah* ſhould be manifeſted in the fleſh. Which came to paſs accordingly, when the *Jews* at our Saviours birth (and more completely at, and after his death) had loſt all ſhadows of a free State, totally inſlaved to the *Roman* Emperour. To whom alone belonged,

1. The *Militia* with the Caſtle, giving martial-law to the Temple it ſelf.
2. Coin, ſtamped with the image and ſuperſcription of [l] *Ceſar*.
3. Cuſtoms, collected, yea extorted by his Publicanes.
4. Power in cauſes capitall, by the Prieſts own confeſſion, [m] *It is not lawfull for us to put any man to death.*

l Mat. 22.2.

m John. 18.31

And the prophecy of *Jacob* thus expounded, is both clear in it ſelf, and according to the interpretation of the [n] Ancient.

n Iuſtin. Martyr in dialogo cum Triphone Iudæo.

The limites of the Land of Iudea.

§ 4. This Tribe had *Dan* and *Simeon* on the Weſt, *Benjamin* on the North, the *Wilderneſs of Paran* on the South, and the *Dead-ſea* on the Eaſt. Extending Eaſt and Weſt, welnigh fourty miles; but from *Cadeſh-Barnea* to *Jeruſalem* was about ſixty ſix. Where in this country was contained a mountainous land, but fruitfull with all commodities for pleaſure and profit. We begin with the Dead-ſea, *Judah's* caſtern boundary, and ſo ſhall proceed to ſurround it in our deſcription.

The Dead-ſea once a fruitfull Country.
o Gen. 14.3.
p Gen. 13.10.

§ 5. This was [o] once a fruitfull country, called the *vale of Siddim, even* [p] *as the garden of the Lord*, Paradiſe it ſelf. Too like indeed thereto, both for the pleaſure thereof, and Serpent therein, the ſpreading wickedneſs of the vicious *Sodomites*. *Lot* choſe to live here, not becauſe the people were well nurtured, but the place well watered; though better watered (no doubt) during his living there, with his tears, from a ſoul [q] *vexed*

q 2 Pet. 2.8.

with

with their filthy converſation. He loſt by his dwelling among them, for whoſe ſins he was carried[r] captive by *Chedorlaomer*; *They* gained by their dwelling ſo near him, for whoſe ſake they were reſcued by his uncle *Abraham*. Yea, afterwards *Abraham* endevoured to ſave the whole City of *Sodom*, beating down the price of Gods juſtice as low, as poſſibly it might conſiſt w^th his honour, to [f]*ten righteous men*: and yet that too high a rate for the piety of *Sodom* to reach, ſo general was the wickedneſs therein. Hereupon, *Sodom*, with three neighbouring Cities, [t]*Gomorrhah*, *Admah*, and *Zeboim*, was deſtroyed with fire and brimſtone from heaven, and thereby the whole Country turned into a ſtanding ſtinking lake.

r Gen. 14. 12.

f Gen. 18. 32.

t Deut. 29. 23.

§ 6. Some will ſay, it was ſtrange, that fire ſhould beget water, a combuſtion produce an innundation. More proper it had been, that ſuch an inflammation ſhould have left an *Ætna*, *Hecla* or *Veſuvius* behind it, ſuming, if not burning always. The rather, becauſe next morning this place preſented it ſelf to the eyes of *Abraham*, *as the ſmoke of a* [u]*furnace*. But ſuch muſt know, that when the fire was once out,

How fire left water behind it.

u Gen. 19. 28

1. The Country by nature was low and levell, being a depreſſed plain, and ſo more ſubject to drowning.
2. *Jordan* (running though this vale, and there ſinking into the ground) had a quality in the firſt month to [w]overflow his banks, and ſo prone to occaſion a deluge.
3. Probably, the River was formerly bridled with artificiall banks, which either were then broken down with that tempeſt, or afterwards decayed by degrees, when the people were deſtroyed.
4. *Jordan*, in the vacancy of the inhabitants, having got violent poſſeſſion, fenced and fortified himſelf in the *ſlime-pits*, (as in ſo many caſtles) whereof great [x]plenty in that place, and could not afterwards be ejected.

w Joſh. 3. 15. & 1 Chr. 12. 15 & Eccleſ. 24. 30

x Gen. 14. 10.

Thus his title to this plain, though at firſt an unjuſt uſurpation and incroachment, is made lawfull by the preſcription of three thouſand years poſſeſſion.

§ 7. This Sea is known by ſeverall names. 1. The *Dead-ſea*, either becauſe the Charnel-houſe of ſo many dead carcaſſes then deſtroyed therein; or, becauſe it kills all creatures coming into it; or laſtly, becauſe dull and dead, not enlivened with a tide, or quickned with any viſible motion, one main cauſe of the offenſive ſavour thereof, lazineſs diſpoſing men to lewdneſs, and waters to putrefaction. 2. The [y] *Salt-ſea*, ſalt indeed, from the ſulphurous combuſtions firſt occaſioning it. 3. By Greek Writers it is termed the *Aſphaltite-lake* from [z]Ασφαλτος, or *Bitumen*, growing plentifully thereabouts. This *Bitumen* (we are fain to retain the Latine word, our land neither affording the thing, nor our language the name to ſignifie it) is a clammy, glutinous ſubſtance, uſefull in Phyſick to aſtringe, in Surgery to conſolidate. Uſed by the rich as mortar to build, (as in the Tower of [z] *Babel*) by the poor as oil to burn, therefore

Several names of this ſea.

y Gen 14. 3.

z Gen. 11. 3.

therefore called חמר in hebrew; quickly kindled, hardly quenched, flaming far and long, as partaking much of pitch, and more of brimstone in the nature thereof. And such as could not go to the cost of richer spices, used it for imbalming their dead, being a great drier, and so preserver from corruption.

Neither ships nor fish in the Salt-sea.

§ 8. This *Salt-sea* was sullen and churlish, differing from all other in the conditions thereof. *David* speaking of other seas, saith, *there go the ships,* [a] *and there is that Leviathan which thou hast made to play therein:* so instancing in the double use of the sea, for ships to sail, and fishes to swim in. But this is serviceable for neither of these intents, no vessels sailing thereon, the clammy water being a reall *Remora* to obstruct their passage; and the most sportfull fishes dare not jest with the edged-tools of this *Dead-sea*; which if unwillingly hurried thereinto by the force of the stream of *Jordan*, they presently expire. Yea, it would kill that *Apocrypha-Dragon*, which *Daniel* is said to have choaked with lumps of [b] pitch, fat, and hair, if he should be so adventurous to drink of the waters thereof; so stifling and suffocating is the nature of it. In a word, this sea hath but one good quality, namely, that it entertains intercourse with no other seas; which may be imputed to the providence of nature, debarring it from communion with the Ocean, lest otherwise it should infect other waters with its malignity. Nor doth any healthfull thing grow thereon, save only this wholesome counsell, which may be collected from this pestiferous lake, for men to beware how they provoke divine justice, by their lustfull and unnaturall enormities.

a Psal. 104. 26

b Histor. of the Dragon ver. 27

Solinus his testimony of the Dead-sea.

§ 9. Heathen Writers, *Tacitus* & *Pliny*, take notice of this lake, with the qualities thereof, but especially *Solinus*, whose testimony (but with some variations from Scripture) we thought fit to insert, and translate, though the latter will scarcely be done, without some abatement of the native elegancy, & expressiveness thereof. *Longo* [c] *ab Hierosolymis recessu tristis sinus panditur, quem de cœlo tactum testatur humus nigra, & in cinerem soluta. Duo ibi oppida, Sodomum nominatum alterum, alterum Gomorrhum. Apud quæ pomum gignitur, quod habeat speciem licet maturitatis, manditamen non potest. Nam fuliginem intrinsecus favillaceam ambitio tantum extimæ cutis cohibet: quæ vel levi tactu pressa fumum exhalat, & fatiscit in vagum pulverem. A good way side of Jerusalem lies ope a melancholy Bay, which the black soil being also turned into ashes, witnesseth to have bun blasted from heaven. In it are two towns, the one called Sodom, the other Gomorrhah. Wherein grows an apple, which though it seem fair and ripe, yet cannot be eaten. For, the compass of the outward rinde only, holds within it an ember-like soot: which being but lightly pressed, evaporates into smoke, and becomes flittering dust.*

c *Solin. Polyhist. cap.* 38.

Lots wife turned into a Pillar of salt.

§ 10. But *Lot* was preserved, and God is said therein *to have* [d] *remembred Abraham*, though he might have seemed to have forgotten him, in refusing to grant to spare *Sodome* at his request. Thus, though divine

d Gen. 19 29.

providence

providence may denie good mens prayers in the full latitude of their desires, he always grants them such a competent proportion thereof, as is most for his glory, and their good. *Lot* with his Wife are enjoined only not to look back, wherein she disobeyed the commandment, either out of

1. High contempt: Yet seeing for the main she had been a good woman, accompanying her husband many miles from his native to a strange Country, meerly depending on Gods providence, our charity believes her fact proceeded rather from
2. Carelesness, or incogitancy, having for that instant forgotten the command; or
3. Curiosity, to behold the manner of so strange, and suddain a destruction; or
4. Infidelity, not conceiving it possible, so great a City could be so soon overthrown; or
5. Covetousness, when she thought on the wealth she had left behind her; or
6. Compassion, hearing the whining of swine, braying of Asses, bleating of sheep, lowing of kine, crying of children, shrieking of women, roaring of men, and some of them of her own flesh and bloud.

Were they any or all of these, back she looked, and was turned into a [c] Pillar of salt, which, Saint *Hierom* saith, was extant in his age. Mean time, how sad a case was *Lot* in, bearing about him life and death? one half of him quick, lively, and active; the other half, (his Wife, both making but one flesh) so strangely, and suddainly, sensless, dead, and immoveable.

[c] Gen. 19. 26.

§ 11. Not far off is the City of *Zoar* (*Littleton* in English) so named by *Lot*, whereas formerly it was called *Belah*. I say by *Lot*, who was the best benefactor to this place, which otherwise had been sent the same way of destruction, with the other four Cities, had not his importunity [f] prevailed with God, for the sparing thereof. Yet I find not any monument of gratitude made by the men of *Zoar*, to the memory of *Lot* their preserver; yea they would not afford him a quiet and comfortable being amongst them, insomuch that *he* [g] *feared to dwell in Zoar*. Either suspecting that they would offer violence to his person, or infect his soul with their bad example, or that he might be involved in their suddain destruction, as a wicked place spared, not pardoned by God, and allowed to himself for his present refuge, not constant habitation. Their ill usage of so good a man, mindes me of *Solomons* observation, [h] *There was a little City and few men within it, and there came a great King against it, and besieged it, and built great bulworks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the City, yet no man remembred the same poor man.* No more than

Zoar spared at *Lot's* request

[f] Gen. 19. 21.

[g] Gen. 19. 30.

[h] Eccles. 9. 14, 15.

than *Lot* was remembred in *Zoar*, though the *tutelar Saint* thereof. But his clear conſcience, in free doing this courteſie, rewarded it ſelf in doing it; whilſt mercenary ſouls, working only for the wages of thanks, often loſe their labour, eſpecially in this ungratefull age.

Lots inceſt with his daughters. i Gen 19.30.

§ 12. From *Zoar*, *Lot* removed to a neighbouring [i]Mountain, and dwelt in a cave therein, which is ſhown to Travellers at this day. Now, an hole in an hill could hold him, and all his family, whoſe ſubſtance formerly was ſo great, the whole Country could not afford room for his flocks and heard-men, without [k]ſtriving with thoſe of his uncle *Abraham*. Here made drunken by his daughters practice upon him, with them he committed inceſt. It is grace, not the place, can ſecure mens ſouls from ſin, ſeeing *Lot* faſting from luſt in wanton and populous *Sodom*, ſurfeited thereof in a ſolitary cave; and whilſt he carefully fenced the caſtle of chaſtity, even to make it impregnable againſt the battery of foreign force, he never ſuſpected to be ſurpriſed by the treachery of his own family.

k Gen. 13. 7.

The utility of criticiſm in boundaries.

§ 13. So much for *Pentepolis*, once a Country of five Cities, now all turned into one lake. Come we now to ſurvey the particular limits of this Tribe. That Maxime, *Qui bene diſtinguit, bene docet*, holds moſt true herein: the well diſtinguiſhing of bounds, conduceth much to the true knowledge of this Country; eſpecially, ſeeing the *Holy Spirit* hath been ſo exact in aſſigning them. Where God is pleaſed to *point*, for man not to vouchſafe a *look*, ſheweth, that proud *earth* valueth his *eyes*, as more worth than the *hand of heaven*.

The bordets of *Iudah*. l Joſh. 15. 3. &c

§ 14. The borders of *Judah* with all their particular flexure are thus deſcribed in [l]*Joſhua*.

East.	South.	North.	West.
The Salt-Sea.	1. *From the ſouth-ſide of the ſalt-ſea, to the going up of Acrabbin.*	1. *From the end of Jordan at the ſalt-ſea to Beth-hoglah*	1. *From Kiriath-jearim weſtward it compaſſeth unto mount Seir.*
	2. *Thence to the wilderneſs of Zin.*	2. *Thence by the north of Beth-araba.*	2. *Thence it paſſeth along to the ſide of mount Jearim, or Cheſalon.*
	3. *Thence to the ſouth-ſide unto Kadeſh-Barnea.*	3. *Thence it went up to the ſtone of Bohan the ſon of Reuben.*	3. *Thence went down to Bethſhemeſh.*
	4. *Thence to Hezron.*	4. *Thence towards Debir from the valley of Achor.*	4. *Thence paſſed on to Timnah.*
	5. *Thence it went up to Adar.*	5. *So northwards looking to Gilgal, before the going up to Adummin, on the ſouth-ſide of the River.*	5. *Thence unto the ſide of Ekron northward.*
	6. *Thence fetched a compaſs to Karkaa.*	6. *Thence towards the water of Enſhemeſh.*	6. *Thence was drawn to Shichron.*
	7. *Thence it paſſed to Azmon.*	7. *Thence to Enrogel. Thence by the valley of Benhinnom unto the ſouth of Jeruſalem.*	7. *Thence paſſed along to mount Baalah.*
	8. *Thence unto the River of Egypt.*	8. *Thence to the top of the mountain at the end of the valley of Rephaim.*	8. *Thence went out unto Jabneel.*
	9. *Thence went out at the Sea.*	9. *Thence to the fountain of Nephtoah.*	9. *Thence the weſt border ended at the great Sea.*
	Obſerve we, that theſe ſouth bounds of *Judah*, are for the main the ſame with the ſouth limits of the whole land, aſſigned *Numbers* 34.	10. *Thence to the Cities of mount Ephron*	Theſe weſt bounds of *Judah*, were afterwards altered, falling into the midſt of the Tribe of *Dan*.
		11. *Thence to Kiriath-jearim.*	

Now,

Now, as in the body of a man, if an inſpection might be made into it whilſt he is alive, every nerve, and artery therein (then fluſhed up with the ſpirit) is eaſily to be diſcerned, which after death ſhrink almoſt inviſible, paſt diſcovering: ſo each ſmall angle, and turning of *Judah's* bounds in *Joſhua's* time, was then plainly to be perceived, which now adays (the land long ſince, being in a manner dead, and deſolate) are not at all conſpicuous, nor fall they under any accurate obſervation.

Kadeſh-Barnea in the edge of *Canaan*.
m Num. 32.8.

§ 15. Amongſt all theſe limitary places, *Kadeſh-Barnea* is only of eminency, whither the Children of *Iſrael* [m] came, and where they ſtayed ſome time, after their coming out of *Egypt*, in the very edge and entrance of the Land of *Canaan*. Thus that land was like a rich robe, whoſe utmoſt hem the *Jews* were permitted to touch (only that their fingers might feel the fineneſs thereof) but were denied to wear it, and remanded to wander another way many years, for the puniſhment of their infidelity. And thus many come to the *Kadeſh-Barnea* of *common illumination*, who never attain to the true *Canaan* of holineſs here, or happineſs hereafter.

Method propounded.
n Joth. 10. 10, &c.

§ 16. In deſcribing this ſpacious Tribe, we will begin with the eleven royall Cities therein, whoſe Kings were deſtroyed by [u] *Joſhua*. Theſe according to their dignities may thus be reckoned up:

1 *Jeruſalem*, whereof largely hereafter.
2 *Hebron*. 4. *Libnah*. 6. *Adullam*. 8. *Jarmuth*. 10. *Arad*.
3 *Debir*. 5. *Lachiſh*. 7. *Geder*. 9. *Eglon*. 11. *Hepher*.

Theſe royall Cities, though ſcattered here and therein this Tribe, need no other Herauld in our map, to proclaim them to the Readers notice, being quickly found out by their *coronets* graven upon them. From theſe we ſhall proceed to other towns of eminency, reſerving the rivolets, and wilderneſſes, to cloſe this our deſcription.

Hebron anciently *Kiriath-Arba*.
o Num. 13.22
p *Adricom.* in deſcr. of *Judah*. *num.* 145.

§ 17. *Hebron* was the principall royall City belonging to *Judah*, ſeven years [o] ſenior in its building to *Zoan* a City in *Egypt*; more anciently it was called *Kiriath-Arba*, that is (ſay [p] ſome) the City of four men, becauſe of four Patriarchs (as they reckon them up) *Adam*, *Abraham*, *Iſaac*, and *Jacob* buried therein. But, I wonder any ſhould delight in their own wild conjectures, when the text tendereth us a certainty herein, aſſuring us that this *Arba* (from whom *Kiriath-Arba*, or *Hebron* was named) was [q] *a great man among the Anakims*. This City ſtood in the vale of *Mamre*, ſo called from [r] *Mamre* a perſon of quality in this place, who with *Aner* and *Eſhcol* were *Abrahams* loving aſſociates, and valiant aſſiſtants, in conquering *Cheder-laomer*, and reſcuing the captive *Sodomites*. *Abraham*, *Iſaac*, and *Jacob* lived here ſucceſſively, and from the *vale of Hebron*, *Joſeph* was [ſ] ſent on a loving viſit to his brethren, when for his good will they ſold him to the *Iſhmaelites*.

q Joſh. 14.15.
r Gen. 14.24.
ſ Gen. 37.14.

Entertainment of Angels.
t Gen. 18.8.

§ 18. Hereabouts was that great entertainment made, wherein the covert of a [t] tree was the dining-room, the ground (probable) the board,

board, *Abraham* the Caterer, *Sarah* the Cook, veal and welcome their cheer, Angels in the ſhape of men, Chriſt in the notion of an Angel, the Gueſts, and the laſt promiſe of [u] *Iſaac*, the free-offering they gave for their entertainment. Yea, in *Hebron Iſaac* was born, ſuckled, weaned, perſecuted by *Iſhmael*, till at laſt he mocked both himſelf, and his mother *Hagar* quite out of his Fathers family.

u Gen. 18.10.

The cave of *Machpelah*.

§ 19. Near *Hebron* was the Cave of *Machpelah*, purchaſed by *Abraham* of *Ephron* the *Hittite* (with the field about it, and all the trees therein) at the price of four [w] hundred ſhekles of ſilver, for the burying of *Sarah*, himſelf, and his family. For, here,

w Gen. 23.16, 17.

x Gen. 25.9.
y Gen. 35.29.
z Gen. 50.13.

{*Iſaac* x, *Iſhmael*} {*Iacob* y, *Eſau*} {*Ioſeph* z and his brethren} — though formerly — (the one perſecuted the other; the one deſigned the others death; they envied and ſold him,) — lovingly agreed to bury — (*Abraham*, *Iſaac*, *Iacob*) — their Father.

And thus, though branglings and brawlings may happen betwixt brethren when young; all animoſities ought to be buried in the grave of their Fathers.

Royall turned into Sacerdotall Cities.
a Joſh. 10.37.
b Joſh. 20.7.
c Joſh. 21.13.

§ 20. In the time of *Joſhua* [a] *Hebron* had a King, whom he conquered, and ſubdued; and afterwards this place was made a *City* [b] *of Refuge*, and aſſigned (with twelve moe in this Tribe, and *Benjamin*) unto the [c] Prieſts, the ſons of *Aaron*, who were above common *Levites*, as employed in ordinary attendance about the Tabernacle. Herein God provided not only for their conveniency, accommodating them with habitations near *Jeruſalem* (as the place hereafter intended for his publick ſervice) but chiefly for their conſcience, placing *them* in theſe two Tribes, whom he foreſaw would alone perſevere in, when the others would apoſtate from the true Religion. Yea the Prieſts had the beſt and biggeſt places in *Judah*, as *Hebron*, *Debir*, *Libnah*, formerly Royal, afterwards Sacerdotall Cities: God allowing his Miniſters large maintenance; and indeed a *beggarly* Clergy, is the forerunner of a *bankrupt* Religion.

The ſuburbs of *Hebron* given to *Caleb*.
d Joſh. 14.13.

§ 21. But although the City of *Hebron* pertained to the Prieſts, the ſuburbs thereof by Gods appointment belonging to [d] *Caleb* and his poſterity. This *Caleb* was that young-old man, whoſe ſtrength contradicted his years, ſo able and active at [e] fourſcore and five, either for advice, or execution. But here he *eat not the bread of idleneſs*, being firſt to clear and conquer *Hebron* (before he could poſſeſs it) from the *Giant-Amorite-Anakims* dwelling therein. Theſe *Amorites*, though (as the Prophet deſcribes them) [f] *high as the Cedars, and ſtrong as the Oaks*, had notwithſtanding (to follow this Metaphor) much waſtfull *ſap* in their mighty big bodies: whilſt *Caleb* (*all heart*, as his name imports) though leſs and lower, by Gods aſſiſtance eaſily overcame them. If any demand, How came *Anakims* hither, ſeeing *Hebron* ſo lately was ſmittten by *Joſhua*? A learned [g] Author anſwers, that it is probable, whilſt *Joſhua* afterwards

e Joſh. 14.11.

f Amos 2. 9.

g *Bonfrerius in locum Ioſhuæ.*

wards was employed in the North in conquering the [h] *Canaanites*, ſome remnant of the *Anakims* which eſcaped his hand, did in his abſence return, poſſeſs *Hebron*, and put *Caleb* to a new task of a ſecond ſubduing them.

h Joſh. 11. 7.

Joabs cruell killing of *Abner*.

§ 22. *David* afterwards made *Hebron* the Metropolis of this Kingdom (as being the moſt eminent City of his own Tribe of *Judah*) and reigned almoſt ſeven years therein. In the third year of his reign *Abner* repaired hither, with full intent to reduce all *Iſrael* to his obedience, had not *Joabs* ſuddain murdering him fruſtrated his deſign. Probably ſome mixture of jealouſie might put *Joab* on this foul action, fearing to be outed of his office, that if *Abner* made *David* King, *David* would make *Abner* Generall over all *Iſrael*. Certainly, revenge of his brother *Aſahels* bloud prompted him thereunto. *Joab* ſending meſſengers to fetch *Abner* back from the well of *Siriah*, ſlew him treacherouſly as he was entering the [i] Gates of *Hebron*.

i 2 Sam. 3. 27.

Aggravation of *Ioabs* murder.

§ 23. Forget we not that *Hebron*, in the Gate whereof *Joab* ſo baſely and barbarouſly murdered him, was a *City of Refuge*,* appointed by God for the ſaving of ſuch, as had killed one unawares. Did not *Joab* therefore, in ſuch a place acting wilful murder, in an high hand relie on his own greatneſs to bear him out in ſo bloudy a deed, as if he neither feared the juſtice of man, nor needed the mercy of God? No wonder then if many years after he [k] flying to the horns of the Altar, was denyed the protection of that place, who formerly ſo cruelly, deſpightfully, and preſumptuouſly had defiled the *City of Refuge* with innocent bloud.

* Joſh. 20. 7.

k 1 King 2. 31

Abner and *Iſhboſheth* buried together.

§ 24. Thus died *Abner*, very loyall to *Saul*, whilſt *Saul* was living, and too loving to his [l] Concubine, when he was dead. Never man was killed more cowardly, or buried more honourably: *David* himſelf [m] *following the biere*, weeping as *chief mourner* at his funerall. In the ſame Sepulchre the [n] head of *Iſhboſheth* was afterwards interred. Though ſome jars were betwixt them whilſt living, their duſt well agreed in the ſame Grave. Nor durſt the aſhes of *Iſhboſheth* croſs the others, who when alive (though checked, and chidden by him) [o] *could not anſwer Abner a word again, becauſe he feared him.* As for the bodies of *Baanah* and *Rechab* the murderers of *Iſhboſheth*, they had, by order from *David*, their hands and feet cut off, and they hanged up over the [p] pool in *Hebron*.

l 2 Sam. 3. 7.
m *Ibid.* v. 31.
n 2 Sam. 4. 12.
o 2 Sam. 3. 11.
p 2 Sam. 4. 12

Numbers repairing to *David* in *Hebron*.

§ 25. After the death of *Iſhboſheth*, all *Iſrael* repaired to *Hebron* to make *David* their King, whoſe ſeverall numbers deſerve our obſervation.

q 1 Chr. 12. 24

1. Out of [q] *Judah* ſix thouſand, and eight hundred
2. *Simeon*, ſeven thouſand & one hundred.
3. *Levi*, eight thouſand & three hundred twenty two.
4. *Benjamin*, three thouſand.
5. *Ephraim*, twenty thouſand and eight hundred.
6. *Half Tribe of Manaſſeh* on this ſide *Jordan*, eighteen thouſand.
7. *Iſſachar*, two hundred Officers, and all their brethren at their commandment.
8. *Zebulun*, fifty thouſand.
9. *Naphtali*, thirty ſeven thouſand, beſides a thouſand Captains.
10. *Dan*, twenty eight thouſand and ſix hundred.
11. *Aſher*, fourty thouſand.
12. *Reuben*, *Gad*, and *Manaſſeh* beyond *Jordan*, an hundred and twenty thouſand

Behold here those Tribes which lived fartheſt from *Hebron*, appearing in the higheſt equipage; as if they endeavouring to be revenged on the diſtance of their habitation, purpoſely advanced with the greateſt number. Here it will be enquired, why *Judah* largeſt in dominion, next in poſition, neareſt in relation, (as *Davids* native Tribe) made here the ſlendereſt appearance of all the reſt, *Benjamin* alone excepted; the thinneſs of whoſe numbers are excuſed in the Text, becauſe [r] *hitherto the greateſt part of them kept the ward of the houſe of Saul.* What! doth it fare with *Princes*, as with *Prophets*, that they are not [ſ] *without honour ſave in their own Country, and in their own houſe*, that *David* found feweſt attendants from his own Tribe? Oh no, he was abundantly loved, and honoured therein. But,

r *Ibid.* v. 29.

ſ Mat. 13. 57.

Toſtatus anſwers:
1. *Davids* daily attendance (both civill in his Court, and military in his camp, and Garriſon) hitherto chiefly conſiſted of the Tribe of *Judah*.
2. The reſt of *Judah* remained at home, to make [t] proviſion, and give entertainment to this confluence of people from all parts.

t So ſaith the text (1 Chr. 12 39.) *For their brethren* (meaning *Iudah*) *had prepared for them.*

Add hereunto:
1. *Six thouſand eight hundred* were a ſufficient repreſentation of *Judah*, and moe not only needleſs, but burdenſome for the preſent, to peſter *Hebron* too populous already. The reſt keeping home, and living hard by, were ready (no doubt) on competent warning, to come quickly, if need required, or *David* commanded their attendance.
2. *Judahs* main work was done two years before, when *David* was ſolemnly made their King. And they now, rather ſpectators, than actors at his ſecond Coronation over all *Iſrael*.

Now no leſs politick than thrifty were the other Tribes in bringing their [u] victuals along with them, leſt otherwiſe they ſhould be held as occaſioners of ſcarcity in *Judah*, and enhauncers of the prices of proviſions.

u *Ibid.* v. 40.

Abſalom repaireth to *Hebron.*

§ 26. Afterwards *Abſolom*, when he intended a rebellion againſt his Father, choſe *Hebron* as the fitteſt City, from whence he meant to mount into the Throne. Hither he came under pretence to do ſacrifice, [w] with his chariots, and horſes, and fifty men running before him: but, which was moſt to be pitied, he brought with him from *Jeruſalem* [x] two hundred men, which were (as one may ſay) *Loyall Traitors*, coming in the ſimplicity of their hearts, and meerly *drawn-in* to treaſonable practiſes. But *Hebron* proved not a place ſo ſucceſſull to *Abſalom* the ſon, as formerly fortunate to *David* his Father. This Traitors ſoveraignty ſoon expired, when forſaken of *God*, *Man*, and *Beaſt* (his own Mule going away from him) he was ſlain of *Joab*, as [y] formerly related.

w 2 Sam. 15. 1.

x *Ibid.* v. 11.

y In our deſcription of *Gad.*

Debir a *Canaanitiſh* Univerſity.

§ 27. Some ten miles ſouth of *Hebron* lay *Debir*, anciently called *Kiriath-*

Kiriah-Sepher, [z] *the City of a book*, conceived a *Canaanitiſh* Uniuerſity. And although the Giant *Anakims* dwelling hereabouts, may be preſumed but little *bookiſh*, yet civillized Countries, in all ages have allowed ſuch places for the education of youth, who are better unborn, than unbred. *Caleb* proffered [a] *Acſah* his daughter in marriage to any one that ſhould conquer this City, which was accordingly performed by *Othniel* his younger brothers ſon, and firſt Judge of *Iſrael*. What, were not the glory of God, and good of his Country, enough to ſet an edge on his valour, but the promiſe of a Wife needed alſo to whet his reſolution? No doubt the ſcales of his reſolution went down formerly on the right ſide, before this match was caſt in as *overweight*. It is no unlawfull Bigamy of the Soul, when wedded to Gods glory in the firſt place, to embrace alſo therewith the [b] *recompenſe of reward*: and grand is the difference betwixt an [c] *hireling* whoſe mind is meerly mercinary, and him that works for his hire; with *Othniel* taking it (not as the main *motive*, much leſs as the *end*, but) only as a welcome encouragement of his undertakings.

z Judg 1.11.

a Num.1,12.

b Heb. 11.26.
c John 10.13.

§ 28. Thus all parties were pleaſed; *Iſrael* recovered *Debir*, *Othniel* got *Acſah* to Wife, *ſhe* gained a bleſſing from her Father, that bleſſing brought the poſſeſſion of the *upper* and *nether ſprings* along with it. Know alſo, in after ages the ſouth part of *Judah* was called *Caleb*, probably from the large inheritance *Caleb* obtained in theſe parts, and puiſſance of his poſterity therein. Thus the *Egyptian* giving an account of the paſſages of the Army of the *Amalekites*, confeſſeth they had been roving upon *the coaſt that belonged to Judah, and upon the ſouth of* [d] *Caleb*.

The ſouth of *Judah* called *Caleb*.

d1Sam. 30.14

§ 29. *Libnah* is the third in honour, of the nine royall Cities in the days of *Joſhua*, aſſigned afterwards for the Prieſts habitation. Long it continued loyall to the Crown of *Judah*, untill the days of *Jehoram* (that ungodly, unmercifull, unſuccesfull, unbeloved, unlamented King) *Edom revolted from under the hand of Judah unto this day, then Libnah* [l] *revolted at the ſame time*. Was it caſualty, or confederacy (by mutuall intelligence that both their defections bare the ſame date? Surely, *breach of faith* is a catching diſeaſe, yea infectious from one to another. But, how could the inhabitants of *Libnah*, being Prieſts, (whoſe beſt livelyhood depended on their perſonal officiating in the Temple at *Jeruſalem*) ſubſiſt, being cut off from their ſervice, and the ſalary thereof? Yea, did they not thereby neceſſarily apoſtate from their religion to God, deſert his Temple and their own profeſſion? Except any will ſay (eaſier ſpoken, than proved) that at this preſent, not the Prieſts, but ſome other perſons were poſſeſſors of *Libnah*. We find not this City afterwards reduced to the Kings of *Judah*, whereupon ſome [m] conceive, that henceforward it ſtood on its own bottom, as an abſolute Common-wealth.

Libnah a rebellious city.

l 2 King.8.22.

m Dr. *Heylyn Microc. in Paleſt. p.571.*

§ 30, If any object it impoſſible, that *Libnah* ſo ſmall a City, ſhould ſubſiſt here as a free State againſt all the powers of the Kings of *Judah*; let ſuch look on little *Lucca*, in *Italy*, and leſs *Geneva*, in *France*, defended

Libnah how it might ſubſiſt a free State.

by their foes from their foes; environed with emimies on all ſides, yet ſo, that rather than any one ſhall ſubdue them, all the reſt will aſſiſt them. Such probably, was the poſition, and politick State-poizing of *Libnah*, ſeated in the vicinity of the Kings of *Judah*, *Iſrael*, and the *Philiſtines*, (not to ſay, *Egypt*, though far off, might come in as a Protector thereof) that it might make a Cordiall of a ſelf-ſubſtance, from the Antidotes of its enemies. Afterwards we find [n] *Sennacherib* fighting againſt *Libnah* (whence he ſent a railing meſſage to *Hezekiah*) but read nothing of the taking thereof; yea, probably here the * *Angel* by night did that memorable execution, ſlaying an hundred fourſcore and five thouſand of his numerous Army.

n 2King.19.8.

*2King.19.35

Lachiſh an Idolatrous one o Joſh.12.11.

§ 31. *Lachiſh* muſt not be forgotten, whoſe [o] King was deſtroyed by *Joſhua*. King *Amaziah* conſpired againſt by his ſubjects in *Jeruſalem*, fled hither in vain; for, *They ſent after him to Lachiſh, and ſlew him* [p] *there*. It was a *leading* City in Idolatry, infected from *Iſrael*, and infecting of *Judah*. [q] *Micah* propheſied in particular againſt this City, warning it to prepare for ſpeedy captivity from its enemies. [r] *O thou Inhabitant of Lachiſh, bind the chariot to the ſwift beaſt; ſhe is the begining of the ſin to the daughter of Zion: for the tranſgreſſions of Iſrael were found in thee.* And although we find not *Lachiſh* taken by *Sennacherib* who [ſ] warred againſt it, yet it eſcaped not the fury of *Nebuchadnezzar*, though one of the [t] laſt Cities by him ſubdued.

p 2Kin.14.19

q Micah 1.1.

r Mic.1.13.

ſ Iſa.37.8.

t Jer.34.7.

Adullum Davids retraiting place.

§ 32. But *Adullam*, another regall City in *Judah*, was more ancient; where [u] *Hirah*, *Juda's* faſt friend dwelt, though employed by him but as a *pandar poſt factum*, to carry *Tamar* the hire of her whoredom. In a Cave hereabouts repaired to [w] *David, every one that* was *in diſtreſs, and every one that* was *in debt, and every one that* was *diſcontented, and he became a Captain over them.* Was this well done of him to be *Protector Generall of Out-laws*, thereby defying juſtice, defrauding creditors, defeating Gods command, which provided, that the debter, if not ſolveable, ſhould be [x] ſold for ſatisfaction? Alas, his need is all that can be alleadged in his excuſe. Sure I am *David* [y] promiſed (when in power to make his own choice) that his houſhold, or Court, ſhould conſiſt of perſons better qualified. However theſe men freely reſorting to him, were better than thoſe hired of *Abimelech*, [z] *vain and light perſons*, and as far to be preferred before them as want is more excuſable than wickedneſs. Yea, we may charitably believe *Davids* conſorts impoveriſht not by their own *careleſneſs*, but their creditors *cruelty*.

u Gen.38.1.

w 1 Sam.22.2

x Exod.

y Pſal. 101. *ad finem.*

z Judg.9.4.

Baal-Hanan inverted *Hannibal.*

§ 33. As for *Gedar* it hath formerly been deſcribed in *Simeon*, only we will add, that [a] *Baal-hanan* the *Gederite* was of this place, *Davids* Overſeer *over the Olive trees, and Sycamore trees in the low plain.* This name of *Baal-hanan* inverted is the ſame with *Hannibal* that great Generall of the *Carthaginians*. See here the affinity of the *Hebrew*, with the *Phœnician*, or *Carthaginian* tongue. Wonder not that *Baal-hanan*, or *Hannibal* was a faſhionable name for potent perſons in theſe parts, (we find alſo a King of

a 1 Chr.27.28

Edom

Edom [b] ſo called) ſeeing it ſignifieth *a Lord in grace*, or, *favour*; and our Saviour hath told us, *ſuch as exerciſe authority over others are called* [c] *Gracious Lords*. As for *Jarmuth*, *Eglon*, and *Arad*, we read nothing of them remarkable, ſince their ſeverall Kings were deſtroied by *Joſhua*. Of *Hepher* we ſhall ſpeak more properly in the cloſe of this Deſcription.

b Gen. 36.38.

c Luk. 22.25.

§ 34. And now, what a fall muſt our Deſcription have, from the Cities of Kings, to the Manor of a clown; the fruitfull *Carmell* not far from the Dead-ſea? Here folly and wiſdom dwelt under the ſame roof, ſate at the ſame table, ſlept in the ſame bed, *Nabal* and *Abigail*. Are matches made in heaven, and was *Abigail* ſo ill beloved there, to be condemned to ſuch a choice? Surely, God ſaw it moſt for his own glory and her good, for the improvement of her patience. This *Nabal* proved himſelf a perfect Miſer, both by his niggardlineſs to *David*, and prodigality of the [d] King-like dinner he made to his ſhepheards. But both he and his family had been utterly deſtroyed by *David*, had not the diſcreet mediation of *Abigail* been ſeaſonably interpoſed.

Carmel Naboths Manor.

d 1 Sam. 25.36

§ 35. After his gluttonous ſupper *Abigail* next morning ſerves *Nabal* with a thrifty breakfaſt, telling him of the great danger he ſo narrowly had eſcaped. Hereupon [e] *his heart dyed within him*. Thus ſome drunkards have been ſaid to have ſwooned when ſober, at the ſerious review of ſuch perils they ſo neerly eſcaped in the fits of their diſtemper. Probably fear encreaſed his ſadneſs, ſuſpecting to fall into a relapſe of *Davids* diſfavour, and that his anger might revert to give him another viſite hereafter. Thus the *wrath* [f] *of a King* (though but in reverſion) *is as the roaring of a Lion*. Yea, *Nabal* became as a ſtone, and no wonder, being little better than a ſtock before, ſuch his ſenſles ſtupidity. But, though he was a churl in his miſerable living, he was bountifull in his ſeaſonable dying, freeing *Abigail* from an unequall yoke, and fitting her with an Husband better ſuiting with her deſerts, even *David* himſelf.

The death of *Nabal*.

e *Ibid.* v. 37.

f Prov. 19.12.

§ 36. But *Carmel* had not ſuch a fool, but that [g] *Giloh* hard by had as wiſe a man for the owner thereof, even oraculous *Ahithophel*. This was he that gave the wholeſomeſt, but *Huſhai* the toothſomeſt counſell to *Abſalom*, beſt pleaſing the palate of a vainglorious Traitor. *Ahithophel* adviſed as *a cruel hunter*, that *David* ſhould preſently be [h] purſued, not giving him any breath, but either running him down outright, or killing him in the *form*, where they ſhould finde him: *Huſhai* [i] counſelled to prolong the ſport for their greater pleaſure; and, ſeeing all the *game* was ſurely in their own hand, to give *David* the larger *law*, to ſhift away a while for himſelf, that ſo he might be put to death in the greater ſtate, and with more ceremonious magnificence. *Ahithophel* ſeeing his counſell neglected at Court, and foreſeeing (in the cauſes) *Abſaloms* ruin, and *David* return, to prevent farther ſhame, and ſave the executioner the paines, fairly went home, ſet his houſe in order, and [k] hanged himſelf.

Giloh the profeſſion of *Ahithophel*.

g 2 Sam. 15.12

h 2 Sam. 17.2.

i *Ibid.* v. 11.

k *Ibid.* v. 23.

§ 37. *Tekoah* is not far off, where a wiſe woman once lived (the ſubtileſt

Tekoah the birth place of *Amos*.

subtileſt [l] manager of *Joabs* deſign to *David*, for the bringing back of *Abſalom*) and a wiſer man [m] *Amos*, called from an heardſman, and a gatherer of wild figs, to be a Prophet. Near *Takoah Jehoſaphat* obtained a memorable victory againſt the Children of *Ammon*, *Moab*, and Mount *Seir*, though at the firſt hearing of their coming, *Jehoſaphat* is ſaid to have been [n] *affraid*. Did he not diſcover much cowardice herein, conſidering what multitudes of men *Jehoſaphat* at that time did command? Namely,

1. *Under* [o] *Adnah the chief of Judah three hundred thouſand mighty men of valour.*
2. *Next to him* [p] *Iehohanan Captain over two hundred and fourſcore thouſand.*
3. *Next him* [q] *Amaziah with two hundred thouſand mighty men of valour.*
4. *And of Benjamin* [r] *Eliada with two hundred thouſand armed with bow and ſhield.*
5. *Next him* [ſ] *Iehohabad with an hundred and fourſcore thouſand ready prepared for the war.*

What need then *Ieboſaphat* fear (except as in *Gideons* caſe ſuſpected he had too [t] many for God to give victory by) having an Army (if well diſciplined with advantage of time and place) able to encounter all mankind, eſpecially on the defenſive ſide, to make good their own Country againſt any invaſion?

Why *Ieboſaphat* might juſtly fear.

§ 38. It is anſwered, the ſuddenneſs of the news might add much to his fright, that an enemy was come into the bowels of his Country [u] [*Behold they be in Hazeron-Tamar, which is Engedi*] before the firſt intelligence was brought thereof. Secondly, *Ieboſaphat* feared not ſo much his foes, as his faults, guilty to himſelf of great offences, (good men the leſs ſinfull, the more ſenſible thereof) and chiefly of his matching at home, and marching abroad with the Idolatrous family of *Ahab*. Laſtly, thoſe vaſt numbers of his Souldiers lately ſpecified, were not all at any [w] one time, but ſeverally, and ſucceſſively, during the five and twenty years of *Ieboſaphat* his reign. Wherefore thoſe words in the liſt of *Ieboſaphat's* Generalls thrice repeated, *Next him*, *Next him*, *Next him*, imply not a gradation in honour, as if all of them, though ſubordinately, were extant together, but import a ſucceſſion of time, the latter entering with his men on the office of a Generall, after the diſplacing, or death of the former.

Ieboſaphats admirable victory.

§ 39. However, *Ieboſaphat* puts his people into a penitent poſture, falling to faſting and prayer, and obtains a memorable conqueſt which was purely heavens *Donative*, *Sine cura*, without mans care, coſt, or charge to atchieve it. Prince and people ſtand ſtill, look on, believe God, ſing Pſalmes, accounting their conqueſt gotten, becauſe promiſed by the Prophet. Mean time their enemies amazed with [x] ambuſhments of Gods ſetting, fall foul one on another, till *Moab* and *Ammon* had deſtroyed, firſt the *Edomites*, then themſelves. Three days are the men of *Judah* employed in gathering the ſpoil, and ſo return to *Jeruſalem* with wealth

l 2 Sam. 14. 2.
m Amos. 1. 1.
n 2 Chr. 20. 2.
o 2 Chr. 17. 14
p *Ibid.* v. 15.
q *Ibid.* v. 16.
r *Ibid.* v. 17.
ſ *Ibid.* v. 18.
t Judg. 7. 2.
u 2 Chr. 2. 2.
w Sir *Walter Raleigh li.* 2. *part* 1 *pa.* 440.
x 2 Chr. 20. 22

wealth in their hands, joy in their hearts, muſick in their mouths, having left behind them the name of [y] *Berachah*, or *bleſſing*, impoſed on the place, where this celeſtiall victory was beſtowed upon them.

y *Ibid.* v. 26.

§ 40. But now it is high time that we enter on the ſeverall Stages and removals of *David* in or near this Tribe, after that he (having formerly ſuffered much from *Saul* as a private perſon) began to *Prince it*, and to *ſtand on his guard*. The text ſaith he and his men went [a] *whereſoever they could go*. *David* herein being like the Son and Lord of *David*, who [b] *had not where to lay his head*. Indeed *David* confeſſeth that God made the *ſtony rocks for the* [c] *Conies*, but yet he himſelf was glad to be their *In-mate*, and ſhare with them in their [d] habitations; and yet his ſoul was never ſo diſcompoſed in any hole or cave, but that in the darkeſt of them he could ſee to make *Pſalmes*, and praiſe his *Maker*. No place came amiſs to his pious ſoul, above or under ground, all alike to him to ſerve his God therein. Now ſeeing it is *Davids* expreſſion of himſelf, that he was hunted *as a* [e] *Partridge on the mountains*: *Partridge*, a bird innocent whoſe fine fleſh is its greateſt guilt, and impotent, (not armed with beak or talons) whoſe chief might conſiſteth in the flight thereof: Now whileſt *Saul* followed him, we will follow *Davids* Metaphor in our enſuing deſcription. But be it premiſed, that *Saul* was no fair Faulcorner, who more deſiring the prey than the ſport, came with his nets and ſetting dogs, with full intent to kill *David* wherever he might catch him.

Davids ſeverall removals

a 1 Sam. 23. 13

b Luk. 9. 58.

c Pſal. 104. 18.

d 1 Sam. 23. 25

e 1 Sam. 26. 20

§ 41. We begin at the cave of *Adullam* (which we may call his neſt) wherein he compoſed the fifty ſeventh, and the hundred fourty ſecond *Pſalm*. Hence he made wing, taking a long and ſtrong flight to *Mizpah* in the Land of *Moab*. Here the *Partridge* ſhewed much of the *Stork* in him, feeding his Parents, and taking order with the King of *Moab* for the maintenance of his [f] Father and Mother.

From *Adullam* to *Mizpah*.

f 1 Sam. 22. 3.

§ 42. Hence (by the advice of the Prophets [g] *Gad*, not to truſt himſelf again in the cave of *Adullam*) by *the foreſt of* [h] *Hareth* to the City of *Keilah*. The Inhabitants whereof *David* had lately obliged to himſelf; by ſaving them from the *Philiſtines*, notwithſtanding which favour, God aſſured him of their intentions to [i] betray him to *Saul*. If a skilfull Gardiner can in the depth of winter, by beholding the bare root, and knowing the *kind thereof*, foretell when and what flowers the ſame will bring forth many moneths after, well may the God of heaven, the *ſearcher of hearts*, know mens [k] *thoughts afar off*, and infallibly conclude what they will be, before they have any being. Baſe *Keilites*, who had rather pick thanks with *Saul*, than pay thanks to *David* to whom they were due! Thus deliver an ungratefull man from a danger, and he will be the firſt to bring you into the ſame condition. This ſad occaſion did ſpring the Partridge hence.

To *Keilah*.

g 1 Sam. 22. 5.

h *Ibid.*

i 1 Sam 23. 12

k Pſal. 139. 2.

§ 43. To *Hachilah hill in a wood in the wilderneſs of Ziph, ſouth of Ieſimon*. Here *Jonathan* came and renewed his amity with *David*. Behold how they two

To *Hachilah* hill.

l 1 Sam. 23. 16

two *is* embracing one another, (Reader my phraſe treſpaſſeth on the rules of *Grammar*, not of *friendſhip*) and *made a Covenant before the Lord.* Nor was it a ſmall comfort to *David*, (though *Saul*, and *Doeg*, and *Keilites*, and *Ziphites* were againſt him) that, beſides his own innocence, he had the *Prince*, the *Prieſt*, and the *Prophet*, *Jonathan*, *Abiathar*, and *Gad*, good mens prayers, and Gods providence on his ſide. Here the *Ziphites*, *Sauls ſetters*, having winded *David*; *Saul*, to catch him, comes with his net, but either made too much noiſe, or too little ſpeed; for before he came thither the Partridge was flown.

To the rock of Diviſion.

§ 44. To *the Wilderneſs of Maon.* Here only a mountain was betwixt *David* and *Saul*, and that not long likely to keep them aſunder, ſeeing *Sauls* men, being many in number, began to compaſs *David* round about. But ſeaſonable ill news was brought that the [m] *Philiſtines* had invaded the land, which made *Saul* turn his forces another way againſt a foreign foe. Commendable his ingenuity, that he preferred rather to oppoſe an enemy of another Religion, than to diſpatch a domeſtick adverſary, whom he now had at advantage. However judicious eyes behold not this as an act of *Sauls* pity, but Gods providence: hereupon *David* called the place *Sela-hammahlekoth*, or *the Rock of Diviſion.*

m 1 Sam. 23. 27

To the cave in *Engedi.*

§ 45. Hence he fled to the holds at *Engedi*: Here he had *Saul* in a cave, and was ſeemingly courted by Heaven, certainly urged by [n] men to deſtroy him, and yet he refuſed. O why is a golden opportunity put into a leaden hand, which wants activity to make uſe of it? What hard heart could have thruſt away ſo fair an advantage? But oh, (though all things elſe were here) one thing was wanting, a *Lawfull command.* A Crown is over bought which coſts a ſin. *David* durſt not kill him, only he cut off the skirt of his garment, and withall felt a greater gaſh in his [o] conſcience, than he made in *Sauls* cloaths, for being too bold with Gods Anointed. This courteſie of *David* in ſparing his life, made *Saul* half a convert, drawing [p] tears from his eyes, fair words from his mouth, but what intentions from his heart, *He* only knows, that knew the ſecrets thereof. It is ſuſpicious that *Sauls* truth therein was not much, becauſe *Davids* truſt therein was none at all; who (notwithſtanding the *Court-holy-water* of *Sauls* tears) gat him and his men again *up into the* [q] *hold.*

n 1 Sam. 24. 4.

o 1 Sam. 24. 5.

p 1 Sam. 24. 16

q 1 Sam. 24. 22

To *Cermel.*

§ 46. Hence *David* took a voluntary flight unto *Carmel.* Here the *Partridge* was like to turn *Hauk*, and become a *Bird of prey*, to kill all the innocent family of [r] *Nabal*, (as we have already obſerved) had not that God who formerly protected him from *Sauls*, here preſerved him from his own ſword, and *from* [ſ] *avenging himſelf with his own hand.*

r 1 Sam. 25. 22

ſ 1 Sam. 25. 33

Again to *Hachilah-hill.*

§ 47. Hence he fled back again to *Hachilah* hill, which is before *Jeſimon.* Here the *Ziphites* bring *Saul* ſecond tidings of his being there. So boundleſs was the ſtock of their malice, no danger of *breaking*, who though they failed at their firſt return, would adventure again. Only

their

their malice did this good, that it gave *David* the occaſion to make the fifty fourth Pſalme. Here he had *Saul* at a Second advantage, finding him with *Abner* and his men round about him *faſt* [t] *aſleep*, even as ſtill as the Spear and Cruſe of water that ſtood at his head. Theſe *David* took away, but with intent truly to reſtore them after he had kept them a while as monuments of his own integrity. Hereupon *Saul*, a Second Convert, clears *David*, chargeth himſelf, prayeth for pardon, and promiſeth amendment, whileſt *David* having had experience of his former falſhood, gives him the hearing, not the beleeving. For

t 1 Sam. 26. 7.

§ 48. Hence he flew to *Gath* in the Land of the *Philiſtines*, and [u] *Saul ſought no more again for him*, leaving off his purſuit now the Partridge had took *Covert* in an enemies Country; whence he removed to *Ziglag*, and thence made many incurſions againſt the [w] *Geſhurites*, *Gazrites*, and *Amalekites*, but withall telling King *Achiſh* that he marched the clean contrary way againſt *Judah* and the friends thereof. Here the *Partridge* had in him too much of the *Lapwing*, which by its hypocriticall fluttering pretends its neſt far diſtant from the true place thereof. Such diſſimulation in *David* cannot be excuſed, muſt not be imitated. From *Ziglag* he marched along with *Achiſh* King of *Gath* to *Aphek* in the Tribe of *Iſſachar*, where he was diſmiſſed and [x] caſhiered by the *Philiſtines* from any further ſervice. Returning home he found *Ziglag* his neſt ſpoiled, yea all his *Covie* therein (wives and Children) catched in a ſnare, as hath formerly been deſcribed in the Tribe of *Simeon*. After the recovery of his loſſes, from *Ziglag*.

To *Ziglag*.
u 1 Sam 27..

w 1 Sam. 27. 8

x 1 Sam. 29. 3.

§ 49. He flew to *Hebron*. Here the *Partridge* turned *Eagle*, being ſolemnly made Soveraign firſt of *Judah*, then of all *Iſrael*. And now being quietly ſetled in his Throne, he may joyfully ſing, *Many are the afflictions of the* [y] *righteous, but the Lord delivereth him out of them all.*

Laſtly to *Hebron*.

y Pſal. 34. 19.

§ 50. But beſides theſe eminent and noted *Geſts* of *David* he had many more which were obſcure and intermediate, as appears by the *liſt* of the places [z] *where he haunted*, and to whom he ſent part of his ſpoils taken from the *Amalekites*, *viz.*

David other haunting places.

z 1 Sam. 30. 31

1. *Bethel* in *Benjamin.*
2. *South Ramoth* in *Simeon.*
3. *Jattir* in *Judah* a *Levites* City.
4. *Aroer* in the Tribe of *Gad.*
5. * *Siphmoth.*
6. *Eſhtemoa* a *Levites* City in *Iudah.*
7. *Rachal.*
8. *Cities of the Ierahmeelites*, (deſcended from *Iarahmeel* an [a] eminent man in *Iudah*)
9. Cities of the *Kenites.*
10. *Hormah*
11. *Chorashan* } in *Simeon.*
12. *Athach.*
13. *Hebron*, eminent in *Iudah.*

a 1 Chr. 2. 26.

* Poſſibly the ſame with *Sibma* in the tribe of *Reuben.*

As for *Siphmoth*, *Rachal*, and *Athach*, becauſe they appear not again in Scripture, their poſition is unknown, but may be preſumed in or near

the Tribe of *Judah*. The best is, though our tracing of *Davids* travels may be imperfect, and we fail in the reckoning thereof, yet Gods Arithmetick is exact, and what is defective in our's, is supplied in his observations: [b] *Thou telleſt my wanderings, put my tears into thy bottle, are they not written in thy Book?*

b Pſal. 56. 8.

The total ſum of *Iudah's* Cities.

§ 51. Now beſides the Cities mentioned in our deſcription many more remain which were obſcure, without any memorable act atchieved in them: and are thus reckoned up in *Joſhua*.

1. Towards the coaſt of *Edom* South-ward, [c] *twenty nine.*
2. In the vale, Catalogue. [d] *Fourteen* in the firſt, [e] *Sixteen* in the ſecond, [f] *Nine* in the third,
3. On the Sea two, [g] *Ekron* and *Aſhdod.*
4. In the mountains, Catalogue. [h] *Eleven* in the firſt, [i] *Nine* in the ſecond, [k] *Ten* in the third, [l] *Six* in the fourth,
5. *Two* by themſelves, *Kiriath-Baal* and *Rabbah.*
6. In the Wilderneſs, *Six.*

In all an hundred and fourteen.

c Joſh. 15. 21.
d Joſh. 15. 36.
e *Ibid.* v. 41.
f *Ibid.* v. 44.
g *Ibid.* 46.
h *Ibid.* 51.
i *Ibid.* 54.
k Verſe 57.
l Verſe 59.

So that the Tribe of *Judah* alone had more Cities than all the Iſland of *Crete*, which had but juſt an hundred, and therefore called *Hecatompolis*. But many of theſe Cities were ſmall, and a good ſhare of them was given to the Tribe of *Dan* and *Simeon*, as formerly hath been obſerved. But amongſt ſuch as remained to *Judah* let not * *Mareſha* be forgotten, (in the North-weſt part of this Tribe) both becauſe thereby, † *in the valley of Zephathah*, *Aſa* conquered † *Zerah* the *Ethiopian*, whoſe Army conſiſted of more than a million of men, and becauſe the Prophet * *Micah* was born therein.

* Joſh. 15. 44.

† 2 Chr. 14. 9.

* Micah 1. 1.

§ 52. In Saint *Hieroms* time ſomewhere in *Judah* flouriſhed a fair City called *Elutheropolis*: from which that [m] Father meaſureth the diſtance of moſt Southern places in *Paleſtine*; as he computeth the *Northern* from *Legion* a City in *Galilee*. But (the more the pity) that Father hath not acquainted us with the exact location of either of theſe two places. Whilſt *Adrichomius* and others condemn Saint *Hieroms* careleſneſs herein, it better befits us to condole our own unhappineſs, who cannot read the accurate diſtance of places in his Book of that ſubject, becauſe though he have lent us his *Characters*, he hath not left us the true *Key* thereof.

Eleutheropolis uncertain in ſituation.

m In his book *de locis Hebraicis.*

Rivolets in Iudah.

§ 53. The Tribe of *Judah* had no great River therein, ſaving a little piece of gaſping *Jordan* now ready to expire in the *Dead-ſea*; but with Rivolets it was ſufficiently ſtored, lending the Brooks of *Sorek* and *Bezor* to *Dan* and *Simeon*; borrowing *Kedron* from *Benjamin*, whence it fetcheth its Fountain: and keeping the Brook *before the Wilderneſs of* [n] *Jernel* wholly for its own uſe, as riſing, running and falling entirely in this Tribe. Nor muſt that Brook be forgotten, which I may call the

n 2 Chr. 20. 16.

Brook

Brook of David, becauſe being to encounter *Goliah*, he took thence[o] five *ſmooth ſtones* (*ſtore is no ſore*, eſpecially not being ſure, but his firſt might fail) and furniſhed his ſcrip therewith. [o] 1 Sam. 17. 40

§ 54. This was that *Goliah* whoſe *ſtrength* was equall to his *ſtature*, his *arms* ſutable to his *ſtrength*, but his *Pride* above all. Betwixt him and *David* firſt paſſed a tongue-combate. The one diſcharging oſtentation, and preſumption, which the other as quickly returned with faith and confidence in Gods promiſe. Come they then to encounter: ſee the lower man had the longer arms, who with his ſling could reach death at diſtance to his adverſary. The beaver of *Goliahs* helmet was open: not that he thought his brazen brow ſufficiently armed with its own impudence, but either that he might ſee, breath, and boaſt the more freely, or becauſe he diſdained to *buckle* himſelf againſt ſo unequall a match: The ſtone from *Davids* ſling flies directly to his forehead, whereby the Giant is mortally wounded, and notwithſtanding his *ſpear was as great as a* [p] *Weavers beam*, his life was *ſwifter than a* [q] *Weavers ſhuttle*; *ſo ſoon paſſed it away and he was gone*, *David* cutting off his head with his own ſword. Battell betwixt *David* and *Goliah*. p 1 Sam. q Job.

§ 55. Many were the wilderneſſes in this Tribe, as thoſe of [r] *Zin*, [ſ] *Ziph*, [t] *Maon*, [u] *Engedi*, [w] *Jeruel*, [x] *Tekoa*, and [y] *Judah* lying South of *Arad*. Now as once it was the queſtion of the Diſciples to our Saviour, *from* [z] *whence can a man ſatisfie theſe men with bread here in the wilderneſs*? So here it may materially be demanded, Where did the men of *Judah* finde food to ſuſtain themſelves whoſe Countrey ſeems a heap of wilderneſſes caſt together? Here we muſt know that the whole land of *Paleſtine* was dreſt and kept like a garden plot, and incloſed into Olive-yards, Vine-yards, and arable fields, ſave ſome extravagant places which lay common, where wild beaſts did harbour in the woods, commonly called *Wilderneſſes*. Such notwithſtanding were full of fruitfull [a] paſtures, and had fair [b] Towns, though more thinly inhabited than other parts of the Country; ſo that this Tribe was more frighted than hurt with the multitude of *Wilderneſſes* therein. r Jos. ſ 1 Sam. t 1 Sam. u 1 Sam. 24. w 2 Chr. 20. 16. x *Ibid.* v. 20. y Judg. 1. 16. z Mark. 8. 1. a Joel. 1. 19. b Joſh. 15. 16.

§ 56. Paramount over them all was *The wilderneſs*, having ſix Cities therein, and was part of *the* [c] *wilderneſs of Judea*, (extending alſo into *Benjamin*) wherein *John the Baptiſt* preached: feeding here on *Locuſts* (flying inſects, [d] whereof four kindes were clean, and permitted the *Jews* to eat) and *wild honey*. Either ſuch as fell down in [e] dews from heaven, or was made by wild Bees, not civilized in hives, but neſting on the ground or in hollow trees. In a word, he was content with ſuch courſe fare as the Country afforded, his rough cloaths being ſuited to his homely diet, and both to his hard doctrine of Repentance. Hereupon ſcandalous tongues condemned him for *having a* * *Devill*, as afterwards they belyed our Saviour (uſing *John Baptiſt* preaching in the wilderneſs c Mark. 3. 1. d Levit. 11. 22. e 1 Sam. 14. 26. * Mat. 11. 18.

(using a more liberal diet) to be a *Winebibber*, so impossible it is to please affected frowardness either *full* or *fasting*.

Nothing befriendeth the *Eremites*.

§ 57. Some make *John Baptist* the first Founder of *Eremites*. But how little his precedent befriendeth their practise, who, not out of any impulsion, but meet election, delight to dwell in Desarts, will appear by the ensuing Parallel.

He,	*They*
1. By immediate command from God to fulfill the prophecy of [f] *Isaiah*.	1. By dictates of their own fancy, following the principles of will-worship.
2. Went into a wilderness; a place more thinly peopled than the rest of the land.	2. Goe into a wilderness indeed, conversing with solitariness, and shunning all society.
3. Where he daily busied himselfe with preaching to multitudes of people repairing unto him.	3. Where they bury themselves alive in laziness with the talents God hath bestowed on them.
4. And at last did end his life in a place of greater concourse, even the [g] Court of King *Herod* himself.	4. And binde themselves with a vow to live and dye in that solitary condition.

[f] Isa. 40, 3.

[g] Mark. 6. 20.

Behold here the large difference betwixt him and monking *Eremites*. Who, if men of parts, ought to help others with their society; if of no parts, need to be helped by the society of others. Yea whatsoever their endowments were, this running into the wilderness was but a *Bank-rupt trick*, to defraud the Church and Common-wealth their Creditors, to both which they stood bound by specialty of Gods command to discharge all Civill and Christian relations to the utmost proportions of their abilities. In a word, though we stedfastly beleeve, that *Jabal was the Father of all such as dwell in tents*, because the Scripture [h] affirmeth the same, yet for the reasons aforesaid, we utterly deny *John Baptist* the founder and Author of all those which live wilfully in hills and holes an eremiticall life.

[h] Gen. 4. 20.

Iudah for the main freed from *Solomons* Purveyors.

§ 58. The Son of *Hesed* was *Solomons* Purveyor in * *Aruboth*, to him belonged *Sochoth*, and all the land of *Hepher*. A land which lay, as we gather by other proportions, in the North-west part of this Tribe. And indeed we finde a King of *Hepher* amongst those which

* 1 King. 4. 10

which *Joshua* [i] destroyed, but dare not confidently averr him to have been of the Tribe of [k] *Judah*. However, it appears that for the main, the whole body of the Tribe of *Judah* (with *Simeon* lying therein) fell not under any of *Solomons* Purveyor-ships. The reason whereof, if inquired into, may perchance be reduced into some of these considerations.

1. It was referred to defray extraordinaries, on casuall entertainments, and occasionall solemnities; or
2. It was kept for the expences of the thirteenth, or intercalary moneth (the product of the eleven supernumerary days) which commonly was every third year inserted into the Hebrew [l] Kalendar
3. *Judah* might by speciall indulgence be exempted from such taxations; either because *Jerusalem*, the royall City, was principally seated therein; and therefore to prevent scarcity of victualls in so populous a place, the Court-purveyors went farther off, that the City might be better provided; or, because *Solomon* did ease and favour that Tribe, whence he himself was extracted.

This very probably was some cause, why, when the other ten Tribes, grinded with grievous oppression, deserted the house of *David*, *Judah* alone, as having formerly tasted of his Fathers favour, entirely to *Rehoboam*.

§ 59. The arms of *Judah* are *Gules*, *a Lion couchant Or*, according to *Jacobs* prediction, *Judah he stooped down, he couched as a* [m] *Lion, and as an old Lion, who shall rouze him up?* This is a posture which that princely beast is pleased to accept for his own ease: otherwise no chastisement shall impose it on him, no force but his own free pleasure can make him to crouch. The Analogy is obvious to every eye, the Lion being *the* [n] *strongest among st beasts, which turneth not away for any.* As *Judah* was *the chief of Tribes* for number, strength and largeness of possessions, and the *Tribe of Chiefes*, so many Kings, yea Christ himself according to the flesh deriving his extraction from the same.

i Josh. 12. 17.

k See more hereof in our objections against the tribe of *Iudah*.

l *Vide Kalendarium Hebraicum Munsteri. pag.* 62.

The armes of *Iudah*.

m Gen. 49. 9

n Prov. 30. 30.

THE

Here the Map of the Land of Moriah *is to be inſerted.*

Domus Obed-Edom
Kidron torrens
SEPTENT
PARS
Lucus Maachah
TRI
IERV
Hier
GULIELMO MONTACUTIO,
Præncbili Armigero
EDOVARDI nup. Baronis
MONTIS-ACUTI
secundo-genito, terrestriu
Solymarum exteriora
Suburbia, Dedicat,
Cœlestium (post seram senectutem)
intima penetralia precatur. T. F.
Mons Calvariæ
Hortus
Sepulcrum Dor.
Vivat Rex Salomon
MONS GIHON
Emaus
Nicopolis
VI
Baal-perazim
VALLIS
Domus Zachariæ
Geba
REPHA-
IM.
Mori
Sive
GIGANTUM
OCCIDENS
Zelzan
LE-
Sepulcr. Rahelis
Bethsur
TRIBUS
PARS
Ramath
Turis Edar
Bezek
Cisterna Davidis
Area Boaz
Ephrata
Bethlehem
Testudines Jacobi
Via tendens ad Hebronem
Geduth Cimham
Sepulcrum Asachis
Silva
MERIDIE

EPTENTRIO
BENJA=
MIN
TRIBUS
IERVSALEM
Hierosolyma
Templum Chomesh
Mons Scan
Templ. Moloch
Gethsemane
Hortus Olivet
Sacellum
Tigurium St. Pelagiæ
TUS
VE
VALLIS
Hortus Regius
MONS
OLI
Bethany
Dom. Simonis
Bethphage
Sepulcra Lazari
Bahurim
Fons Siloe
ACER Fullonum
Ficus arida
Hac David fugit ab Absolone
Villa exaduorsu
Columna Absalon
VAL LIS
JEHOSAPHAT
Enrogel
ORIENS
Vivat Rex Adonias
Zobeleth
SAVEH
Sive
REGIS
Gloria Deo in excelsis
JUDAH
Kidron torrens
TERRA
MORIATH
Sive
SOLYMARVM
AGER
SUBURBANUS
RIDIES
1
2
3
Guil. Marshall sculp.

THE LAND OF *MORIAH.*

CHAP. XIV.

§1. BEcauſe the Country about *Jeruſalem* is very fruitfull of obſervable places, it is therefore here preſented in an intire Map. Nor do we meet with a fitter, and more adequate name to expreſs the ſame, than to ſtyle it *The Land of Moriah*, as it is named in Scripture: [a]Herein we ſhall only inſiſt on ſignall places of certain truth; otherwiſe the work would be almoſt infinite: for what is ſaid of the people of *Iſrael*, [b]*There ſhall not one be barren amongſt them*, is true of every petty place near *Jeruſalem*, not a Hill, Hole, Stick, Stone, Cave, Grave, but is pregnant with ſome Hiſtory, and vulgar belief is the Midwife to deliver it; we will therefore confine our ſelves to Scripture alone in our following Deſcription.

The adjacent parts to *Jeruſalem.*

a Gen. 22.

b Exod. 23.26

§ 2. We begin with the *Brook of Kidron*: which we may call the *Brook of Reformation*; for often the current thereof carried away the Reliques of Idolatry; once when the Idol of his Grandmother *Maachah* was by King *Aſa* [c]*burnt by the banks thereof*; Again, when [d]in *Hezekiahs* time the people (no doubt by his command) threw the Idolatrous Altars therein. Thirdly, when the duſt of the *Altars* erected by King *Manaſſes*, was by *Joſiah*, *caſt into the channel of* [e]*Kidron*. I dare boldly ſay that the water of this Brook was no whit the leſs ſweet in taſt, or clear in colour for waſhing away theſe monuments of ſuperſtition. However this *Kidron* may be ranked amongſt thoſe Rivolets whereof [f]*Job* ſpeaks, *My brethren have dealt deceitfully as a brook and as a ſtream of brooks which paſſeth away*; not that the water only ſlideth away, other ſucceeding in the room thereof (which is common to the greateſt channels) but this very *Brook* it ſelf ſlides away in the Summer and is dryed up, as having no fountain to feed it, but the waters running down from *Mount Olivet*; Thus *Kidron* is the too lively emblem of our Souls, which having no naturall ſpring

The brook *Kidon.*

c 1 Kin. 15.13
2 Chr. 30.14.
d 2 Kin. 23.6.

e 1 Kin. 23.12

f Job 6.15.

of

of goodneſs in themſelves, flow no longer than they are watered from above, with the infuſion of celeſtiall Grace.

The valley of *Jehoſaphat.*

§ 3. This Brook runs through the *Valley of Jehoſaphat*, being a hollow dale interpoſed betwixt *Jeruſalem* and *Mount Olivet*, but why ſo named I find no ſatisfactory reaſon alleadged; for I cannot agree to what generally is reported, that in this place *Jehoſaphat* got his miraculous victory over the [g] *Edomites*, *Moabites* and *Ammonites*: becauſe on ſerious peruſall of the Text, that battel appears fought far off in the Wilderneſs of *Tekoah*. Many are of opinion, that as *Mount Olivet* ſhall be the Tribunall, erected for the Judge; ſo this *Vale of Jehoſaphat* ſhall be the Gaol and Bar where all offenders at the laſt day ſhall be arraigned, founding their conceit partly on the words of the Prophet [h] *Joel*, *I will alſo gather all Nations, and bring them down into the Valley of Jehoſaphat, and will plead with them there for my people*; partly on the expreſſion of the Angels to the Diſciples after *Chriſts* aſcenſion, [i] *that in the ſame manner he ſhould return again.* But theſe are too low, carnall, and reſtrictive conceits of Gods glorious judiciall proceedings, it being improbable he would appoint the certain particular *place*, who in his wiſdom hath cauſed the *time* to be conceald; yea if one day be as a thouſand years with God, why may not, according to the ſame proportion, the whole earth be meant by the *Valley of Jehoſaphat*? Wherefore waving curious inquiries about the circumſtances belonging only to the Judge to aſſign, let us carefully provide our ſelves for thoſe Aſſiſes, the proper work for us to perform.

g 2 Chr. 20. 20

h Joel 3. 2.

i Act. 1. 11.

§ 4. In this *Vale of Jehoſaphat*, on the other ſide of *Kidron* ſtood the village of *Gethſemane*, ſo called in Hebrew for the plenty of Oil that there was preſſed out: But a far more precious liquor was once afforded in this place, which in the Garden hard by fell from our Saviours face in his Agony, [k] *Clods of ſweat like blood*: Surely the heat of the weather had no influence on this his diſtemper: being the open air, in ſo cold a night, that the ſtout ſervants of the high Prieſt, though houſed in a Hall, found need of a fire to warm themſelves thereat. [l] It was not then without cauſe that the *Paſchall Lamb* was commanded to be eaten, neither raw nor ſodden with water, but roſted with fire, as *Chriſt*, the truth of this Type was at this time bathed in his own ſweat. Here *Chriſt* thrice conditionally begged, *that his cup might paſs away*, preferring three ſeverall ſhort prayers, before one entire continued petition; partly that in a tripled ſuit his importunity might be more conſpicuous: partly, to get breath, and gain ſtrength in the intervals: and partly, in the ſame time to viſit his Diſciples, being never ſo buſie about himſelf, but he was ſtill at leaſure to look how it fared with them.

k Luke 22 44.

l Joh. 18. 18.

Chriſt betrayed in this garden.

§ 5. Hither into this *Garden* repaired *Judas* in the night time [m] *with Lanthorns and Torches*, (no more light than needed in ſuch a deed of darkneſs, otherwiſe it had been ſuperfluous to ſeek the Sun it ſelf with a Lanthorn) to betray our Saviour; bringing with him *a band of Souldiers*

m Joh. 18. 3.

(too

(too many to attach Christ as meer man, too few to encounter him as God) *from the high Priest*, gown-men, swordmen, young, old, *Jew*, *Gentile*, all contriving his death, as all sorts and conditions of people were afterward to reap benefit thereby: at the first all [n] *fell flat down* at the sound of his voice, demanding of them, *whom seek yee?* If the report of a bare question gave such a blow, O had his mouth been charged with a curse against them, what execution would it have done! Here *Peters* wild love almost had done our *Saviour* that harm, which the malice of his enemies might despair to effect, by making him guilty not only of the breach of peace, but of a plain Riot, by that dangerous wound he gave unto *Malchus*; whereby no doubt he had invited many swords about his own ears, had not the miracle of *Christs* [o] quick cure restrained them. This was that *Peter* now so forward to draw his weapon, from whom afterward a word could not be drawn in acknowledgement of his Master; so unequally beats the pulse of blind zeal, either too fast, or not at all.

n Joh. 18.6. Luke 22.52.

o Luke 22.51

§ 6. From this Garden *Kidron* runs South-ward, and seems loth to behold on his Western bank the hill before *Jerusalem* whereon *Solomon*, befooled in his old age with his Wives, built high places for *Chemosh* and *Molech*, the Idols of *Moab* [p] and *Ammon*; Could not Idolatry be content to whisper in a hole, but she must hollow on a hill, and with a brazen-brow out-face the Temple, yea in a manner challenge, and defie it, to try which of them had the truest worship therein? [q] *Thou shalt have no other Gods before me*, or, *in my sight*, is the first commandment. Now, though all places are in the sight of an omniscient Deity, yet this Idolatry was done in the presence, of the presence of God, who more immediately and particularly is said to dwell in his Temple: Alas! what an eye-sore were these high places to all the Godly in *Jerusalem*? It spoiled the East and best prospect of all the windows in the City, for none could see the rising of the Sun, but withall must behold the rising of Idolatry. *Adrichomius* tells us that the hill whereupon these Idols stood, was commonly called the [r] *Rock of offence*, which name the Scripture gives to our Saviour himself, but in different consideration: *Christ* was a Rock of Gods laying; this of mans making: He a Rock of offence unjustly taken at him by the wicked; this too justly given by it to the godly.

The Rock of offence.

p 1Kin.11.7.5

q Exod.20.

r Rom.9.33.

§ 7. *Kidron* continueth his course South-ward by the *Vale of Saveh*, or *King Vale*: haply so called from two [s] Kings meeting of *Abraham* in this place, namely *Melchisedec*, and the *King of Sodom*; the former with a blessing, the latter with a request in his mouth: yea let *Abraham* at this royall enterview pass for the third King, seeing it is more honourable to make than to be a King, who so freely there restored the subjects to the *King of Sodom*. Many hundred years after in this vale *Absalom* then issueless (as being before their birth, or rather after the untimely death of

Absalom's pillar in the Kings dale.

s Gen.14.17.

his children) erected a [t] *Pillar* to perpetuate his memory. Pilgrims at this very day passing by the place use every man to cast a stone upon it: and my request to the Reader is, if he should ever go thither, that when he hath first served himself, and satisfied his own revenge, he would then be pleased to cast one stone more upon that heap, in my name, to express my detestation of so damnable a Rebellion.

t 2 Sam. 18. 16

The stone of *Zoheleth.*

§ 8. Hence the River *Kidron* turneth his channel full East, to find out his way to the Dead-sea, and leaveth at some distance on his Northern side *the stone* [u] *Zoheleth*, whereon *Adonijah*, who advanced himself to the Kingdom, offered Sacrifices, while the people cryed out, *God save King Adonijah*; but this echo was quickly checkt and countermanded with a lowder and greater, showted forth from *Mount Gihon*, *God save King Solomon.* Wonder not that this latter noise was heard hither, at six miles distance, much befriended in the far and speedy conveyance thereof with a hollow *Vale of Jehoshaphat*, reverberated with *Mount Olivet*, and improved in the sound thereof by the advantage of the waters of *Kidron*; besides it was mainly lowd in it self, so that (though much of Hyperbole must be allowed in the expression) *the earth* [w] *rent with the sound of it*; worse was *Adonijah's* heart rent at the hearing thereof, who now exchanged the hopes of a Crown, for desire of Life, which he requested and obtained by his submission to *Solomon.* So ended the short Government of *Adonijah* never sleeping in his reign, which began after the rising and ended before the setting of the Sun,

u 1 King. 1. 9.

w 1 Kin. 1. 40

Three tops on *Mount Olivet.*

§ 9. Thus taking our farewell of *Kidron* in this Map, we pass over the current thereof to *Mount Olivet*, on the Eastern side, so famous in Scripture, consisting of three eminent Tops.

1. The most Northern, hereon the Cell of Saint *Pelagia* was built, leading there a solitary life, some hundred years after Christ: no doubt a devout woman, especially if her heart was as holy as her house was high.
2. The middlemost, from which Christ made his ascension to heaven, and after ages erected a fair Chappel in memoriall thereof.
3. The most Southern, whereon the villages of *Bethany* and *Bethphage*, the house of *Simon the Leper*, the Grave of beloved *Lazarus*, with the barren figtree which Christ cursed.

All three over-spread with Olive-trees, (whence it hath its name) and plenty of Palms, of so quick growth, that those who *cut down their* [x] *branches*, when our Saviour on an Asses Colt (which with her Colt was tyed hard by in the meeting of two ways) rode to *Jerusalem*, did no considerable trespass to the owners of those trees, so speedily they sprouted again.

x Mat 21. 8.

David flying from *Absalom.*

§ 10. Over the Southern part of *Mount Olivet David* fled from *Absalom*, for perceiving that his son by State-felony had stolne away his peoples hearts,

hearts, he politickly resolved not to be pent in *Jerusalem*, (where the land-flood of a popular mutiny might presently drown him) but to retire to the uttermost bounds of his Kingdom, mean time giving his subjects leasure and liberty to review what they had done, dislike what they reviewed, revoke what they disliked; that so on second debates they might seriously undo, what on first thoughts they had furiously attempted: knowing full well that Rebellion, though running so at hand, is quickly tyred, as having rotten lungs, whilst well breathed Loyalty is best at a long course. As *David* was flying this way, the Priests proffered their service to carry the[y] *Ark* along with them; Indeed how could it well stay behind, and what should the *Ark* and *Absalom*, Religion and Rebellion do together? Was it not fit that as once it was joyfully brought into *Jerusalem* with *Davids*[z] dancing; so now it should dolefully depart hence with *Davids* weeping? Howsoever he accepted their good will, and on a better[a] reason declined their attendance. Coming[b] *a little past the top of the hill, Ziba meets him with a couple of Asses*, loaden with bread, Raisons, summer fruits and wine for the refection of *David* and his company. But, O the Bran in that Bread, rottenness in those Raisons, dregs in that Wine he brought, joining with them a false accusation of his Master *Mephibosheth* to be a Traitor; whilst, alas! all the disloyalty that good man was guilty of, was only his lame legs, his lying servant; and his over credulous Soveraign *David* did rashly believe this information.

y 2Sam.15.24

z 2 Sam.6.14

a 2Sam.15.25

b 2Sam.15.30 & 16.1.

§ 11. A little farther Eastward was *Bahurim*, where *Shimei* (Lord of that place) cursed *David*, casting stones and dust at him. What meant the mad-man thus to rail being within the reach of *Davids* Armies, except he intended to vent out his venome, and life together? But causeless curses rebound on their Authors, and *Ziba's* gifts did *David* more harm than *Shimei's* curses; for those betrayed him to an[c] act of injustice, whilst these improved his patience. Indeed his railing gave an Alarum to the martiall spirit of *Abishai*; who[d] desired a Commission *to take off the head of this dead dog* (blood so let out in the neck vein is the soonest and speediest cure of such a traiterous Phrensie.) But *David*, who desired not that *Shimei* should be killed for his words, but rather that his own heart should be mortified by them, by heavenly Logick *a majore ad minus*, argued his own soul into[e] humility; that seeing his Son had conspired against him, the ill words of an open Enemy ought patiently to be indured. Well! Let *Shimei* know though he pass unpaid for the present, yet either *David* himself, or his Executors, Administrators or assigns, shall one day see this debt duly discharged.

Bahurim where *Shimei* rayled on *David*.

c2Sam.16.4,5

d 2 Sam.16.9.

e 2Sam.16.11

§ 12. To this place of *Bahurim Phaltiel* the son of *Laish* followed *Michal*, his (or rather *Davids*) Wife, [f] weeping, when *David* demanded the restitution of her, as unjustly detained from him. Wherefore all *Phaltiels* tears move no pity of mine; *Caveat raptor*, let him beware, who violently

Spies at Bahurim concealed.

f 2 Sam.3.16.

takes another mans Wife; seeing shame and sorrow are the issue of such ungodly marriages. Here in a mans [g] Court at *Bahurim*, *Jonathan* and *Ahimas*, *Davids* Intelligencers, were concealed in this manner; an equivocating covering was spread on the ground, pretending nothing but ground Corn laid upon it, but having under it the reservation of a dry well, into which the messengers were put, and by it a woman to manage the fallacy with the less suspicion: she tels the pursuers after them [h] that they were gone over the River, which nigh *Enrogell* falls into *Kidron*; O that I could in the same instant commend her Loyalty, and condemn her Lying; which being impossible, we must be contented, successively first to praise her charity, and then to protest against her falshood.

g 2Sam.17.18

h 2Sam.17.20

Rachel buried nigh *Bethlehem.*

§ 13. Come we now to survey the South parts of *the Land of Moriah*, where we meet some seven miles from *Jerusalem* with the famous City of *Bethlehem-Ephrath*: The first mention of this place we find, was when *Jacob* near to it buried his beloved Wife [i] *Rachel*, dying in child-bed. This was that *Rachel* who said in her [k] fury, *Give me children or else I die* (as if she would have had them begotten, conceived, bred, and born all in an instant) and now she had not only her fill, but a surfet of her own wish, had children and dyed. It seems dying in child-bed her corps required speedy interment: otherwise (no doubt) *Jacob* would have conveyed them to the *Cave of Machpelah* the solemn Sepulchre of his Family. She was buried by the high way, the ancient custome both of *Jews*, and Heathen, partly to mind passengers of their mortality, and partly to preserve the memory of the dead the longer, by so making their monument the more publick and visible. Heathen used in like manner to inter their dead in high-ways: yea their Sepulchres served to measure the distances of places.

i Gen.35.14. & 48.7.

k Gen 30.1.

l *Virg. Eclo.9.*

l *Hinc adeo media est nobis via: namq; sepulchrum*
Incipit apparere Bianoris.

Hence ev'n mid way it is for us: for near
Bianors Tomb beginneth to appear.

Nor is it amiss to observe that the self same place where *Benjamin* was born, and his mother buried, fell afterwards to the lot of the [m] *Benjamites*, as if *Rachels* body all the while had but kept possession for her posterity.

m 1 Sam.10.2

Ruth's gleaning in *Bethlehem.*

§ 14. *Bethlehem* in Hebrew is *the house of bread*; principally so called in reference to *Christ*, the bread of life, who in fulness of time was here to be born: otherwise time was, when in this house of bread, little bread was to be had, namely when God brake the staff thereof in *Israel* by a [n] ten years famine. This caused *Elimelech* with his Wife *Naomi* and her sons to remove into *Moab*, whence after ten years stay she returned home to *Bethlehem* with *Ruth* her daughter-in-law, who here became an extraordinary [o] Gleaner on the field of *Boaz*. Here Harvest being ended, *Ruth* by the advice of *Naomi*, went afterwards to glean a husband for her self, and came in the night to the [p] threshing floor of *Boaz*, to chal-

u Ruth 1.4.6.

o Ruth 2.8.

p Ruth 3.6.

lenge

lenge in him the right of the next kinſman; ſome herein will cenſure her carriage, to come at ſo unſeaſonable a time, to ſurprize a man for her huſband: ſo that, *ſe defendendo*, to vindicate his credit, he muſt be forced to marry her. But let theſe dainty dames, which condemn *Ruth* herein, firſt follow her faithfulneſs in attending, then imitate her induſtry in maintaining her mother-in-law, and this done, they will have leſs wanton thoughts in themſelves, and more charitable opinions of *Ruth*. Beſides, in the innocence and ſimplicity of thoſe days, ſome paſſages might be harmleſly performed, which in our age (grown ripe in wit, and riſe in wickedneſs) carry with them more than the appearances of evill. She brought forth here *Obed*, the Father of *Jeſſe*, and Grandfather of *David*.

§ 15. *David* afterwards was born, and kept ſheep in *Bethlehem* (therefore called the City of *David*) here he made an experimental ſyllogiſm, and from moſt practicall propoſitions (*Major* a Lion, *Minor* a [q] Bear) inferred the direct Concluſion, that God would give him victory over *Goliah*. Hence he was fetched *from following the Ewes big with young*, to go before the people of *Iſrael*; and *God* intending to raiſe *David* high in honourable old age, that the building might be the firmer, laid the foundation thereof very low in his laborious and religious education. Being then better imployed, when thirſting after *Gods* honour, than afterwards when not far from this place, he fondly longed for the [r] *water of the well of Bethlehem, which is by the gate*, the *Philiſtines* Army then encamping about it. But it ſhall not be ſaid, that *David* deſired what *Davids* ſubjects durſt not perform; three of his Worthies boldly marched through the midſt of their enemies, quickly draw, ſafely bear back, humbly preſent to their Soveraign this *Aqua vitæ*, the procuring whereof coſt them the hazard of their lives. But though *Davids* fancy was above his judgement in deſiring, his conſcience was above his fancy in refuſing to drink of that water, [ſ] but *powred it out unto the Lord*.

Davids birth and life in *Bethlehem*.

q 1 Sam. 17. 54

r 2 Sam. 23. 15

ſ 2 Sam. 23. 16

§ 16. But that that gave the greateſt luſtre to *Bethlehem*, was that *Jeſus Chriſt* [t] *the Prince of peace* was born herein of the bleſſed Virgin *Mary* in a time of peace, to procure and eſtabliſh a peace betwixt God and Man, Man and Angels, Man and Man, Man and his own Conſcience, Man and other Creatures. Publick the place of his birth, an [u] Inne, (every mans houſe for his money) and poor the manner thereof, ſo defeating the *Jews* towring fancies of a temporall King, who long looking to ſee their *Meſſiah* ſitting on a throne, would rather *ſtumble* at him, than *ſtoop* to behold him *lying in a manger*. The firſt tydings of the *Lambe of God*, by intelligence of Angels, is told to poor [w] ſhepheards watching their flocks by night, whileſt the Prieſts the pretended ſhepheards of *Iſrael*, were ſnorting on their beds of ſecurity. The place of this apparition not being far from the tower of *Eder* (or, *the tower of flocks*) where [x] *Jacob* ſometime pitched his tent, and

Jeſus born in *Bethlehem*.

t Eſay 9. 6.

u Luk. 2. 7.

w Luk. 2. 8.

x Gen. 35. 21, 22

and kept cattell, and where *Reuben* defiled his Fathers Concubine.

The wiſemen directed by a ſtar to *Bethlehem.*

§ 17. And now the Wiſe-men of the Eaſt make ſpeed to their Saviour; directed unto him by a ſtar, in its progreſſive motion probably pointing at *Judea*, as if it had been but the bare reflexion of a brighter ſtar which was there to be ſeen. Theſe Wiſe-men, well read in the volume of Heaven, perceiving this to be no hypocrite ſtar, or blazing Comet, (uſually portending not the Cradle but Coffin of ſome Prince) yea, no light conſtantly Leiger in the skies, conclude it an extraordinary Embaſſador ſent upon ſome peculiar ſervice, and advantaged with the Prophecy of [z] *Baalam*, current among the Children of the Eaſt, haſt to *Jeruſalem*, and put it to the queſtion, [a] *where the King of the Jews was to be born?* Here *Gentile* and *Jew* confer their notes, and compare their intelligence together concerning *Chriſts* birth; the former collecting the time from the ſtar; the latter concluding *Bethlehem* the place from the [b] Scripture. How much knowledge might men attain, if mutually they would lend their light one to another! To *Bethlehem Herod* ſends the Wiſe-men to ſeek this new King, promiſing to come himſelf, and worſhip him; but ſecretly ſmiling at their diligent devotion, whileſt *God* in heaven laughed at his diſſimulation.

z Num. 24. 17

a Mat. 2. 2.

b Mica. 5. 2. Joh. 7. 42.

Return to their Country another way.

§ 18. To *Bethlehem* they come to make enquiry after *Chriſt*, whom none never ſincerely ſought but they found him. The ſtar by moving (probably in the low region of the air) ſhews them their way; by ſtanding ſtill, the end of their journey: coming into the houſe they finde the royall Babe, and preſent him with gifts; Then warned by *God* in a dream, they return into their own Country another way. Say not that they were more wiſe than honeſt, in not making good their promiſe to go back to *Herod*, ſeeing

1. No ſuch promiſe made by them appears in Scripture, who being certainly foreigners, and probably free Princes, owed no obedience to *Herods* injunction.
2. Had ſuch promiſe been made by them, yet being done in conſideration of another from *Herod*, to come and worſhip *Chriſt*, they were now remitted to their former liberty, his fraudulent intent being revealed unto them by divine information.
3. Suppoſe their promiſe to return bound with an oath, yet herein the breach thereof made no forfeiture, becauſe their *Recogniſance* was taken in *Gods* name, who freely delivered up *the bond* unto them again.

Homewards they go, whileſt *Herod* wonders at their long delay, yet comforts himſelf, that the ſlowneſs of their ſearching, will at laſt be recompenſed with their fureneſs of finding what he deſired.

The babes of *Bethlehem* maſſacred.

§ 19. Weary at laſt he is with waiting, ſeeing no *King of the Jews* was found, and they loſt which were ſent to ſeek him: But this old Fox had two holes: fraud failing him, he betakes himſelf to force, and ſends

ſends executioners to kill all the Children of *two years old and under* [c] in *Bethlehem*, and the coaſts thereof; *Herods* cruelty, being of greater compaſs, than the City of *Bethlehem*, took in that circuit which the walls thereof left out, ſo cunning he was to overdo, rather than leave any thing undon. Here no pen can expreſs the Mothers ſorrows for their Children; whileſt one ſtood amazed, as if ſhe had loſt her Son and ſenſes together: another bleeds out ſorrow in her eyes, to prevent feſtering in he heart: a third vents her paſſions in exclamations, and it gives her ſome eaſe, though ſhe could not recall her dead Child, to call him Tyrant that murdered it; All their mourning going ſeverall ways, meet in one common miſery, whileſt the ſoules of theſe Children are charitably conceived by the Primitive Church all marched to heaven, as the *Infantry of the noble Army of Martyrs*. *Herod*, the while, huggs himſelf, that he had fitted their new King with a ſhort reign, being confident, that burning the *Hive*, he had killed the *Maſter-Bee*, though *Chriſt* was all the while ſafe in *Egypt*, where his Policy could not finde, whence his power could not fetch him.

c Mat.2.16.

§ 20. *Bethlehem* is on all ſides compaſſed with places of eminent note. On the North ſtood *Ramah*, nigh which was the execution of thoſe Infants. *In Ramah was a voice heard, lamentation, and weeping, and great mourning*, [d] *Rachel weeping for her Children, &c.* Some will ſay *Leah* had more cauſe of ſorrow (to make her eyes watry [e] by nature, worſe with her tears) *Bethlehem* belonging to the Tribe of *Judah*. But let ſuch know, that the cruelty of *Herod* extended to all the coaſts of *Bethlehem*, and ſo alſo reached to *Benjamin*, in whoſe confines *Bethlehem*, was ſituated. Beſide it is the opinion of ſome learned men, that the land about *Bethlehem* was called *Rachel*, from her ſepulchre ſo eminent in theſe parts. *Zelzah* is hard by (in Hebrew *a place ſhadowed*, and therefore we have preſumed to cover it with trees) where *Saul*, [f] according to *Samuels* prediction, firſt heard tydings, that his Father had found his Aſſes, and feared the loſs of his Son, who had found a Kingdom.

Ramah nigh *Bethlehem*.

d Mat.2.18.

e Gen.29.17.

f 1 Sam. 10.2.

§ 21. South-ward we finde *Abſalons* ſepulchre [g] *buried in the grave of his Father*: South-weſt-ward in the way to *Hebron*, *Geruth Chimham*, the Manor or Manſion of *Chimham*, Son of *Barzillai*, no doubt beſtowed on him by *David* according to his Princely promiſe, [h] to give him *whatſoever he ſhould chooſe* or *require*. Many years after, *Johanan* the Son of *Kareah* with the remnant of the poor *Jews*, which had eſcaped the *Babyloniſh* captivity, dwelt at *Geruth-Chimham*, [i] untill contrary to Gods expreſs command, hence they departed into *Egypt*. Almoſt full weſt lay *Bezek*, whoſe King *Adonibezek* was puniſhed according to his own cruelty, who having *cut off the Thumbs and Toes of threeſcore* [k] *and ten Kings*, cauſed them to *gather their meat under* [l] *his table*. Now if *Iſaac*'s queſtion to *Jacob* concerning his kid, was of conſequence, *how he came ſo quickly by it?* The Quere here is more conſiderable, how came *Adonibezek* by ſo many Kings,

How ſo many Kings in *Bezek*.

g 2 Sam.2.32.

h 2 Sam.19.38

i Jer.41.17.

k Judg.1.7.

l Gen.27.20.

Kings, to have them all at one time? With what Royall drag-net did he fish to catch so many together? Where got he these Kings? and where got they their Kingdoms, *Canaan* being so small a Country? In answer hereunto, in the acception of the word King, we must grind the honour thereof the smaller, to make the number thereof the greater, communicating it to the Sons and Nephews of Toparchicall Princes, as honours in *Germany* equally descended to all in the family, and so the nnmber is quickly made up.

The vale of *Rephaim*.

§ 22. North of *Bethlehem* lay the *Vale of Rephaim*, or *Vale of Giants*, men of vast proportions, which the ancient Ages plentifully afforded. Yea, our English Antiquary [m] tells us, that *Risingham* a Village in *Northumberland* in old Saxon, is nothing else than the dwelling place of Giants. In this *Vale of Rephaim*, the *Philistines* (little less than Giants) were twice subdued; once at [n] *Baal-perazim*, where God by the hand of *David brake forth upon them as the breach of waters*: and again, where *God* not only gave the success, but laid the design how the battell should be managed, namely as soon as he himself had sounded a charge out of the [o] Mulberry trees, *David* was to fetch a compass, and fiercely to fall on his enemies. Well is *God* styled *a man of war*, who here ordered the battell himself, and well did *David* confess, *Thou teacheſt my hands to war, and fingers to fight*, who here received from *God* particular instruction, how to regulate his Army.

m Camd. Brit. in *Northumberland*.

n 2 Sam. 5. 18. 20.

o 2 Sam. 5. 22, 23, 24.

Mulberry trees and silke plentifull in *Palistine*.

§ 23. Mulberry Trees (pardon a digression) were plentifull in *Palistine*; A tree which may pass for the emblem of prudence, slow in consultation, swift in execution; for it putteth forth its leaves the last of all trees, but then (as it is said) all in one night, as if sensible of, and ashamed for its former neglect, she endevours to overtake other trees with her double deligence. Men feed on the fruit, Silkworms on the leaves thereof: Creatures contemptible in themselves, admirable in their qualities, appearing *Proteus*-like in sundry shapes in the same year, eggs, worms, flies, finishing for the most part yearly their life and work together. But we leave these mysteries to be discussed by Naturalists, and will only adde, that if the originall of silke were well considered, Gallants had small cause to be proud of gay cloaths, for from worms it came, and to worms shall the wearers thereof return.

Saul first made bravery frequent in *Israel*

p Ezek. 16. 10.

§ 24. Store of the best silks were made and used in *Palistine*; amongst other favours bestowed by *God* on the ungrateful *Jews*, this was one. *I have girded thee about with fine linen, and covered thee with* [p] *silk*. King *Saul* was the first, who made bravery frequent, and fashionable in *Israel* (little state and gallantry being used under the *Judges*) when the Court and costly cloaths began together, according to our Saviours [q] saying, *They that wear soft clothing are in Kings houses*: I say in the reign of King *Saul*, rich rayment began generally to be worn by the *Jews*: [r] *Ye daughters of Israel weep over Saul, who clothed you in Scarlet and other delights*: yea by the

q Mat. 11. 18.

r 2 Sam. 1. 24.

confession

confeſſion of the heathen Writers, beſt ſilks, both for fineneſs and colour, were in *Paleſtine*. [f] *Pauſanias* writes, Ἡ δὲ βύσσος ἡ ἐν τῇ Ἤλιδι λεπτότητι μὲν οὐδενὶ ἐκ ἀποδεῖ ἐσθῆτος, ἧττον δὲ ἐχ ὁμοίως ξανθή. *The ſilk* (ſaith he) *of Elis in Greece gives not place in point of fineneſs to ſilk of the Hebrews, but is not like it in yellowneſs*: whereby it appears, that the *Hebrew* ſilk-worms were as good ſpinſters, and better Dyers than thoſe in *Greece*, ſetting a better gloſs and luſtre on their work. So much for the ſilk in *Judea* called *Sheſh* in Hebrew, whence haply, that fine linnen or ſilk is called *Shaſhes* worn at this day about the heads of Eaſtern people.

[f] In *Eliacis lib.* 1.

§ 25. But to return to our deſcription, North-weſt from the *Vale of Giants* lay the City of *Emaus*, afterwards called *Nicopolis*. Hither the two Diſciples were a travelling, being about ſixty furlongs from *Jeruſalem*, when *Chriſt* after his reſurrection, unknown, joined himſelf to their company. They tax him for not knowing the news in *Jeruſalem*, he reproves them for being ignorant of the ſenſe of the Scriptures, which he began to declare unto them. O excellent expoſitor! Chriſt Commenting on his own prophecies, all which he firſt inſpired, afterwards fulfilled, and now interpreted. As he put light into their heads; ſo alſo heat into their hearts, which [t] *burned* all the while he communed with them: only *their eyes were held that they knew him not*. Day, and their Journey drew both to an end, when Chriſt makes *as if he would go* [u] *further*; Truth cannot lye, but did ſimulate, only to try how welcome his company was to them. They conſtrain him to ſtay, (ſuch civill violences prevail on heaven it ſelf) and *in breaking* [w] *of Bread*, he brake himſelf unto them: their eyes being opened, he left them full of joy and amazement. Nor have I ought elſe to obſerve of *Emaus*, but that many years before, *Judas Maccabeus* in that place got an eminent conqueſt, and defeated the voluminous Army [x] of *Lyſias*.

Emaus where Chriſt appeared to the two Diſciples

t Luk. 24. 13.

u Luk. 24. 28.

w Verſe. 30.

x 1 Mac. 4.

§ 26. Hard by *Emaus* even at this day are ſhown the ruines of *Zachariah* his houſe, where *John* the Baptiſt was born, being the *voice of a* [y] *crier*, begot of a dumb Father. This was that *Zachariah* who would not believe *God* without giving him a ſign, and was puniſhed that men could not underſtand him, without making of ſigns. To this place (then in a City in the Hill-country of *Judea*) the bleſſed Virgin *Mary* came with haſte to congratulate the pregnancy of *Elizabeth* her Couſin; at the muſick of whoſe ſalutation, the babe danced for joy, and *leaped in* [z] *the womb of Elizabeth*.

Zachariah his houſe.

y Mat. 3.

z Luk. 1. 41.

§ 27. Hard by is the City *Gebah* belonging to the [a] Prieſts; afterwards made a [b] Garriſon of the *Philiſtines*, who therein were ſmote by *Jonathan*. King *Aſa* afterwards built, that is, repaired and enlarged this City, as alſo *Mizpah*, with the remainder of thoſe materials, which King *Baaſha* had provided for the fortifying of *Ramah*: Cities ſo neer in ſituation, that after the captivity, their Inhabitants are counted together in one [c] ſum, *the men of Ramah and Gebah ſix hundred twenty and one*, which returned from *Babylon*.

Gebah a City of the Levites.
a Joſh. 21. 17.
b 1 Sam. 13. 3.

c Nehem. 7. 30

David dancing before the Ark.

§ 28. We have hardly recovered into this Map, the houſe of *Obed-Edom*, whence *David* in a moſt ſolemn proceſſion brought the Ark to *Jeruſalem*, dancing himſelf before it in a linen *Ephod*, which was not ſo white, but that *Michal* found ſpots therein, or rather caſt dirt thereon, cenſuring *David*[d] a fool for his indiſcretion. But, when holy zeal is arraigned at the bar of profaneneſs, and condemned either for *folly*, or [e] *madneſs*, it may appeal from that ſentence, and challenge its right to be tried by its *Peers*; carnall eyes being incompetent judges of ſpirituall actions. Yea, *God* himſelf here took the matter in hand, ſo ordering it, that for the future, *Michal's* daughter ſhould never mock her husband on the like occaſion, puniſhing her with perpetuall barrenneſs.

d 2 Sam. 6. 20

e Act. 26. 24.

Store of *Storks* in *Paleſtine*.

§ 29. Look on the proſpect of this Map, eſpecially the Eaſtern parts thereof, and behold it overſpread with trees of all ſorts, *Olive*, *Pine*, *Mulberry*, *Firr*, &c. Of the laſt ſaith the Pſalmiſt,[f] *and the Fir-trees are a refuge for the Storks*, breeding here in the greater abundance, becauſe forbidden by the[g] Leviticall law to be fed upon. A ſpeckled bird (therefore πέλαργος in Greek from πελὸς *niger*, & ἀργὸς *albus*, black and white) and is remarkable for their love to their Parents, feeding them in their old age. Hence called *Cheſida* in Hebrew, that is, *the mercifull bird*; and in Dutch *OUDEVAER*, that is, *the carrier of the old one*, becauſe every Stork is an *Æneas* bearing his *Anchiſes* on his back, carrying his Parent, when for age it cannot fly of it ſelf. Some have confidently reported, that Storks will not live, ſave in a Republick; who may with as much truth affirm, that an Eagle the Soveraign of birds, will not breed in a Commonwealth. Not to ſay, that Storks were named in the Monarchy of *Adam*, preſerved in the Ark in the Monarchy of *Noah*. *Jeremy*, who lived in the Kingdom of *Judah*, upbraided the ignorance of the people therein, *Yea the*[h] *Stork in the heaven knoweth her appointed times*. Which birds had they *known their times*, and the *Jews not known the birds*, as frequent, and familiar with them, both the Prophets illuſtration had been obſcure, and exprobation improper for his preſent purpoſe.

f Pſal. 104. 17.

g Levit. 11. 19

h Jer. 8. 7.

Finis Libri ſecundi.

TO

To the Right Honourable

JOHN
Lord Rosse,

Son to the Right Honourable

JOHN
Earl of Rutland.

MY LORD,

IT hath been charged by *Foreigners on our English Gentry, that many of them very knowing beyond the seas, have been strangers in their native Country; as able to give a better account of the* Spaw, *than our own* Bath; *the diving of the* Spanish Anas *under ground, than of our own Rivers* (Diverill *in* Wiltshire, *and* Mole *in* Surrey) *wherein the same wonders of Nature are set forth in a lesser Edition.*

How just this accusation is, for the present I have no leasure to enquire, but am afraid, that too many of our Nation are guilty of a greater Ignorance; That being quicksighted *in other Kingdoms, and Countries, they are altogether* blind *as touching* Judea, *and the Land of* Palestine; *the* Home *for their meditations, who are conversant in all the historicall passages of Scripture.*

Yet I would not have any wilfully to expose themselves (as Saint Paul *was against his will) to* [a] perils of waters, perils of Robbers, perils by the Heathen, &c. *personally to pace and trace the Land of* Canaan: *who rather conceive that precept to* Abraham, [b] Arise, walk through the Land in the breadth thereof, and in the length thereof, *may be performed by us, even whilst we also follow the counsell of* Joash *to* Amaziah, Abide [c] now at home.

a 2 Chr. 11. 26

b Gen. 13. 17.

c 2 Chr. 25. 19

This may be done by daily and diligent perusing of the Scriptures; and comparing the same with it self; (Diamonds only cut Diamonds) as also consulting with such as have written the Description of that Country. Amongst whom give me leave (though the unworthiest of thousands) to tender these my endeavours to your Honours serious perusall, and patronage, hoping my pains herein may conduce to the better understanding of the History of the Bible.

I confess the doctrinall part of the Scripture is in it self most instructive to salvation. But as the rare relation of the woman of Samaria, [*] *first drew her neighbours to the sight of our Saviour, which afterwards believed on him, not for her words, but his own worth, so the delightfull stories in the* Bible *have allured many (youth especially) to the reading thereof, the* light *(the historicall part) first inviting their eyes, whose hearts were afterwards inflamed*

[*] John 4. 39.

inflamed with the heat, *the* holy fire *in the doctrine of Gods Word.*

Give me leave therefore, my Lord, humbly to commend to your Honour, the constant reading of that, which eminently is termed The Scripture *and the* Bible *or* Book, *all other being but* scribling *and* Pamphlets *in comparison thereof. They contain what will make you* wise unto salvation; *and the study thereof will render your Lordship more truly honourable than your outward extraction.*

Great indeed was the priviledge of Ruth, *for whom purposely some handfulls were*[d] *let fall, for her to gather up. But greater the honour done to your Ancestors by our English Kings, above an hundred years since, who scattered some* flowers (*and other ornaments*) *out of their own* Arms, *therewith to deck and adorn those of your* Family. d Ruth 2.16.

Yet know my Lord that the Bereans *are*[e] *pronounced* more noble *than those of* Thessalonica, in that they received the word with all readiness of mind, searching the Scriptures daily, whether those things were so: *And by the same proportion your exact skill industriously attained in Gods word, shall make your soul increase* with the increase * of God; *far more honourable than that* Augmentation *in* Herauldry, *which was conferred on your Ancestors.* e Acts 17. 11. * Colos. 2.19.

Remember I pray what David *writes,* I[e] have seen an end of all perfection, but thy commandment is exceeding broad. *Oh imperfect perfection which hath an end! And indeed* David *lived in an Age, wherein he saw* Goliah[f] the strongest *overcome,* Asahel the[g] swiftest *overtaken,* Achitophel[h] the wisest *befooled, and* Absalom the[i] fairest *deformed with a violent death. Yet still the* immortall word *outlived all casualties, and triumphed in defiance of opposition.* e Psal. 119.96. f 1 Sam. 17.51 g 2 Sam. 2.23. h 2 Sam. 17.23 i 2 Sam. 14.25

Where-

Wherefore as the Jews *were to provide a cheſt by the ſide of the Ark wherein the Law* [k] *was to be placed and kept, ſo I wiſh your Honour a* large heart *to be a repoſitory for this* Broad command-ment *of God, that therein you may carefully lay up and treaſure the ſame, which when all earthly perfections prove falſe and fading, will furniſh your ſoul with holineſs here, and happineſs hereafter: which is the daily prayer of*

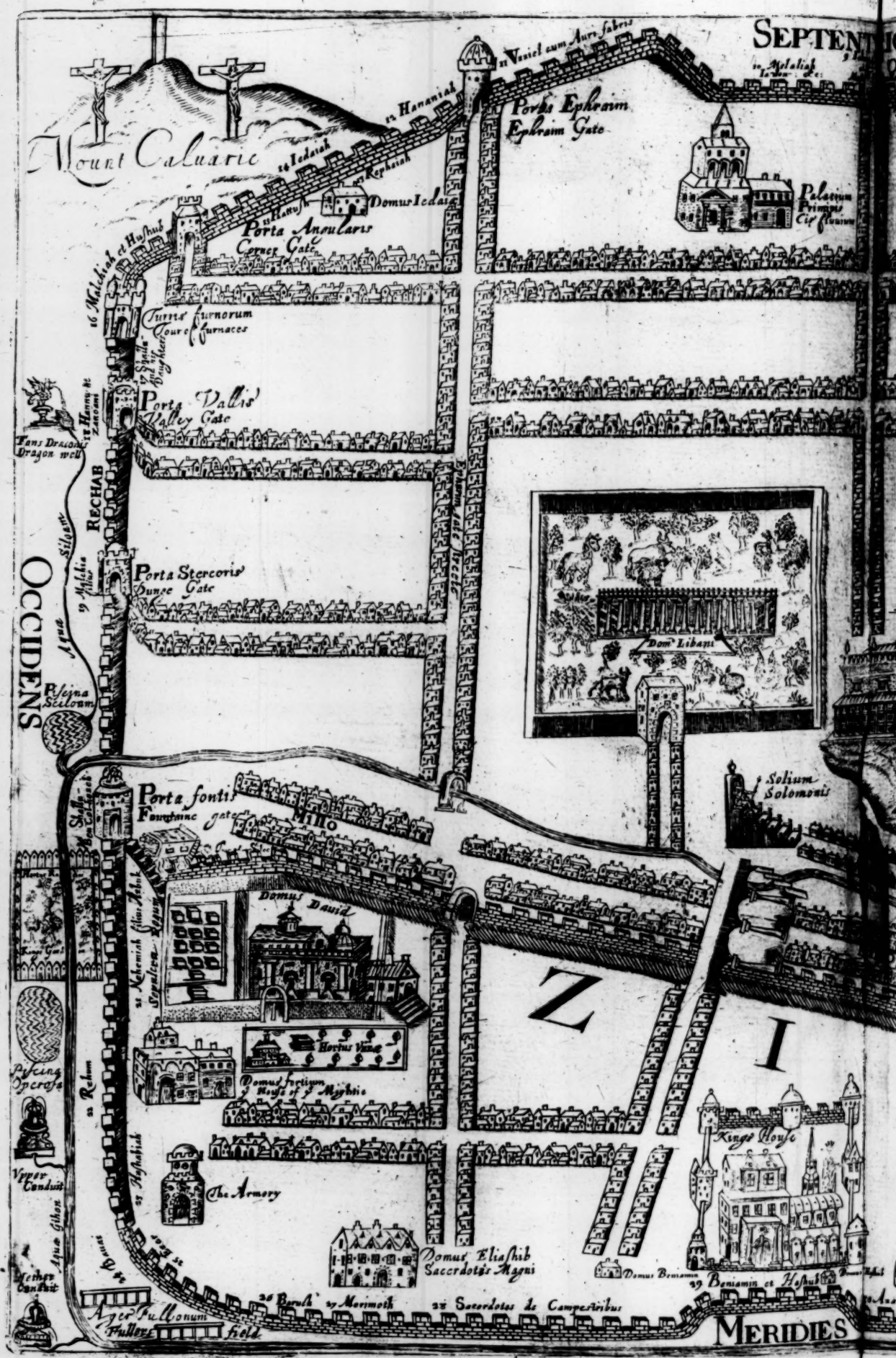
[k] Deut. 31. 26.

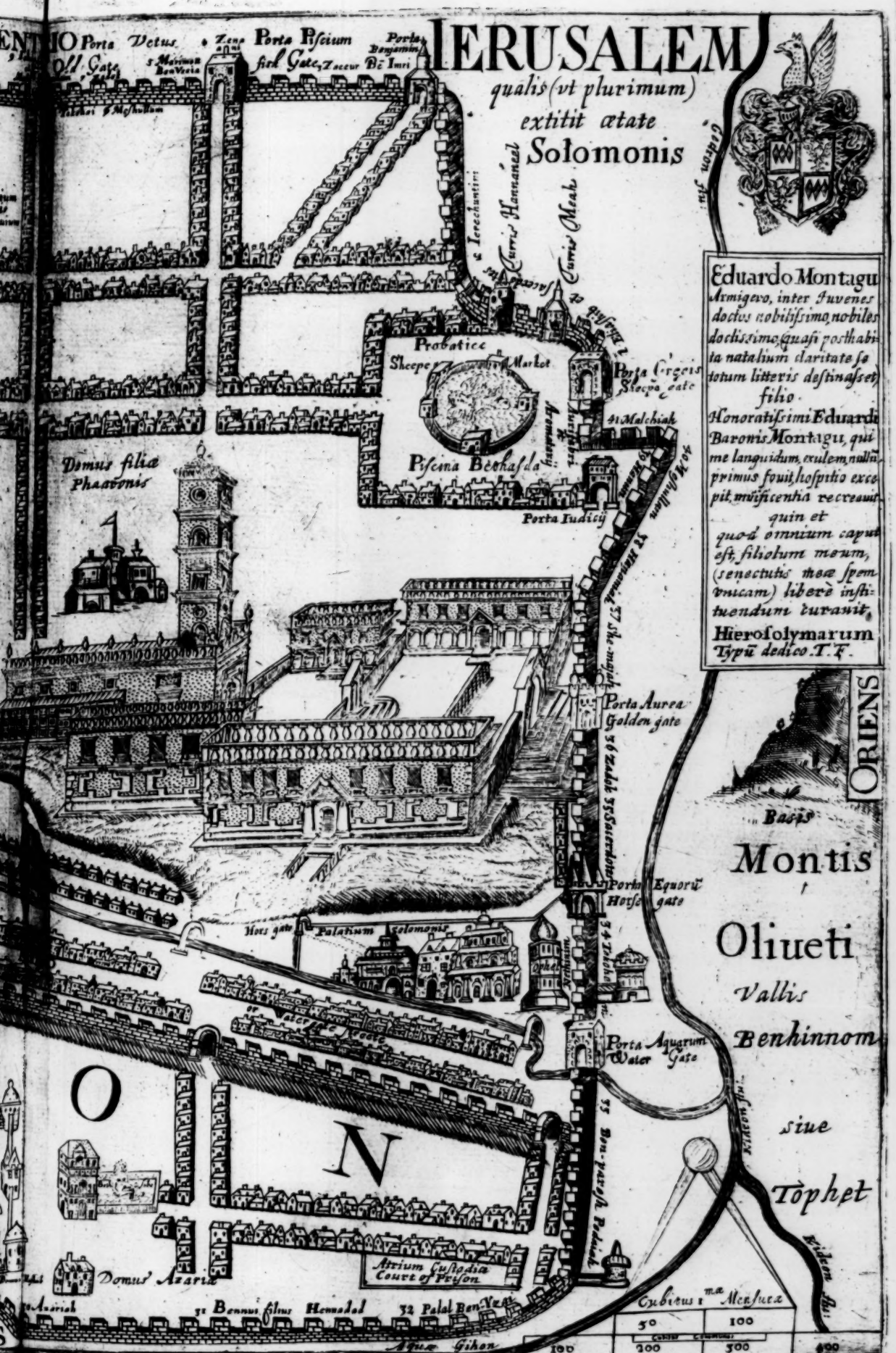
Your Honours

moſt humble ſervant

THO. FULLER.

Here followeth the deſcription of Jeruſalem.


SEPTENTRIO
Mount Caluarie
Porta Ephraim
Ephraim Gate
Palatium Primum Circ
Porta Angularis
Corner Gate
Domus Iedaiæ
Turris furnorum
Tour des furnaces
Porta Vallis
Valley Gate
Fons Draconis
Dragon well
RECHAB
OCCIDENS
Porta Stercoris
Dunge Gate
Piscina Siloam
Porta fontis
Fountaine gate
MILLO
Domus David
Solium Salomonis
Dom. Libani
Z
I
Horrea Vina
Domus Fortium
Houſe of ye Worthie
Kings Houſe
The Armory
Domus Eliashib
Sacerdotis Magni
Domus Benjamin
Benjamin et Hasub
Aqua Fullonum
Fullers
field
MERIDIES


IERUSALEM
qualis (vt plurimum)
extitit ætate
Solomonis
Eduardo Montagu
Armigero, inter Iuvenes
doctos nobilissimo, nobiles
doctissimo, quasi posthabita natalium claritate se
totum litteris destinasset,
filio
Honoratissimi Eduardi
Baronis Montagu, qui
me languidum, exulem nullũ
primus fouit, hospitio excepit, munificentia recreauit,
quin et
quod omnium caput
est, filiolum meum,
(senectutis meæ spem
vnicam) liberè instituendum curauit,
Hierosolymarum
Typũ dedico. T. F.
ORIENS
Basis
Montis
Oliueti
Vallis
Benhinnom
siue
Tophet
Porta Vetus
Porta Piscium
Porta Benjamin
Turris Hananeel
Turris Meah
Probatica
Sheepe Market
Porta Ouium
Sheepe gate
Piscina Bethasda
Porta Iudicij
Domus filiæ Phaaonis
Porta Aurea
Golden gate
Porta Equorũ
Horse gate
Horse gate
Palatium Solomonis
Porta Aquarum
Water Gate
Atrium Custodiæ
Court of Prison
Domus Azariæ
Aquæ Gihon
Cubitus mæ Mensuræ
50
100
100
200
300
400

THE DESCRIPTION OF THE CITY OF *JERUSALEM.*

The third Book.

CHAP. I.

Of the ſeverall names and generall ſituation of Jeruſalem.

§ 1. WHen a woman often altereth her ſurname, it is a ſign ſhe hath been many times married; denominating of his Wife from him, being parcell of the [a] *martiall priviledge.* But when a City in divers Ages hath different names, this ſpeaks her ſucceſſive ſubjection to ſeverall *Lords*, new *Owners* impoſing on her new appellations, as in our preſent ſubject plainly appears. For the City which we are to deſcribe was called

[a] Iſa. 4. 1.

1. [b] *Salem*, in the days of *Abraham*, when *Melchiſedec* was King, and probably firſt founder thereof. Then it was but a ſmall place, (the greateſt *Giant* had once the cradle of his infancy) when Mount *Moriah* (afterwards in the midſt of the City, and *a Foreſt of houſes*) was as yet but *a thicket of* [c] *thorns*, wherein the *Ram*, the exchange for *Iſaac*, was caught by the horns.

[b] Gen. 14.18.

[c] Gen. 22.13.

2. *Jebus.* A name either of the whole or principal part thereof; ſo we read of the *Levite* * that he *came over againſt Jebus, which is Jeruſalem.*

* Judg. 19.10. * It is of the dual number in Hebrew, becauſe firſt conſiſting of two principal parts, *Zion* and the *Lower City.*

3. *Jeruſalem*; * ſo called, as the Fathers generally affirm, as the product of the union of *Jebus* and *Salem*, *B* for *ſounds ſake* being changed

changed into *R*, which notwithſtanding the propriety of the *Hebrew tongue* will not permit. For though chopping of letters be her common practiſe, yet, the *Jews* (as they always married within their own Tribe, ſo they) exchanged letters of the ſame Linage, (ſame *Inſtrument*) *Labials* for *Labials*, *Gutturals* for *Gutturals*, whereas betwixt *Beth*, and *Reſh* in Hebrew no ſuch affinity. Beſides the turning of a tender melting *B* into a ſurly rigid *R* is not to levigate or mollifie, but to make the name harder in pronunciation. This drives others to ſeek out the Etymology thereof, as ſignifying in Hebrew, *The viſion of peace*. But ſeeing *Abraham* called an eminent place whereon it ſtood, [d] *Jehovah-Jireh The Lord will be ſeen*; perchance from the echo of the name *Jireh* added to *Salem*, (that is, *peace ſhall be ſeen* or *provided*) the City might be called *Ieruſalem*, where having the eſſentiall Conſonants, the moſt various point-vowels are not ſo conſiderable. Forget we not that even in *Davids* time, when the name of *Ieruſalem* was in faſhion, the City was ſometimes ſtill called *Salem*: *For in* [e] *Salem is his Tabernacle, and his dwelling in Sion*. Thus it is uſuall in *England* in common diſcourſe, to cut off the former part of long-named Cities, *Weſtcheſter*, *South-hampton*, *Kingſton on Hull*, whilſt the remnant *Cheſter*, *Hampton*, *Hull*, ſufficiently expreſs them to ordinary capacities.

d Gen 22.14.

e Pſal.76.2.

4. *Hieroſolyma*, which indeed is no new name, but the old name in a new language, tranſlated into *Greek*. Some [f] Fathers will have it compounded from the *Greek* word ἱερὸν a *Temple* and שלמה *Solomon*, that is, *Solomons Temple*, as if the mixing of theſe Languages, did promiſe, if not propheſie, in after ages a joint intereſt of *Iew* and *Gentile*, in the myſteries of Religion. But Saint [g] *Hierom* is zealous againſt this Fancy, impatient that in the name of the principall City of the *Iews*, a Greek word ſhould not only be mingled with, but preferred before the Hebrew. It is ſafer therefore to ſay, that *Hieroſolyma* is nothing elſe but *Ieruſalem* grecized, or made Greek, and the conceit of the Temple of *Solomon* rather a witty alluſion thereto, than a ſolid deduction thereof.

f *Euſeb.li 9. præpar. evang. Ægeſippus. l 5 ca.9.& Niceph. Calixt.l.10. ca).33.*

g *Abſurdum eſſe peregrinæ linguæ mixtura demonſtat. Hieronimus Evagro.*

5. *Solyma*, being only the half of the former. For whereas *Hieroſolyma* being a confluence of ſix ſhort ſyllables was unmanagable in ordinary verſe, Poets ſerved this name (as the *Ammonites* the cloaths of *Davids* [h] Ambaſſadors) cut it off in the middle.

h 2 Sam.10 4.

An [i] *Solymum cinerem Palmetaq; capta ſubibis?* *Wilt thou go under Salems duſt forſaken, Under the Palm-trees lately captive taken?*

i *Statius ſylvar. li.5. in protreptico ad Criſpinum.*

I conceive the name of *Solyma* not uſed by Authors till after our Saviours ſuffering, though *Ioſephus* (and probably out of him *Tacitus*) writes that *Homer* makes mention thereof, as indeed we find it [k] twice in his Poems, never for this City in *Indea*, but for

k *Iliad. Zeta, & Odyſſ. Beta.*

for a place and people in *Lycia*. I will not say that the curtling of *Jerusalem* into *Solyma* after our Saviours time, was a sad prognostick that this spacious City should suddenly in the fire of civill war be boiled away to the half, yea afterwards shrink to so unconsiderable a smalness that a monosyllable, yea a bare letter were too long a name for it.

6. *Ælia*, so named from *Ælius Hadrianus* the Emperour, who built some part of it again, and made it a Garrison.

7. *Jerusalem*, recovering the ancient name again, whilest for some hundred of years it was in the possession of the *Christians*.

8. [l] *Cuds*, so called at this day by the *Mahometans* who are the present owners thereof, which signifies *Holy* in their language.

l *Sands Trav. li.3.pag.155.*

Here we omit those many appellations given *Jerusalem* in Scripture: *The* [m] *faithfull City, the City of the great* [n] *King, the* [o] *holy City*, because these are not proper names, but glorious Epithets thereof.

m Isa.1.21.
n Mat.5.35.
o Mat.27.53.

§ 2. Concerning the generall situation of *Jerusalem*, three things herein are remarkable: first it was placed, as [p] *Josephus* reports, in the very middle of *Judea*. But herein critical exactness is not to be observed, (the heart it self is not so unpartially in the midst of the body, but that if not in position, yet in motion it propends to the left side) for *Jerusalem* inclines more to the South of the Country. As *Jerusalem* was the navell of *Judea*, so the Fathers make *Judea* the middest of the world, whereunto they bring (not to say, how) those places of Scripture, *Thou hast wrought salvation in the midst of the earth*. Indeed seeing the whole world is a *round Table*, and the Gospel the *food* for mens souls, it was fitting that this *great dish* should be set in the midst of the *Board* that all the guests round about might equally reach unto it; and *Jerusalem* was the *Centre* whence the *lines of salvation* went out into all lands. Yea *Ptolemy* dividing the (then known) world into 7 Climats, placed *Jerusalem* as the *Sun*, in the fourth Climat, proportionably to what is said in the [q] Prophet, *I have set it in the midst of the Nations, and the Countries that are round about her.*

p *De bello Iud. lib.3.cap.4.*

q Ezek.5.5.

§ 3. Secondly, it had high [r] mountains under it, and lower about it, which as dutifull servants at distance seemed to attend it. *Ierusalem* had a mountain for her footstool, and her floor was higher than the roof of other Cities: no doubt the Emblem of the strength, statelines, and stability of Gods Church in glory. High and hard climbing thither, but plain and pleasant dwelling there.

r *Eusebius* saith that *Ierusalem* was called, anciently, *Algaviza*, that is, *The high mountain.*

§ 4. Lastly, it was distanced from the Sea welnigh forty miles, having no navigable River near unto it. For God intended not *Ierusalem* for a staple of trade, but for a *ROYALL EXCHANGE OF RELIGION*, chiefly holding correspondency with Heaven it self, daily receiving blessings thence, duly returning praises thither. Besides, God would not have his virgin people the *Iews*, wooed with, much less wedded to outlandish fashions. And if [s] *Eusebius* may be credited, for the self same reason,

s *In perap. Evang. lib.12. hap.27.*

reason, *Plato* in imitation of *Jeruſalem*, would have that City, wherein the modell of his imaginary *Common-wealth* ſhould be ſet up, to be ſeated ſome miles from the Sea, leſt foreign merchandize ſhould by degrees bring in foreign manners into it.

CHAP. II.

The particular Situation, Circuit, Populouſneſs, Beauty and ſtrength thereof.

§ 1. IT will be pain-worthy to enquire into the exact ſituation of *Jeruſalem* in what Tribe it was placed, the rather becauſe ſeverall teſtimonies of Scripture entitle both *Judah* and *Benjamin* unto the poſſeſſion thereof.

For *JUDAH.*

Joſh. 15. 63.

And for the Iebuſites, the Inhabitants of Jeruſalem, the Children of Iudah could not drive them out, but the Iebuſites dwell with the Children of Iudah at Jeruſalem unto this day.

Judg. 1. 8.

Now the Children of Iudah had fought againſt Ieruſalem, and had taken it, and ſmitten it with the edge of the ſword, and ſet the City on fire.

For *BENJAMIN.*

Joſh. 18. 28.

And Zelah, Eleph, and Iebus, (which is Jeruſalem) Gibeah and Kiriath. This is the inheritance of the Children of Benjamin according to their families.

Judg. 1. 12.

And the Children of Benjamin did not drive out the Iebuſites that inhabited Ieruſalem, but the Iebuſites dwell with the Children of Benjamin in Ieruſalem unto this day

FOR BOTH:

Nehem. 11. 4.

And at Ieruſalem dwelt certain of the Children of Iudah, and of the Children of Benjamin.

This fifth and laſt place is a good Comment on the four former, namely, that this City (though the *Jebuſites* long diſturbed their quiet poſſeſſion) jointly belonged to both Tribes, neither claiming it totally as *his*, both truly as *theirs*; Nor[a] was this any confuſed mixture of their inheritances (flatly forbidden in the law) but methodicall (if not myſticall) meeting thereof, ſo that *Iudah* and *Benjamin* (which alone perſiſted loyall to God and their King) had their poſſeſſions lovingly ſhaking hands in *Ieruſalem*, the ſolemn place appointed for Gods publick ſervice.

a Num. 35. 9.

§ 2. *Ieruſalem* was fifty[b] furlongs in circuit, which reduced to our Engliſh account amounts to ſix miles and a quarter. In which compaſs multitudes of People did inhabit, and three different degrees of the populouſneſs of this place are very remarkable.

b *Ioſephus contra Appion. lib primo.*

1. Ordinary, even in *vacation-time*, when there was no *ſpring-tyde*,

or

or uſuall confluence of people more than the proper Citizens thereof, and thoſe no fewer than one hundred and fifty [c] thouſand.

2. Extraordinary, at the three annuall *Terms*, (as I may call them) I mean the three Feaſts general of the *Jews*, Paſſeover, Pentecoſt, the feaſt of Tabernacles, when all the able males [d] of *Iſrael* appeared with an offering before God.

3. Superextraordinary, when this City was ſacked by the *Romans*, and when all ſorts, and ſexes (ſome drawn with devotion, more driven for protection) flocked thither, inſomuch that by fire, famine, ſword, civill diſcord, and foreign force, eleven hundred [e] thouſand are ſaid to be ſlain therein.

[c] *Joſep. ibid.*

[d] Exod. 34. 23

[e] *Joſep. Bel. Iuda. ca gr. 45. lat. 17.*

Incredible it ſeems that ſo many ſhould be pent in this place, except the people therein (as when they crouded about Chriſt, ὄχλοι [f] συνέχουσί σε καὶ ἀποθλίβουσιν) did *throng* and *preſs* one on another. But we muſt conſider that flying thither for ſhelter, they had room enough, if they had but room enough, not aiming at any convenient, (much leſs delightfull habitations) but only a bare lodging in *Jeruſalem*, where for the time being, every ſingle *chamber* was made a ſeverall *family*, and every *ſtory* multiplyed into a *ſtreet* whileſt the ſiege continued.

[f] Luk. 8. 45.

§ 3. And therefore it is moſt juſtly recounted as one of *the ten wonders* (whereof the *Rabbins* take eſpeciall notice amongſt the *Jews*) that *never* [*] *any man did ſay to his fellow, I have not found a bed in Jeruſalem to lye in; nor did ever any man ſay to his fellow, My lodging is too ſtrait for me in Jeruſalem.* As if the place were of a *Cheverell* nature, to extend to the proportion of the People therein. Indeed it was part of Gods goodneſs when he brought *his Vine out of Egypt*, then alſo *to prepare* [*] *room for it*, which he performed here accordingly, even to admiration.

[*] *Aboth. R. Nathan per.* 34

[*] Pſal. 80. 9.

§ 4. Now amongſt the natives of *Jeruſalem*, many no doubt were the eminent Perſons born therein, eſpecially, if the Rabbinicall tradition be true, that *whereſoever the particular place of any Prophets birth is not ſet down, there it is to be preſumed that he was of Jeruſalem.* By this obſervation, *Nathan, Gad, Iſaiah, Daniel, Hoſea, Ioel, Habakkuk, &c.* ſhould be town-born Children of *Jeruſalem*. But we leave it uncertain whether this place gave the cradles to theſe, being too ſure that it gave the coffins to too many worthy meſſengers of God, *O Jeruſalem,* [g] *Jeruſalem, thou that killeſt the Prophets, and ſtoneſt them that are ſent unto thee.*

[g] Mat. 23. 37.

§ 5. The ſtructure of this City was beautifull and high, of hewed free-ſtone, very uniform, whether in reſpect of the houſes, or ſtreets, one to another: [h] *Jeruſalem is builded as a City which is at unity in it ſelfe.* Their roofs were flat & fenced with battlements, by ſpeciall [i] command from God, to prevent caſualties of people falling thence. Theſe roofs were the *Jews* watchtowers for proſpect, galleries for pleaſure, and (which was the worſt) their *high places* for Idolatry. Which cauſeth the Prophets complaint more

[h] Pſal. 122. 3.

[i] Deut. 22. 8.

more than [k] once, *That thereon they burnt incense unto all the host of Heaven.* Surely the weight of this wickedness did break the strongest beams, and stiffest rafters in the Palaces of *Jerusalem.* For though *Idols be lighter than vanity it self*, in point of power and efficacy; they are heavier than lead to press the place down with divine vengeance.

k Jer.19.13.& Jer.32.29.

§ 6. As for the strength of *Jerusalem*, we must in the first place listen to *Iudah* his song, [l] *We have a strong City, salvation will God appoint for walls and bulwarks.* The *Spaniards* come off poorly with their brag, that they have *Madrid* a City in *Castile* walled with [m] fire; which at last proves nothing else, but that there be many quarries of flint found round about it. But, most true it is, that God promised *Jerusalem*, [n] he would *be unto her a wall of fire round about*: which promise he for his part, would most surely have kept, and performed, had not the sins of the *Jews* forced him to break it, in vindication of his own justice.

l Isa.26.1.

m Ioan. Mena Poeta Mercat. pag.118.in Atlante.

n Zech.2.5.

§ 7. As for the outward fortifications thereof, it was incompassed with a [o] treble wall, save where it was begirt with unpassable vallies, and there one wall did suffice. This wall was fenced with a ditch, cut out of a rock, saith [p] *Josephus*, and [q] *Strabo*, sixty foot deep, and two hundred and fifty foot broad; the former not acquainting us with the authour thereof; so prodigious a work may well be conceived a performance of many successive Princes therein. It seems, it was made the deeper because it was dry: [r] ἔνδοθεν μὲν ὑγρὸν, ἔκθεν δὲ πανταχῆς ἀνυδρον, *well watered within, and dry without*, is the character our Author gives of the City. This I dare say, the breadth of this ditch exceeds the proportion of all modern regular fortifications; for in *Breda* it self (the platform wherein, may be the platform for other places) the *ditch* is no broader than the *rampire* at the bottome thereof. And now, what [s] *David* principally intended mystically, comes to our place literally to endeavor, *Walk about Sion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her Palaces, that ye may tell it to the generation following.* And to follow the motion of the Sun, we will begin at the East, and so forward.

o Ioseph.lib.6. Bell Iud ca.6.

p Con. App. lib. 1.

q Geogr.li.16. pag.762.

r Idem ibidem.

s Psal.48.12.

CHAP. III.

Of the Gates thereof.

Four sorts of Gates in Jerusalem.

§ 1. BE it premised, that many difficulties in this subiect have been caused by mens unwary confounding of the severall natures of the gates in *Jerusalem*, which for the clearing of the truth, must carefully be distinguished into four sorts, in sundry places serving for different employments.

Gates

Gates
1. In the *out-wall*, giving ingreſs and egreſs to paſſengers, the ſole ſubiect of our preſent diſcourſe.
2. In the *in-walls*, (like *Temple-bar* opening out of *Fleet-ſtreet* into the *Strand*) being partitions within *Jeruſalem*. Such the *Iron-gate* through which [a] Saint *Peter* went out of priſon, to the houſe of *Mary* the Mother of *John Mark*.
3. *Leading to the Courts of the Temple*: (as Saint *Auſtins-gate* into Saint *Pauls* Church-yard) ſuch the [b] *beautifull gate, &c.*
4. *Of the Kings palace*: (like *Bulwark-gate*, and *Iron-gate* leading to *London tower*) as the gate [c] whereby the *horſes came into the Kings houſe.*

a Act. 12. 10.
b Act. 3. 2.
c 2 Chr. 23. 15.

Now ſuch as promiſcuouſly make all theſe to be out-gates of *Jeruſalem* ingage themſelves in difficulties, and deceive others thereby. For prevention whereof we will only inſiſt on the gates of the firſt qualification.

§ 2. Begin we with the *Sheep-gate* on the Eaſt of *Jeruſalem*, in [d] *Nehemiahs* time owing the reparation thereof to *Eliaſhib* the high Prieſt, and his brethren. Through this Gate the ſheep were driven in, and all other cattell deſigned for ſacrifice, as the neareſt way to the Temple.

The Sheep-gate.
d Nehem. 3. 1.

§ 3. Next followeth the *Golden-gate* (not mentioned in Scripture, but meerly depending on [e] humane authority,) ſo called becauſe gilt all over, vulgar beholders (who carry no touchſtones in their eyes) accounting all maſſie gold which is richly gilded. Popiſh [f] authours adde that when our Saviour in an humble but ſolemn equipage rode on an Aſſe colt to the Temple, this Gate opened unto him of its own accord: a prety proportionable fiction. For, if the [g] *Iron-gate* opened to *Peter* a Diſciple, no leſs than a *Golden-gate* could offer entrance to Chriſt his Maſter. Only here's the difference, we receive the one as recorded in Scripture, and refuſe the other as not reported therein, eſpecially our Saviour having ſo fair an occaſion to make mention thereof. For when the Phariſees queſtion him for not ſilencing the Childrens *Hoſannahs*, and when he returned, that *if they* [h] *ſhould hold their peace, the ſtones would immediately cry out*, how eaſie had it been for him to adde, that *the very walls of the City had already opened their mouthes* (their Gates) *to receive him?*

The Golden-gate.
e *Brec. iii. 6. Sal. tom. 9. c. 6. Bried. 14. Iul. Paſch. d. 184.*
f See *Adricho. Theatrum Terſanct. pa. 167.*
g Act. 12. 9, 10.
h Luk. 19. 40.

§ 4. Thirdly, the *Horſe-gate* by the Kings palace, through which the grooms brought the Kings horſes, to water them in the brook of *Kidron*, yet ſome erroneouſly make this the ſame with the *Water-gate*. The Prophet points at the exact poſition thereof *towards* [h] *the Eaſt*, and we finde the mention, but not the re-edifying of this Gate in [i] *Nehemiah*; a Preſumption, that it was not ſo ruinous as the reſt, and not needing much reparation. As for *Athaliah*, who cryed *Treaſon, Treaſon*, (*the fox the finder*) when ſhe was the greateſt Traitor her ſelf: on the [k] comparing of Scripture it will appear that the *Horſe-gate* whereat ſhe was killed, was not this City Gate, but another ſo named leading from the Temple to the Kings Palace.

The Horſe-gate.
h Ier. 31. 40.
i Nehe. 3. 28.
k Compare 2. King. 11. 16. with 2 Chr. 23. 15.

The Water-gate. l Neh.12.37.

§ 5. Fourthly, the *Water-gate*. In a fall, or declivity of ground, [l] *full east*. So called, because thereat, all the sewers, channels, and water-courses of the City flowed out, and ran into the brook *Cedron*. No mention in *Nehemiah* of the repairing hereof, for the reason aforesaid. Indeed, if in his time the *Jews* had *de novo*, from the very ground begun the building of the walls and Gates thereof, it had been impossible they could have finished that work[m] *in two and fifty days*. Whereby it appears, they only mended those places which were most in dilapidation. This was the *East-gate*, emphatically so called[n] by the Prophet, and opened into the valley of the *Children of Hinnom*.

m Neh.6.15.

n Jer.19.2.

Why no Gates on the South of *Jerusalem*.

§ 6. Thus far the Gates on the East of *Jerusalem*. On the South thereof, where *Sion* (or *the City of David*) lay, we meet with no Gates at all, the precipice of the Rock affording no passable ascent on that side, so that men must go first through *Jerusalem*, and then into *Sion*. I dare not say that herein *Jerusalem* was a type of the *Militant*, as *Sion* (more mounted) of the *Triumphant* Church, although there be no access for those which *are without* into the happiness of the latter, but by taking the holiness of the former in their passage thereunto.

The Fountain-gate. o Nehem.3.15

p Neh. 12.37.

q Nehem.3.15

§ 7. Come we now to the West, in the Southermost part whereof we light on the *Fountain-gate*, near the pool of *Shiloah*, whence it took its [o] name, nigh to which on the inside, were those [p] stately stairs, whereby men went up to the *City of David*. This Gate was in *Nehemiahs* time repaired by [q] *Shallum* the Son of *Col-hozeh*.

The Dung-gate.

r 1 Cor.12.22

§ 8. Next to this the *Dung-gate*. A gate in greatness, though but a postern for the private use thereof, through which the offall and excrements of the City were conveyed. Appliable to this place is that which the [r] Apostle speaketh, of some parts of the body; *Nay, much more those members of the body which seem to be feeble, are necessary*. This Gate, though of small honour, was of great use, and all *Jerusalem* had been a *Dung-City*, but for the *Dung-gate*. Yea, the noisomer soil carried out hereat, and conveyed hence into the Gardens thereabouts, was by natures Chymistry converted into wholesome herbs, and fragrant flowers growing there. The *Dung-gate* in the days of *Nehemiah*, was set up, with the doors, locks, and bars thereof, by [f] *Malchiah* the son of *Rechab*.

f Nehem.3.4.

The Valley-gate.

§ 9. Next follows the *Valley-gate*, commonly, but wrongfully placed on the East side of the City; chiefly on this account, because the *Valley* of *Kidron* lyeth on that side thereof. As if this valley alone was near *Jerusalem*, which by the Psalmist is described [t] *with the mountains round about it*, and so by necessary consequence must be surrounded with vallies interposed betwixt it and those mountains. This Gate stood in the North-west, opening into the *valley of Carcases*, lying betwixt it and *Mount Calvary*. Here *Nehemiah* began, [u] and ended his surveying the ruins of the walls, going by night, because loth to be seen, and loth to see so sad a sight. This valley-gate was in his time repaired by [w] *Hanun and the inhabitants of Zanoah*.

t Psal.125.2.

u Neh.2.13,15

w Neh.3.13.

§ 10. Having

§ 10. Having thus ſurveyed the Eaſt, South and Weſt, come we now to the Northern part of the City. Where, firſt, we find the *Corner-gate*, whoſe angular poſition ſpeaks it to participate of two points, being ſeated in the very flexure of the wall from the Weſt to the North. It was diſtanced from the Gate of *Ephraim* juſt four hundred cubits, all which ſpace of the wall was broken down by *Ioaſh*[a] King of *Iſrael* when he conquered *Amaziah*, that his Army might march in triumphantly with the greater ſtate. Pride we ſee hath not only an high neck, but alſo a broad breaſt, (eſpecially when ſetting her arms by her ſide) ſo large a paſſage muſt be cleared for her entrance. Afterwards King *Uzziah* rebuilded this Gate, and adorned it with Towers, yea fortified *all the*[b] *turning of the wall*. For, as the elbows of Garments ought to be made the ſtrongeſt, as moſt ſubject to wearing out: ſo (walls being the cloaths of Cities, without which they are naked) wiſe *Uzziah* adjudged it neceſſary, that this *Corner-gate*, and wall bending thereabout, ſhould have moſt coſt and care expended in the fortification thereof.

The Corner-gate.

a 2Chr. 25.23

b 2 Chr. 26.9.

§ 11. No mention of the repairing of this Gate in *Nehemiah*, which prompteth us with theſe conjectures:

Why not repaired in *Nehemiah's* time.

1. Either that it was then dammed up. *Ieruſalem* after the captivity being large in extent, and thin in people, (many uninhabited places being left therein) probably in policy they contracted the number of their Gates, the multiplying whereof did require more money and men to guard them. Or[c] rather,
2. Being ſo lately built by *Uzziah*, it might not need much mending, as left ſtanding and undemoliſhed by the *Babylonians*.

c For this gate is mentioned Zech. 14. 10.

For, in the ſacking of a City it often fareth with the Gates as with the men thereof, it is hard if ſome do not eſcape, and ſurvive the deſtruction. Yea, ſometimes Conquerors are pleaſed to ſpare ſome parcell of walls, out of pity (not to the place but) to themſelves, finding the ſtructure thereof of ſo firm conſtitution, that it requires more pains than it will return profit in the levelling thereof.

§ 12. Next comes the Gate of *Ephraim*, ſo called, not becauſe ſtanding in, but opening towards the Tribe of *Ephraim*. I deny not, but that ſome *Ephraimites*, after their return from captivity, dwelt in[d] *Ieruſalem*, from whoſe habitations hard by, this Gate might, in probability, borrow his name; but prefer the former notation as moſt naturall. For uſuall it is, both for Streets and Gates, to take their denomination from ſuch places (though at great diſtance) to which they lead. Witneſs *Kentiſh-ſtreet* in[e] *South-wark*, for that is the way (ſaith my Author) *leading into that County*, the ſtreet it ſelf otherwiſe being in *Surrey*: and witneſs *Wincheſter-gate* in *Sarisbury*, ſo named, becauſe through it Travellers paſs to *Wincheſter*, a City twenty miles off: and (an inſtance beſt known to Scholars) *Trumpington-ſtreet* in *Cambridge*, ſo called from a Village ſome two miles thence. This Gate was probably deſtroyed, when * *Joaſh* King

The Gate of *Ephraim*.

d 1 Chr. 9. 3.

e *Stows* ſurvey of *London*. pag. 448.

* 2 Chr. 25. 23

of *Iſrael* entring *Jeruſalem*, brake down four hundred cubits of the wall, *from the Gate of Ephraim*, *to the Corner-gate*, where I conceive, the particle *from* is to be taken incluſively (ſo that both the Gates were caſt into that account) the rather, becauſe *Pride*, and *Cruelty*, always, when they make *meaſure*, give in *the advantage*.

The Old-gate.

§ 13. Next the *Old-gate*: ſo called (as *Bonfrerius* will have it) becauſe extant here, ever ſince *Melchiſedec* was the Founder thereof. If ſo, it was an *Old-old-gate* indeed. But, as men having out-lived all Regiſters, account themſelves; ſo Gates having outlaſted all memories, are accounted by others more ancient than truly they are. However, no wonder, if in *Nehemiah's* time the decays of ſo old a Fabrick, called to the charity of * *Jehoiada* the Son of *Paſeah*, and *Meſhullam* the Son of *Beſodajah* jointly to repair them.

* Nehem. 3. 6.

The Fiſh-gate

§ 14. Next the *Fiſh-gate*. By miſtake generally placed in the Weſt wall, meerly becauſe *Joppa* on the Mediterranean-ſea, whence they fancy all fiſh (*as if no more ways to the water than one*) muſt come to *Jeruſalem*, lay on the Weſt thereof. Whereas in Scripture we find no expreſs of fiſh for mans eating (but one which eat a man, *Jonah's* Whale) mentioned from that place; whilſt whole ſholes were caught in the *Sea* of *Galilee*, or *lake* of *Tiberias*, lying North of *Jeruſalem*. Indeed *Tyre*, lying almoſt full North from this City, was the ſtaple place which furniſhed it with fiſh (as appears in [f] *Nehemiah*) which through this Gate was brought to *Jeruſalem*. Surely, the proviſions of any populous place in long time will tire, if only going on feet, or flying on wings, and not alſo ſwimming with fins, having fiſh as well as fleſh, and fowl for their repaſt, as here in *Jeruſalem*. And although no ſacrifices of fiſh were by God appointed to be offered unto him, yet hence the leſs wholeſomeneſs, or cleanneſs of them cannot juſtly be inferred; becauſe they were improper for offerings, living in an element wherein men had no converſation. This Gate was [g] repaired by the ſons of *Haſſenaah*.

f Nehe. 13. 16.

g Nehem 3. 3.

The gate of *Benjamin*.

§ 15. The *Gate of Benjamin* doth only remain, he the leaſt in his Fathers Family, this the laſt amongſt the Gates of *Jeruſalem*, ſtanding in the North-eaſt part thereof. Indeed we find two Gates of *Benjamin* in *Jeruſalem* (two of the ſame name in one City, no wonder, the double *New-gate* in *London*, the later new made poſtern into *Moor-fields* may be an inſtance thereof) one called the *High-gate* of *Benjamin*, where *Paſhur* put the [h] Prophet *Jeremy* in the ſtocks, *which was by the Houſe of the Lord*, and therefore probably a Gate of the Temple. The other was an out-gate of the City leading into the Land of *Benjamin*, whither *Jeremy* was going to ſeparate himſelf, when the Captain of the guard in this Gate, ſeiſed him in his paſſage, falſly accuſed him, and occaſioned his impriſonment.

h Jer. 20. 2.

i Jer. 37. 13.

A ſtrange miſtake in learned men. * *Arias Montanus*, *Adrichomius*, and M. *Moor*.

§ 16. Here I cannot but wonder at many * learned men, who make this *Gate of Benjamin* to be the ſame with the *Corner-gate*. I deny not but that in many Cities it is uſuall for one and the ſame Gate to have ſeverall

names

names, as I have learnt from my induſtrious, and judicious[k] friend in his deſcription of *Canterbury*, how *Burgate*, and Saint *Michaels-gate* are the ſame; and ſo *Newin-gate*, and Saint *Georges-gate* in that ancient City. But the fancy of the foreſaid authors is directly oppoſite to the words of the [l] Prophet, foretelling that *Ieruſalem* ſhould be inhabited *from Benjamin gate, unto the place of the firſt gate, unto the Corner-gate, &c.* where we may behold theſe two gates, *Benjamin*, and the *Corner-gate*, ſet at terms at great diſtance, and a conſiderable ſpace interpoſed. This gate was not repaired in *Nehemiah's* time for the reaſons formerly alledged.

k M. *William Somner* in his Antiquities of *Canturbury* pa. 16. & 17.

l Zech. 14.10.

§ 17. Theſe are all the gates of *Ieruſalem*, whereof expreſs mention in Scripture. Some fancy another, called the *Needles-eye*, ſo low, and little, only men might enter thereat. Theſe conceive our Saviours expreſſion, [m] *It is eaſier for a Camel to go through the eye of a needle, than for a rich man* [n] *truſting in his riches to enter into the kingdom of God*, intended this ſmall poſtern; where, the *bunch* on the *Camels-back*, was the *Porter* to ſhut it againſt him, for entering in thereat. But, we liſten hereunto, as to a fable, and account the *threading of* [o] *Saint Wilfrides needle*, as a conceit (though much later and of a different nature) to have as much gravity, and truth therein.

The Needles-eye.

m Mat. 19.24.

n Mark. 10.24

o *Camden. in York-ſhire pag* 700.

CHAP. IV.

Of the Towers on or about Ieruſalem.

§ 1. BEſides theſe gates, *Ieruſalem* was beautified and fortified with many towers proportionably interplaced, though we finde but few of them recorded by name. Amongſt theſe we meet with the tower of [t] *Meah*, that is, *the hundred tower*, ſo called either becauſe ſo many cubits high, or ſo many diſtanced from ſome other tower, or becauſe a juſt *Century* of towers was at it begun or finiſhed. It was built after the captivity by *Eliaſhib* [u] and his brethren the Prieſts.

The Tower of *Meah*.

t Nehem. 3.1 & 12.39.

u Nehem. 3.1.

§ 2. The *Tower of furnaces*, ſtanding in the Weſt, north of the *Valley-gate*, jointly repaired by [w] *Malchiah*, and *Haſhub*. So called (thinks *Adrichomius*) from fire kept there as a ſignall to ſeafaring men; But oh woefull thoſe Mariners, who in a dark night had no better direction than what they received thence, above forty miles from the Sea, and many mountains interpoſed! rather it might ſerve for ſome Beacon, or land-mark, or might take its name from ſome fire in the *corpſe du gard* conſtantly preſerved therein.

The tower of furnances.

w Neh. 3.11.

§ 3. *The tower of Hananeel* in the Eaſt part. So called, no doubt, from the firſt builder thereof. It was in *Nehemiahs* time repaired by *Eliaſhib* the [d] high Prieſt, and his Brethren.

The tower of *Hananeel*.

d Nehem. 3.1.

§ 4. The *Tower* [e] *that lyeth out from the Kings high houſe*, nigh unto which *Palal* the Son of *Uzai*, repaired in *Nehemiahs* time. Not that the prominency of this extravagant Tower hindred the uniformity of the walls, but

The tower that lyeth out.

e Nehem. 3.25

but the fencing of the City required such situation thereof.

The great Tower that lieth out.
f Nehem. 2. 27

§ 5. The *Great* [f] *tower that lyeth out*, different from the former, else the builders of the wall in *Nehemiahs* time, made no progress in the work; in the East of the City, over against which the *Tekoites* did repair.

The Tower of *David*.
g Nehe. 3. 19.
h Cant. 4. 4.

§ 6. The *Tower of* [g] *David*, furnished with an Armory, at the South-west turning of the wall, over against which *Ezer* the son of *Joshua* repaired. Christ compareth the neck of his [h] spouse to this Tower for the whiteness and proportionable length thereof.

The Tower of *Siloe*.
* Luk. 13. 4.

§ 7. But among all these, most remarkable was the Tower of *Siloe* (near unto the water of *Siloe* whence it fetcht its name) on the West side of the City, which killed * eighteen men with the fall thereof. Yet, the stones of this Tower fell no more heavy on their bodies, than the censure of uncharitable *Jews* did on their memories, condemning them for the greatest sinners in all *Jerusalem*, as whose offences were mounted so high, that nothing less or lower than the fall of a Tower could depress their persons and impieties to the pit of perdition. False position to maintain, that those have wrought the most sin, who are brought to most shame, and confuted by our Saviour, assuring the *Jews*, if they did not repent, *they should likewise perish*: *likewise*; *certitudine, non similitudine pœnæ*. Yea in a mysticall meaning, those incredulous *Jews* who rejected our Saviour, did not only *fall on a stone*, & so *were broken*, but also *the stone fell* on them, by reason of their infidelity, and [h] *ground them to powder*.

h Mat. 21. 44.

The Tower of *Ophel*, where the *Nethinims* dwelt
* Indeed *Manasseh* built it very high.
2 Chr. 33. 14.
i Nehm. 3 26
k Ezra. 2. 70.

§ 8. We will conclude with the *Tower of Ophel*, so named from *darkness*, as some would have it, because always cloudy and misty at the high top * thereof: But though the Etymology of *Ophel* be obscure, the situation and use thereof is clear in Scripture, over against the [i] *Water-gate*, where the *Nethinims* had their habitation. Understand not all of them at once, but so many of their society, as for the time being, were in ordinary attendance about the Temple, whilst the rest lived in other [k] Cities assigned unto them.

Their service and privi-ledges.
l Josh 9. 27.
m 2 Sam. 21. 2
n Ezra 8. 20.

§ 9. These *Nethinims* were descended from those *Gibeonites*, who for their fallacy put on *Joshua*, and the people of *Israel*, [l] were condemned to the drudgery of *Gods* service. Thus the fathers lying tongues, cost their children many aking arms, and weary backs, with *hewing of wood*, and *drawing of water*. *Saul* was a great [m] persecutor, *David* a grand preserver of them, who first made them a *Corporation*: [n] He and his Princes appointing them for the service of the *Levites*, when first we find them called *Nethinims*, (to bury the odious name of *Gibeonites*) that is, persons, *given* to pious uses. These for many Generations approving their industry in Gods service, washed out the *stains* of their Fathers falshood, with the *sweat* of their fidelity: and in process of time, (though *Hivites* by extraction) attained to some honour above the natives of *Israel*. For whereas the sons of *Barzillai* were put by their places in the [o] Priesthood, because they could not clear their pedegree; the *Nethinims* continued in their

o Ezra 2. 62.

place

place whose[p] genealogies were exactly derived. Yea, whereas other *Israelites* were subject to heavy taxes after their captivity, the *Nethinims* were exempted from all tribute (pity their purses and Persons should both bear burdens) by the bounty of the Kings of *Persia*. Whose liberality, though a Pagan, to Gods worship (*like the precious ointment on*[q] *Aarons head which ran down to his beard, even to the skirts of his garment*) flowed from the *Priests* and *Levites*, by the *singers* and *porters*, to the *Nethinims*, (the very verge, and utmost hem of Temple officers) by his especial grace taking[r] order, that it should not be lawfull to *impose toll, tribute, or custome upon them.*

p Ezra. 2.43.

q Psal. 133.2.

r Ezra. 7.24.

§ 10. Many moe towers not mentioned in Scripture, were about *Jerusalem*, as the[m] *Tower of women*, remarkable in *Josephus*. But, why it was so called (what have women to do with war?) I will give him a satisfactory answer, who first resolves me, why the *Roman* Fortification of twelve acres of ground[n] neer *Dorchester*, is called *Maidens-castle*. But, we refer all the towers of *Josephus* his reporting (not appearing in Scripture) to our particular Map of *Jerusalem*, as by him described. Come we now to make some observations on such as were the builders of the City walls, in the days of *Nehemiah*, because it was built on the same Area or floor with that in *Solomons* time, and we meet with many remarkable in the history thereof.

The Tower of women.

m *Ioseph. Bel. Iud. li. 5. c. 25.*

n *Camd. Brit. in Dorset-shire* And another so called in *York-shire.*

CHAP. V

Observations on the Repairers of the walls of Jerusalem, *in the days of* Nehemiah.

§ 1. MInisters ought to *lead the Van*, and be the first and forwardest in all pious projects. Behold here *Eliashib* the high Priest, with the Priests his Brethren, begin the work, and built the Sheep-gate. A Gate ministeriall unto the Temple, (through which the sheep were brought intended for sacrifices) and therefore, as it was fit it should have the preheminence to be first repaired: so the Priests were the most proper persons to be imployed therein. Of this Gate it is solely, and singularly said, that they[a] *sanctified it*, which dedication speaks it set apart to holy service, as introductory of the *offerings* into *the house of God.*

The high Priest begins the building.

a Nehem. 3 1.

§ 2. Great is the influence of the Pastors example, on the peoples practise. *Many hands make light work*, behold a troop of builders cometh,

People of all sorts second them.

of

of all { Professions, private persons, publick Officers, whole Families jointly, *Levites*, Merchants, Gold-smiths, Apothecaries, &c.
Places, from *Jericho*, *Tekoa*, *Gibeon*, *Mizpah*, *Zanoah*, &c.
Sexes, both men and women. *Next repaired Shallum the son of Hallohesh, the ruler of the half of Jerusalem, he*[d] *and his daughters.*

d Nehe. 3.12.

What, had their tender hands any skill to carve stones, or weak shoulders any strength to carry morter? Or, was it suitable with the modesty of their sex, to climb ladders, clamber scaffolds, seeing there is no acting for any Builders, but upon such stages? Surely they refused no pains proportionable with decency to their power; and what was wanting in their persons, supplied with their purse, expending it (perchance out of their own portions. And, if Orphans money put into the *Chamber of London*, be accounted so sure; God (no doubt) did repay, what they laid out on the *walls of Jerusalem*.

Why after the captivity, two Governours to one city.

§ 3. Now whereas *Shallum* their Father is styled *Ruler of the half part of Jerusalem*, rather subtile than solid is the note of *Tremelius*[e] thereupon. For, saith he, *Jerusalem* being in two Tribes (*Judah* and *Benjamin*) had therefore two Rulers thereof. Not considering, how in the same Chapter, other smaller Cities, and those undoubtedly whole and entire in one Tribe, had notwithstanding two Governors over them, and those Benefactors to the building of *Jerusalem*;

e *Vide ejus annot. in* Nehem. 3.12.

As { *Malchiah the son of Rechab, the Ruler of*[f] *part of Beth-haccarem.*
Shallum the son of Col-hozeh, the Ruler of[g] *part of Mizpah.*
Nehemiah the son of Azbuk, the Ruler of the[h] *half part of Beth-zur*
Hashabiah, the Ruler of the half[i] *part of Keilah.*
Banai the son of Henadad, the Ruler of the[k] *half part of Keilah.*

f Ibid. ver. 14.
g Ibid. ver. 15.
h Ibid. ver. 16.
i Ibid. ver. 17.
k Ibid. ver. 18.

Now the dividing of the command of one City betwixt two Governours, so usuall at this very time, and not notably extant in Scripture, before, or after the days of *Nehemiah*, leads us to this probable opinion, that immediately upon the *Jews* return from *Babylon*, the *Persian* Emperor (from whom all Commissions were derived) would not entrust any *Jew* with the sole rule of a strong City, but for the better security, parted it betwixt two, who had joint, but distinct dominion therein: That whilst they with mutuall jealousie observed the actions eac hof other, both might preserve the interest of their Master.

The builders of one gate.

§ 4. In building the Old-gate two co-founders were joined together, namely,

1. *Jehoida the son of*[l] *Paseah:*
2. *Meshullam the son of Besodaiah.*

l Nehm. 3.6.

I will not say that as *York* Minster was built by *Percy*[m] and *Vavasour*, the one giving stone, the other timber to that structure: so the building of this Gate was in like manner advanced betwixt them; but hence observe, that it is no shame for one to admit a partner in that weighty work, which he cannot weild by himself. Blame worthy their pride, or peevishness,

m *Camd. Brit.* in the descrip. of *York-shire.*

who

who will not have that good design done at all, which cannot all be done by themselves.

§ 5. Whereas *Melchiah* the Son of *Rechab* is recorded builder of the Dung-gate (no needless port in that City, seeing in populous places, Perfumers may be spared with less loss to the publick, than Scavangers) some[n] conceive this *Malchiah* to have been a *Rachabite* by descent, and a ceremonious observer of their Ancestors instructions, *not to drink*[o] *wine, nor build house, but to live in tents*, with other Canonicall obediences. Nor was this building of the wall of *Jerusalem* any breach of their vow; partly, because a publick, no private edifice; and partly, because those their ceremonious observances, probably terminated at the *Babylonish* captivity. This *Malchiah* they make heir of the family of the *Rechabites*, according to the Propheticall promise, that one of that house[p] *should not fail to stand before God for ever*. But, whether herein Interpreters do not take more than the text tenders unto them, be it reported to others.

The founder of the Dung-gate conceived by some a *Rechabite*.
n *Villalpandus in locum.*
o Ier. 35. 6.
p Ibid. ver. 19.

§ 6. It is signally observed, that *Hanun* the[q] sixth Son of *Zalaph*, repaired a piece of the wall. But, where were his five elder brethren? Were they dead, or absent, or idle, or impotent? The Scripture giveth no account of them, only the sixth Son is recorded for his forwardness herein. In matters of piety there is no standing on useless (yea on dangerous) modesty. No breach of good manners to go before our betters in goodness, or for the younger brother in nature, to gain the birthright in grace.

Younger before the elder in goodness.
q Neh 3 30.

§ 7. It is said *Baruch the Son of Zabbai* verse 20. (and of him alone it is said) that he *earnestly*[r] *repaired the other piece*. What, did the others work but in jest, because this Accent *earnestly* is only put over the piece he repaired? Is not this mark of honour on him a brand of infamy on the rest? No surely, though probably his zeal was paramount in the employment; and what if the word *earnestly* (set there almost in the very midst, amongst all the builders) to be taken ἀπὸ κοινοῦ, relating to all the rest, before, and behind it?

Baruch repaired earnestly.
r Neh. 3. 20.

§ 8. It is observed, that many men repaired only *against their own*[s] *houses*. This, though at the sight it may seem the fruit but of a narrow soul, and private Spirit, yet effectually advanced the work. Yea, it is particularly recorded of *Meshullam* the Son of *Berechiah*, who likely was but a lodger, and no House-keeper, that he repaired over[t] *against his Chamber*. Oh, if order were observed for every one to mend his own heart, or house, how would personall amendment by degrees quickly produce family-city-country-kingdom-reformation? How soon are those streets made clean where every one sweeps against his own door?

Persons repairing against their own houses.
s Ibid. ver. 28. 29. &c.
t Ibid. ver. 30.

§ 9. Some doubled their files, as *Merimoth the Son of Urijah the Son of Coz*, who having formerly been a repairer (verse 4.) comes again the second time to build (verse 21.) out of doubt the same person, as having the

Doublers with credit in the work.

same name, Father, and Grand-father. Let him have double praise, for his double pains; who not being weary of well doing, dealt with the wall of *Jerusalem* as the *Philippians* with Saint *Paul*, [u] *once and again relieving the necessity thereof.*

u Phil. 4. 16.

The degenerous nobles of *Tekoah*. w Nehem. 3. 5

§ 10. The nobles of *Tekoah* are taxed *for not putting their necks to the work* [w] *of their Lord.* Strang that now they should discover such unseasonable pride. Had they not lately returned from *Babylon*? Could not seventy years banishment from their own, and captivity in a foreign land, humble them to purpose? Me thinks, so long suffering should have broken (though not their hearts) their stomacks. But, oh the difference betwixt being *low*, and being *lowly*! No afflictons, except seasoned and sanctified, are sufficient to bring down mens natural corruptions. This negligence of the *Tekoites nobility in Gods cause* was so much the more conspicuous, because of the double diligence of the *Tekoite Commoners* therein; for, they had two shares in this adventure, building, *Nehem.* 3. v. 5. and again they had verse 27. another bout in the same service. Except any will say, that by the *Tekoites* in the second mention of them, their nobility are intended who, sensible of their own dishonour, for their former backwardness, played an after-game, to repair their credit; which is affirmed without any proof, and with little probability.

Quære concerning *Nehemiah*.

x Mat. 23. 4.

§ 11. Some here will demand, What did *Nehemiah* himself all the while? did he only look on, work with his eyes, and command others to labour? Or was he like the *Scribes* [x] and *Pharisees*, *who bind heavy burthens, and grievous to be born, and lay them on mens shoulders, but they themselves will not move them with one of their fingers?*

§ 12. It is answered, his zeal was active, and exemplary in Gods works, and therein expressed it self,

Answer, with his privative and positive bounty to this building.

1. Privatively, in forbearing the salary of the Governours, which his predecessors did, and he might justly receive. In this respect, one may truly say, that each gate, Tower, and piece of wall in *Jerusalem*, was in part repaired with *Nehemiah's* money, because the builders thereof were the better enabled for that work, by his remitting unto them the taxe due to him as Governour.
2. Positively, not only forbearing his own right, but also bearing a large proportion in the work. He kept a daily Ordinary (thanks being the only shot his guests were to pay) for an hundred and fifty *Jews*, and Rulers, besides strangers of the Heathen. How many attendants then dined on the reversion at the waiters table? and how many poor feasted on the fragments at the Porters lodge? It may be presumed many laborers at the wall had gone supperless to bed, had they not repaired to *Nehmiah's* house for their refection.

As for the opinion of *Tremellius*, that *Nehemiah* built the Kings palace at his own charge, grounding the same on his own translation of the text, because

becauſe I finde no other Authours to follow him therein, it is enough barely to mention his opinion.

§ 13. At the *Sheep-gate* they began to repaire, and thereat alſo they ended. The Gold-ſmiths and Merchants brought up the Rere of the work, [y] *betwixt the going up of the corner unto the ſheep-gate.*

The concluſion of the work

y Nehem. 3. 32

§ 14. Within the circumference of the walls, lay much ground uninhabited, people being loth to live therein, except [z] *by lot* compelled thereunto, and all [a] *bleſſed* ſuch as *willingly offered themſelves to dwell therein.* Strange, that the chiefe City ſhould run ſo low in generall reputation, the Gallants of our age being otherwiſe minded, all poſting unto the principall place of the Kingdome, as the fountain of faſhions, and all delights. I read indeed of *Hiſtria*, a province under the *Venetian* Common-wealth, that they are fain to [b] hire people to inhabit there. But the reaſon thereof is viſible, becauſe of the unwholſomeneſs of the aire, whereas no ſuch pretence for any to decline the City of *Jeruſalem*, whoſe elevated ſituation, conduced much to the purity, and wholſomeneſs thereof.

Ieruſalem emptied of inhabitants when rebuilded by *Nehemiah.*
z Neh. 11. 1.
a Ibid. ver. 2.

b *Boterus.*

§ 15. But mens unwillingneſs to dwell therein, took the riſe from other reaſons, as namely,

Why man loth to live in *Jeruſalem.*

1. The common enemy beheld it with moſt envious eyes, as the proper object of his malice.
2. The vaſt circuit of the City, put them to hard duty to guard it.
3. Trading was dead therein, and little wealth to be gotten at the new erection thereof.
4. All coveted the Country, for the privaty, pleaſure, and profit thereof.

However in after ages, *Jeruſalem* grew exceeding populous, and had all the vacuities thereof filled, yea, crowded with inhabitants. Thus, as it is moſt eaſie and thrifty, to make Childrens garments too big for their bodies, becauſe they will quickly grow up to their clothes: ſo providence adviſed *Nehemiah*, to make the circumference of Infant-*Jeruſalem* the larger, as which, in proceſs of time, would ſoon ſpread it ſelf to the repleniſhing thereof.

CHAP. VI.

Of the waters in and about the City.

No great rivers near *Ieruſalem*

§ 1. PAſs we now from the walls to the water of *Jeruſalem*, a moſt neceſſary commodity for the well-being of mankind. True it is, *Jeruſalem* was ſo far from boaſting of any navigable river that it had no ſtream near, or about it, to drive any water-mils. If it be demanded, how without ſuch mils ſo populous a place could ſubſiſt, and not be famiſhed for want of grinders? (as a chap-fallen man for lack of uſe of

his teeth) Know this was principally ſupplied by hand-mils, here ordinarily uſed, where multitudes of ſlaves were in every family. As for other waters, both for neceſſity, and pleaſure, *Jeruſalem* had (though no ſuperfluity) a ſelf-ſufficiency thereof.

Three ſorts of waters.

§ 2. The waters, in and about *Jeruſalem*, are reducible unto three ſeveral kinds.

1. Partly artificiall, as *Pools* and *Conduits*.
2. Partly naturall, as the *Brook Kidron* (whereof[a] formerly) and *the fountain of Siloam*.
2. Partly ſupernaturall, as the miracle-working *Pool of Bethesda*.

a In the *Land* of *Moriah*.

Of the former ſort were the[b] *Kings fiſhponds*, on the South-weſt, not far from the fountain-gate, and near thereunto *the Pool*[c] *which was made*, (no doubt with great care and coſt) betwixt *the Sepulchres of David* and *houſe of the mighty men*. Alſo the *conduit of the*[d] *upper or old pool*, *in the path to the fullers field*, and probably another of the *lower pool*, all referred by learned men[e] to *Solomon*, as principall Author thereof.

b Neh 2.14.

c Nehem.3.16

d 2 Kin.18.17

e *Joſephus* expreſly called the firſt *Solomons pool*. f Eccleſ.2.6.

§ 3. For in the *Inventory of his vanities* he confeſſeth of himſelf; *I made me pools of water to water therewith the wood that bringeth forth*[f] *trees*. Thus he ſought for *felicity* in the air, climbing up with his lofty buildings; in the earth diving low in his deep minings; in the water, wading therein through coſtly *aquaducts*; but found at laſt that happineſs was *ſuper-elementall*, and not to be found but in heaven.

Uzziah a dealer in water-works. g 2 Chr.26.10

§ 4. Some may conceive that King *Uzziah* had a hand in promoting the *water-fabricks* near *Jeruſalem*, finding him a very *active Engineer*, and of whom it is expreſly recorded that *he digged*[g] *many wells*. But what followeth? *for he had much cattel both in the low Country, and in the plain*. The *ſcene* therefore of his *watry diſcoveries*, was laid at greater diſtance, where his cattel were kept, and where he was more commendably imployed in his *husbandry*, than afterwards in *Gods Houſe*, any inſtrument better befitting his hand, than a[h] *Cenſer*.

h 2 Chr.26.19

The *Jews* buſie about drains and trenches.

§ 5. Not long after, probably in the reign of King *Ahaz*, (as may partly be colected from the time of *Iſaiah's Prophecy*, and placing of this paſſage therein) when the ſiege of *Jeruſalem* was ſuſpected from *Rezin* King of *Syria* [i] and *Pekah* King of *Iſrael*, the *Jews* fell to the fortifying of their City, both with wall and water-works. Hereupon the[k] Prophet when the *new line* about *Jeruſalem* was finiſhed, complaineth thereof as followeth. *Ye have ſeen alſo the breaches of the City of David, that they are many, and ye have gathered together the waters of the lower pool: And ye have numbred the houſes in Jeruſalem, and the houſes ye have broken down to fortifie the wall. Ye made alſo a ditch betwixt the two walls for the water of the old pool; but ye have not looked unto the maker thereof, neither had reſpect unto him that faſhioned it long ago. And in that day did the Lord God of hoſts call to weeping and mourning, &c.*

i Iſa 7.1.

k Iſa.22.9.

Three faults taxed herein.

§ 6. Not that the Prophet herein reproved the people, for provident preventing

preventing of danger, or politick endevouring of ſafety, or moderate delighting in pleaſure, but juſtly taxed them,

for
1. Too much confidence in the arm of fleſh.
2. Unſeaſonable rejoycing in carnall comforts, when drains and ditches *down their own cheek*, had been more proper *water-works* for the preſent ſad occaſion.
3. Admiring their own handy-work, (without thankful relating to God the principall) as if they had created thoſe pools and ſprings of their own induſtry and ingenuity.

Whereas all *Grottoes*, *conduits*, and *Aquaducts*, though allowed the lawfull *iſſue* of art, and *off-ſpring* of humane invention, are but *ſtilborn babes* at the beſt, except God quicken and enliven them, mediately or immediately, with moiſture from above. He only is the *Father* [l] *of the rain*, and is by conſequence the *Grand-father of all pools* and *conduits* whatſoever. Juſtly therefore were the *Jews* reproved, for having their *flegmatick Souls*, dabling too much in water, without once looking up to God, according to *Davids divinity*, freely confeſſing, [m] *all my freſh ſprings are even in thee.*

l Job.38.28.

m Pſal.87.7.

§ 7. But how well ſoever, the ponds, pools and conduits were prefected at time, ſoon after all their curioſities were diſcompoſed, when *Sennacherib* ſent the railing meſſage and letter, (though words whether ſpoken, or written, ſtorm no Cities) to King *Hezekiah* in *Jeruſalem*. Who fearing a ſiege, by the aſſiſtance of his Princes and people in a ſhort time ſtopt *all the* [n] *fountains and the brook which ran through the midſt of the land, ſaying, Why ſhould the Kings of Aſſyria come and find much water? Hezekiah* knew that *Sennacheribs* blaſphemous tongue would be ſooner ſilenced, and his roaring throat eaſier ſtopt with *Thirſt* than with any other anſwer. And although *Sennacherib*, out of the plentifull *Magazeen* of his malice, *ſhot his arrows, even bitter* [o] *words*, againſt *Hezekiah*, yet according to Gods promiſe he came not into *Jeruſalem*, nor did [p] *he ſhoot an arrow there*, having all his Army ſoon after confounded from Heaven, and he himſelf, (reprieved from the *Angels*) was executed by his own Sons ſword, in his own Country.

Hezekiah ſtops out the water.

n Chr.32.4.

o Pſal.64.3.

p Iſa.37.33.

§ 8. Here if any demand, what is meant *by ſtopping the brook which ran through the midſt of the Land*; we underſtand not *Cedron* thereby, which to ſave them the pains, in ſummer ſtops it ſelf, (as only the ciſtern to receive the land-flouds from mount *Olivet*) but rather, conceive the conſtant waters of *Gihon*, or *Siloam*, therein intended, running through the midſt of the *Land of* [q] *Moriah*, wherein *Jeruſalem* is ſeated.

Gihon brook meant hereby.

q Gen.22.2.

§ 9. After *Sennacheribs* departure, *Hezekiah* fell a freſh on opening thoſe ſprings he had formerly obſtructed, yea to make them reparation, he improved them to an higher perfection than at firſt he found in them: for,

Reopeneth and improveth it.

1. He made *a pool* [r] *and a conduit.*
2. He *ſtopped up the upper* [ſ] *water-courſe of Gihon, and brought it ſtraight to the Weſt ſide of the City of David.*

r 2 King.20.20

ſ 2 Chr.32.30.

3 He

3. He *brought water* INTO THE CITY[t] *of Jeruſalem.* Hereby no doubt *Hezekiah* got many a bleſſing and hearty prayer from the poor ſervants in the City, whoſe weary ſhoulders had formerly fetched their water ſo far off for the uſe of their maſters family.

t 2King. 20. 20

§ 10. Here ſome will object, that ſuch an altering of the *courſe* of this river, from the ancient *channel* thereof, and the enticing of it by Art into a new *paſſage*, was a violence, and a treſpaſs offered to Nature. Yea, did not *man* herein pretend to more wiſdome than his *Maker*, as if by ſuch *variation* he could direct the *veins* in the *body of the earth* to a fitter poſture than that wherein God himſelf had diſpoſed them. But let ſuch know, that when God *gave the earth* [with the water therein, as making up one Globe] *to the Sons of men*, in the ſame Charter he derived a right unto them, to mold it as might be moſt convenient and advantagi ous for their habitation. And although it belongs to God alone, to put a *ſandy girdle* about the loins of the Ocean, (becauſe otherwiſe a Giant too great for men to manage) *Hither ſhalt thou come, and no farther*, yet leſſer brooks fall under the juriſdiction of humane induſtry, to order them for mens moſt commodity.

Such altering rivers not unlawfull.

§ 11. Others will admire, that this *new river* was brought no ſooner to *Jeruſalem*, and that a project, ſo honourable, profitable, neceſſary, and feaſable lay ſo long unperformed. How came this deſign to eſcape the ſearching eyes of *Solomon*, eſpecially, ſeeing (as he confeſſeth himſelf) he dealt much in that moiſt [b] *Element*? See we here, *Solomon himſelf ſaw not all things*, and *Hezekiah* coming many years after him, might ſupply his omiſſions. And to ſpeak plainly, many of *Solomons* projects, were but *Voluptuous Eſſays* for his own perſonall (not to ſay carnall) contentment, whereas holy *Hezekiah* in his undertakings might have a more *publick ſpirit* for the generall good of his kingdome.

Hezekiah ſupplies *Solomons* omiſſion.

b Eccleſ. 2. 6.

§ 12. The *well* or *fountain* of the *Dragon*[c] near the *Valley-gate* might be made at the ſame time, probably taking its denomination from ſome artificiall reſemblance of a Dragon about it. A conduit in a *Dragon-faſhion*, (though ſuch *Anticks* are more commonly preſented *ſpitting of fire* than *venting of water*) is made here by *Adrichomius*. *Tremellius* conceived it called *Dragon* or *Serpent-Well*, becauſe the waters thereof (which contrary to other Authors he maketh the ſame with *Siloam*) glide, *ſnake-like*, ſoft and gentle, yea, crooked and winding with many intricate flexures thereof. But it is impoſſible to aſſign the certain cauſe of ſuch names as are meerly *ad placitum*, finding a *Well* and *Gate* in the *Cloſe* of the City of [d] *Sarisbury* of the ſame name, yet hitherto could never hear any probable reaſon thereof

The *Dragon fountain*.
c Nehem. 2. 13

d Dragon gate in *Sarisbury*.

§ 13. Amongſt the waters meerly *naturall*, the *fountain* or *pool of* [f] *Siloah*, with the ſtream flowing thence into the brook of *Kidron*, juſtly claimeth the preheminence. Fountain, which both in the name and nature thereof, was the lively embleme, if not the reall type of our Saviour. Name; *which*

Pool of *Siloah* a Type of Chriſt.
f Neh. 3. 15.

which is by interpretation, [m] *SENT*; and we know, *When* [n] *the fulneſs of time was come, God SENT forth his Son, made of a woman, made under the law.* Nature; for the waters thereof, as the [o] Prophet obſerved, ran

ſoftly	1. To the eye, *ſine impetu*, moving ſlowly, and not ruſhing with a rapid ſtream like an impetuous torrent.	So Chriſt	1. Was leaſurable and treatable in his *going* (on foot, but if mounted, only on a ſlow Aſs) and *doing*, not raſhly precipitate in his proceedings.
	2. To the ear, *ſine ſtrepitu*, ſtil & quiet, not offenſive to the neighbours with the noiſe thereof.		2. Not querulous or clamorous in his diſcourſe; *He ſhall not ſtrive nor cry,* [p] *neither ſhall any hear his voice in the ſtreets*; but meek and quiet.

Now as God was eminently in the *ſtill* [q] *voice*, ſo alſo was he effectually once in this *ſtill water*, when our Saviour ſent the blind-born man hither [r] to waſh, and thereby he recovered his ſight.

§ 14. This was he, who afterwards proved ſo conſtant a confeſſor of Chriſt, avouching him a Prophet, and his cure by him really effected notwithſtanding the Phariſees menacing to the contrary; Hoping in vain, though Chriſt had opened his eyes, that they could ſtop his mouth, from the acknowledging thereof. His conſtancy herein coſt him an excommunication and a *caſting* [s] *out* of the Synagogue. The beſt was, the *power of the Keys* when abuſed, doth not *ſhut the door of Heaven*, but in ſuch caſes only *ſhoot the bolt beſides the lock*, not debarring the innocent perſon entrance thereat.

§ 15. The ſupernatural *Pool of Bethesda* by the [t] *Sheep-market* remains, whoſe waters, when *at a certain ſeaſon moved* by an Angel, were medicinal] to cure the firſt comer thereinto, *whatſoever diſeaſe he had*. A learned *man conceiveth, that when *Eliaſhib* the high *Prieſt*, (after their return from *Babylon*) with his brethren, firſt began hereabouts to build the *Sheep-gate*, and *ſanctifie it* to divine ſervice, (as leading to the Temple) God then and there in approbation of his act, indued the *Pool* hard by with this ſoveraign ſanative quality: but this we leave with the Author.

§ 16. By this Pool an *Iſirmary* was built, for maimed folk to lodge in, and attend the troubling of the waters. How well was Gods bounty and mans charity here met together? Commendable it was that rich men did not engroſs *this Spaw* to themſelves, but permitted poor people not able to uſe Phyſick and Surgery the benefit thereof. This Hoſpitall for building conſiſted of *five* [u] *Porches*; not that the defective in the five ſenſes, lame, blind, deaf, &c. were here ſeverally diſpoſed of by themſelves, but no doubt all promiſcuouſly put together. In this *Colledge of Cripples*, he for his ſeniority might have been the *Maſter* thereof, who had been longer lame than moſt men live, and now paſt the fift *climacterical* of

m Joh. 9. 7.
n Gal. 4. 4.
o Iſa. 8. 6.
p Mat. 12. 19.
q 1 Kin. 19. 12
r John 9. 7.
The blind man cured therewith.
s Joh. 9. 22. & 34.
The Pool of *Bethesda*.
t Joh. 5. 2.
* *Tremelius* on Nehem. 3. 1.
God and mans charity well met.
u Joh. 5. 2.

of his diſeaſe, wherewith he had been afflicted full *thirty eight* years. Indeed ſo impoſſibly was the conditions of his recovery, that being lame, *He muſt run, before he could go*, for ſeeing *the firſt commer were only ſerved*, he muſt haſt with ſpeed into the Pool after the moving thereof: whilſt he, alas, wanted ſtrength to help himſelf, wanted money to hire others, and others wanted mercy freely to give him their aſſiſtance. But becauſe he could not go to health, *Health* was graciouſly pleaſed to come to him, and he was cured miraculouſly by our [w] Saviour.

w Joh. 5. 9.

Two ancient parts of *Ieruſalem.*

§ 17. And thus much of the Walls, Gates, Towers, and Waters about *Jeruſalem*: come we now into the City it ſelf, which anciently conſiſted of two principall parts (therefore *dual* in the Hebrew) *Sion* on the South-weſt, and *Jeruſalem* (properly ſo called) on the North thereof, which we proceed in order to deſcribe, with the places of principall note therein contained.

CHAP. VII.

Of Davids *Palace, the High-prieſts houſes, the Cœnaculum, and other memorable places in mount* Sion.

a Pſal 87. 2.

§ 1. WE begin with mount *Sion*, making that firſt which God moſt favoured, [a] *who loved the Gates of Sion, more than all the Tabernacles of Jacob.* Here firſt our eyes are entertained with the ſtately Palace of *David*, [b] *Hiram* King of *Tyre* ſending him timber and workmen for the building thereof. Flat was the roof of this Palace, wheron *David* ſate, and from whence he beheld *Bathſheba* (hard by is her houſe) bathing her ſelf. I cannot excuſe her action herein. If policy be jealous that hedges may have ears, modeſty may ſuſpect leſt the motes in the air have eyes. But ſee here divine juſtice. As this roof was the place whereon *Davids* luſt did burn firſt; ſo thereon *Abſaloms* inceſt did blaze fartheſt, lying here with his Fathers Concubines. This he eaſily did at the perſwaſion of *Achitophel*; thoſe ſpurrs needing no rowels which are to prick forward graceleſs youth into wantonneſs. But that helliſh Politician did this to ſet ſuch a diſtance betwixt Sire and Son, that the affection of the one might never meet with the ſubmiſſion of the other, the breach hereafter being made ſo deep and wide, that no bridge of reconciliation might be built betwixt them.

h 2 Sam. 5. 11. & 1 Chr. 14. 1.

c Act. 21. 37.

§ 2. Under the *Romans* this Palace was turned into a [c] Caſtle, where a Garriſon was kept to over-awe the City. Once the honour, now the terrour; once the beauty, now the bridle of *Jeruſalem*. Upon [d] the fair ſtairs leading thereto ſtood Saint *Paul* when he made his ſpeech to the people, hearing him with great ſilence, becauſe he ſpake *in* [e] *the Hebrew tongue*; untill he came to that paſſage of *preaching to the Gentiles* (which though ſpoken in Hebrew was no good Hebrew to his auditors, but

d Act. 21. 40.

e Act. 22. 2.

falſe

falſe conſtruction, and breach of Jewiſh priviledge) when they turned their attentive ears into railing tongus, *away with ſuch a fellow from off the earth.*

§ 3. And now to ſhew the frailty of human happineſs, paſs we from the Palace of theſe Kings to their burying place, ſeeing *Sion* in a double reſpect may be called the *Weſtminſter* of *Jeruſalem*; becauſe the Kings thereof reſided there while living, and reſted when dead. The Reader ſhall pay nothing but his pains in following me, whilſt I ſhew him theſe royall remains. We may obſerve four gradations of honour in theſe interments.

1. Wicked [f] *Amon* was buried in his own houſe, (not under the roof, but within the verge of the wall thereof) and ſo was [g] *Manaſſeh*, * whoſe true but late repentance was effectuall to ſave his ſoul, but not his Kingdom from deſtruction.
2. Cruell *Joram*, who had no compaſſion whilſt living, and therefore no [h] Bowels when dying, was buried by himſelf in the [i] *City of David*, & neither *fire* nor *water*, neither *burning* nor *mourning* made for him.
3. Godly, but leprous *Uzziah*, being ceremoniouſly unclean, was interred *in the* [k] *field of the buriall which belonged to the Kings*; underſtand it, within the Suburbs, but without the Walls of their ſolemn Sepultures.
4. All the reſt were intombed in a ſtately place ſet apart for that purpoſe; namely, *David* the holy, *the man after Gods own heart*; *Solomon* the wiſe, when old, befooled by his wives: *Rehoboam* the ſimple, whoſe rigour rent ten Tribes from his Kingdom: *Abiah* the wicked, but [l] valiant and fortunate in fight; *Aſa* the upright, *whoſe* [m] *heart was perfect all his days*: *Jehoſaphat* the juſt, *whoſe* [n] *heart was lift up in the ways of the Lord*: *Ahaziah* the Idolater, whoſe only commendation was that he raigned but * *one year*. *Joaſh* the backſlider, the leaſe of whoſe goodneſs determined with his [o] uncles life: *Amaziah* the raſh, worſted in a needleſs war againſt the King of [p] *Iſrael*: *Iotham* the peaceable, who built the [q] higheſt gate to the houſe of the Lord: *Ahaz* the profane, [r] *who in the time of his diſtreſs, yet treſpaſſed more againſt the Lord*: *Hezekiah* the pious, who deſtroyed the high places: *Joſiah* the tender-hearted, who [ſ] melted at Gods threatnings, denounced againſt the People of the *Jews*.

§ 4. Amongſt theſe ſtill I miſs *Jehojakim*, and long ſeeking for his Tomb light at laſt on the Prophets threatning, [t] *he ſhall be buried with the buriall of an Aſs, drawn and caſt forth beyond the Gates of Jeruſalem.*

§ 5. Now as it were in exchange of *Jehojakim* excluded, we find *Jehojada* admitted among the royall interments. Count it not preſumption for a Prieſts body to intrude amongſt Princes bones, ſeeing not his pride but the Peoples gratitude preferred him to the place, becauſe [u] *he had done good in Iſrael towards God and his houſe*. (Oh if monuments were marſhalled according to mens merits, what change would it cauſe in our Churches!) See we here the care the *Iews* had of decent burying their dead. True it is, bodies flung in a bog, will not ſtick there at the day of Judge-

f 2 Chr. 33.24
g 2 Chr. 33.20
* In the Garden of *Uzzah*.
h 2 Chr. 21. 19
i 2 Chr. 21.16
k 2 Chr. 26.23
l 2 Chr. 13 15
m 2 Chr. 15.17
n 2 Chr. 17.6.
* 2 Chr. 22.2.
o 2 Chr. 24.2.
p 2 Chr. 25.21
q 2 Kin. 15.35
r 2 Chr. 27.22
ſ 2 Chr. 34.27
t Jer. 22.19.
u 2 Chr. 24.16

ment; caſt into a Wood, will find out the way; thrown into a dungeon, will have free egreſs; left on the high way, are ſtill in the ready Road to the reſurrection. Yet ſeeing they are the Tabernacles of the Soul, yea the Temples of the holy Ghoſt, the *Jews* juſtly began, and *Chriſtians* commendably continue the cuſtom of their ſolemn interment.

§ 6. Farther off from the Palace, we find *the houſe of the mighty*; where *Davids Worthies* lived in a Colledge under *Joab* their Preſident, next the Kings[w] *Wine-preſs* and his[x] *Fiſh-ponds*. Think not that the Kings of *Judah* had only Crowns, Thrones, and Scepters, the Enſignes of Soveraignty, for beſides theſe to maintain their ſtate, they had places of profit, ſo thrifty as to make their own Wine at the beſt hand.

w Zach. 14. 10
x Neh. 7. 16.

§ 7. Next we take notice of the houſes of *Annas* and *Cajaphas* both alive[y] at once, and termed the High-Prieſts at the ſame time; one by courteſie, becauſe lately he had been: the other by right, becauſe at preſent poſſeſſed of the High-Prieſthood. Thus that function, which ought to have been during life by Gods inſtitution, was made alternately annuall by mans innovation. Was not the ſhining of two Suns together in the Jewiſh Church ſadly ominous? And was it not high time for God to take away the office, when men began wantonly to play at *in and out* with that holy profeſſion? But beſides theſe two High-Prieſts, there was a third that had more right than either to the place, our Saviour himſelf, at the preſent brought a priſoner before them. In the houſe of *Annas* an Officer wrongfully[z] ſtruck him with the palm of his hand, and in the houſe of *Cajaphas* he was thrice denyed by[a] *Peter*, adjured by the High-Prieſt, adjudged to death, ſpit upon, blinded, buffeted, with other inſolencies offered unto him. The houſes of the High-Prieſts were far aſunder, all which diſtance Chriſt traced on foot; and it is obſervable, that being poſted backwards, and forwards, from *Annas* to *Cajaphas*, from *Cajaphas* to *Pilate*, from *Pilate* to *Herod*, from *Herod* to *Pilate*, from *Gabbatha* to *Golgotha*, he traverſed all the length and breadth, and moſt of the conſiderable places in the City: Partly to render his paſſion more publick, *being made a ſpectacle to men and Angels*, partly that his *beautifull feet might bring the Goſpel of peace* into every principall ſtreet in *Jeruſalem*.

y Joh. 18. 13. & 24.
z Joh. 18. 22.
a Joh. 18. 25.

§ 8. Next followeth the *Cœnaculum*, or[b] *large upper-room* where Chriſt ended the Paſſover, began the Lords ſupper, & probably afterwards in the ſame place appeared to his Diſciples, where after his aſcenſion, the holy Spirit[c] *in fiery cloven tongues* fell upon them, enabling them to ſpeak all languages, for which ſome ſenſleſly ſlandered them to be[d] *full of new wine*. For the exceſs thereof may give men more tongue, not moe tongues; and is ſo far from making them ſpeak other, that it hinders the pronouncing of their own language. As for the houſe of the Virgin *Mary*, which ſome make very fair in mount *Sion*, I ſay a better was beneath her deſert, but a worſe was above her eſtate. Sure it is that after her ſons ſufferings ſhe privately lived in the houſe of *John* the Apoſtle, & *John* formerly lay in the boſom of *Chriſt*, and

b Luke. 22. 12
c Act. 2. 3.
d Act. 2. 13.

and *Christ* once lodged in the Womb of *Mary*, and *Mary* was for ever *hid*[c] *with Christ in God.* O holy chain, O happy complication! c Col. 3. 3.

§ 9. In the last place we come to the prisons (those necessary evils in a populous City) whereof we find three severall degrees,

1. The *Dungeon of* [f]*Malchiah*, a most nasty place, the mud and mire whereof shall not be stirred by my Pen, lest the ill savour offend the Reader. Yet good *Jeremiah* was forced to lie, and [g]*like to die* therein, had not *Ebed-melech* the Blackmore procured his *writ of removall.* f Jer. 38. 6. g Jer. 38. 9.
2. The *house of Jonathan* the Scribe, made a *Prison extraordinary* of a private [h] dwelling. This little better than the former, so that *Jeremy* counted it a favour at his importunate [i] request to be preferred thence, into—— h Jer. 38. 15. i Jer. 37. 20.
3. ——*The court of the Prison*, the best of all bads; which was part of the Kinge Palace, where *Jeremy* remained many days, fed with a piece of bread out of the *Bakers-street* [k] (a place hard by) till *Nebuchadnezzar* at last gave him a [l] *Gaol-delivery.* k Jer. 37. 21. l Jer. 39. 11.

§ 10. So much of *Sion*, forbearing to enlarge my self in the praises thereof frequent in holy Writ. As for that expression, [m] *Gods dwelling is in Sion*, it seems particularly to relate to that time, when the *Ark* resided there, brought in by [n] *David*, and placed by him in the midst of a Tabernacle which he *had*[o] *pitched for it.* Indeed he designed to make a better casket for that Jewell, had not God retrenched his resolution by speciall [p] order, intending *Solomon* for that purpose, who many years after removed this Ark into the Temple he erected. m Psal. 76. 2. n 2 Sam. 6. 16. o 2 Sam. 6. 17. p 2 Sam. 7. 12.

CHAP. VIII.

Of Millo.

AS it is a great grace in a Rhetorician, not to have bald and flat but clear and fair Transitions; so it is no less beautifull in Buildings to have spacious and handsom passages therein. For this cause the Kings of *Israel* counted no cost too much to be bestowed upon this *Millo*, as being the common pass between *Sion* and *Jerusalem.* It was called *Millo*, that is, *a filling*, as some would have it, because being naturally a gulf or concavity, it was by great expence levelled to be built upon. [a] Others conceive it so named, because filled with the conflux and confluence of People, being indeed the largest street in the whole City. [b] *David* began [c] *Solomon* finished the building thereof. But as once *Wickam* Bishop of *Winchester* wrote in a wall of *Windsor*, *This made Wickam*; in the same sense it may be of *Millo*, *This made Jeroboam.* For *Solomon* taking notice of his activity (merit commended men, and beauty women to his favour) made him *Surveyor of the works* when he built [d] *Millo*, which brought him a *Greg. Greg. in Lex. sanc. numero.* 603. b 2 Sam. 5. 9. c 1 King. 9. 24. d 1 Kin. 11. 27.

from a private person into publick notice (the first admission is half a degree to honour) and gave the occasion of his future greatness. In this [e] *Millo*, at the going down to *Sillah*, or to the [f] Bulwark, King *Joash* was cruelly killed by two of his servants.

e 2Kin.12.20.

f *Vid. Tremel. annot. in locum*

CHAP. IX.

Of the Princely Palaces in this City.

The house of the forest of *Lebanon*. a 1 King. 7.2.

§ 1. PRoceed we now to the Princely Palaces in *Jerusalem*; and first we light on *the* [a] *house of the Forest of Lebanon*, built by *Solomon*: So called, because an abridgement of that great Forest, wherein (I mean in the Groves and Gardens about it) wild Beasts of all kinds (if human Authors may be beleeved) had their habitation. Here the *bellowing Harts* are said to *harbour*, the *throating Bucks* to *lodg*, the *belling Roes* to *bed*, the *beating Hares* to *form*, the *tapping Conies* to *sit*, and the *barking Foxes* to *kennell*. Strange musick to be heard in the midst of a populous place; & very pleasant that such a woody retiredness should be afforded in the heart of a City. Yet *Solomons* mind, when mounted on these seeming felicities, was as far from reaching true contentment, as the tired Traveller, when on the top of the next hill, will be from touching the Skies, which whilst he was in the valley seemed contiguous thereunto.

The dimensions of this house.

§ 2. The length of this house was an hundred, breadth fifty, height thirty Cubits, whereby it appears both longer and broader than the Temple it self. And no wonder, for who will deny that *White-Hall* stands on more ground than *Westminster-Abby-Church*? Besides, in measuring the Temple, only the covered part thereof is reckoned on, without the Courts (wherein the greatest capacity thereof did consist:) whereas no doubt, Courts and all are taken in to make up the aforesaid dimensions in *Solomons house*. But grant the Kings Palace outspread the Temple in greatness, the Temple out-topped it in height; whose towred porches ascended [b] *an hundred and twenty Cubits*. In this house *Solomons* golden shields and targets were [c] kept, till [d] carried away by *Shishak* King of *Egypt*.

b 2Chron.3.4

c 1Kin.10.17.
d 1Kin.14.26.

§ 3. Besides this *Solomon* had another house in *Jerusalem* which was [e] thirteen years in building; and a [f] third which he made for his Wife the daughter of *Pharaoh*. Say not, they needed two houses, which had two Religions, for we find not that she ever seduced *Solomon* to Idolatry: nor are the *Egyptian* Idols reckoned up among those severall [g] superstitions, which his second brood of Wives brought into *Jerusalem*. Enough to perswade some that this match was made by dispensation, if not direction of God himself, (typifying the calling of the Gentiles) and that *Pharaohs* daughter afterwards became a convert, following the Psalmists counsell, *Forget* [h] *also thine own People, and thy Fathers house*. Hereabouts also was the Golden throne of *Solomon*, to which those golden Lions gave

Solomons wives house. e 1 King. 7.1. f 1 King.7.8.

g1Kin.11.5.7

h Psal.45.10.

a

a ſtately aſcent. It was the prayer of loyall [i] *Benaiah*, *make the Throne of Solomon greater than the Throne of my Lord King David*, which accordingly came to paſs, whether taken for this his materiall Throne, or for the largeneſs and fulneſs of his royall authority.

[i] 1 King. 1. 37.

§ 4. Paſs we by the Caſtle of *Antiochus*, [k] built by him as a bridle to the City; as alſo the Palace of the *Maccabees*, wherein for many years they made their reſidence, firſt built by [l] *Simon* Weſt of the Temple. In *Chriſts* time *Herod the great* had in *Jeruſalem* a moſt magnificent houſe, wherein his grandchild *Herod Antipas* Tetrarch of *Galilee* kept his paſſover, when *Pilate* ſent *Chriſt* unto him to be examined by him. Right glad was *Herod* of this occaſion, becauſe though formerly much converſing with *John the Baptiſt*, *yet John did no* [m] *miracle*, which he now in vain hoped to behold from our Saviour. For he that would not work a miracle at his mothers [n] motion, would not do it for his perſecuters pleaſure. Let *Herod* take this for a ſign that *Chriſt* was the *Son of God*, becauſe he would ſhew no ſign for the will of man. However the ſilent ſhew of our Saviour wrought a reconciliation betwixt him and *Pilate*, *which before were at* [o] *enmity betwixt themſelves*. But alas the innocent *Lamb* is not long liv'd when thus both Wolf and Fox are agreed againſt him.

The ſtately palace of *Herod*.

k 1 Mac. 14.

l 1 Mac. 13. 52.

m Joh. 10. 41.

n Joh. 2. 4.

o Luke 23. 12.

§ 5. Appendant to this *Palace* was the priſon wherein *Peter* was put, and being to dye the next day, was found in a dead [p] ſleep the night before. I queſtion whether *Herod* who condemned him, ſlept half ſo ſoundly. He muſt be ſmote before he could be waked, and his ſhackles fell off eaſier than his ſleep. The *Rhemiſh* note tells us, that the chains wherewith he was bound are ſtill preſerved at *Rome* in the Church of *Petri ad vincula*. But if thoſe there be the true chains, I dare boldly ſay, that others of richer metall, and finer making, more worth and leſs weight, are daily worn by *Peters* pretended Succeſſor.

Peters priſon.

p Act. 12. 7.

§ 6. *Pilates Palace* muſt not be forgotten, wherein our *Saviour* was accuſed by the *Jews*: near whereunto was the Judgment-hall, called [q] *Gabbatha*, or the *Pavement*. But how even, or ſmooth ſoever the ſtones were laid in the floor thereof; moſt rough, harſh, and unequall Juſtice was adminiſtred in this place, when our Saviour therein was condemned. This was the place, into which the High-Prieſts prepared for the Paſſover would not [r] enter for fear of polution. *O my ſoul enter not into their ſecrets*, *whoſe feet are ſwift to ſhed blood*, but legs lame to lift themſelves over the threſhold of a *Judgment-hall*, for fear of defilement. Now all theſe Princely Palaces were not extant in this City at the ſame time, but ſucceſſively: and therefore as Poets, when they preſent Perſons, who lived in ſeverall ages, on the ſame ſtage, lay their ſcene in the *Elyſian fields*; ſo to put their Palaces together, the Reader muſt ſuppoſe their duſt and ruines did all meet on the floor of this City, though made in our Map in a flouriſhing eſtate, the better to adorn our deſcription of *Jeruſalem*.

The Palace of *Pilate*.

q Joh. 19. 13.

r Joh. 18. 28

CHAP.

CHAP. X.

Of the Colledges in Jeruſalem.

Jeruſalem an Academy for education of youth.
a *Vid. Grotii annot. in Act. Apoſt. cap. 6. verſ 9.*
b 2 Kin. 22. 14

§ 1. PAſs we now from the Court, to the Inns-of-Court, namely ſuch places, wherin youth had liberall education. The [a] *Jews* tells us of four hundred and fourſcore Synagogues at *Jeruſalem* for this purpoſe. We will inſiſt only on ſuch as we find named in Scripture, and begin with *Huldah's* [b] *Colledge*, wherein the Propheteſs lived in the days of *Joſiah*. Perchance a Female foundation of women alone, and ſhe the *Preſidentreſs* thereof; though ſurely not bound with any monaſticall vow of Virginity, becauſe there alſo ſtyled *the Wife of Shallum*.

The Grecian Colledge.
c 1 Mac. 1. 14. & 1 Mac. 4. 12.
d 2 Sam. 1. 18.

§ 2. Next, in the days of the *Maccabees*, we take notice of the *Gretian Colledge* or *Gymnaſium*, erected by *Jaſon* the High-Prieſt, wherein the Jewiſh youth were taught to wreſtle, ride horſes, and other Grecian accompliſhments. Indeed Archery was an ancient Jewiſh exerciſe, (*David taught the Children of Iſrael the uſe of the* [d] *Bow, as it is written in the Book of Jaſher*) but theſe were pure heatheniſh imployments. Here alſo they were taught to wear a Garment called πέτασος, which ſome tranſlate [e] *Hats*, others *buskins*, (though head and feet are far aſunder) which whether it were the generall garb of the *Grecians*, or only an Academicall habit to diſtinguiſh the Students from common Citizens, let others enquire. But the worſt of all was, here they were taught, not only *uncircumciſion of omiſſion*, (neglecting the obſerving thereof on Infants) but alſo the *uncircumciſion of commiſſion*, practiſing to [f] *make themſelves uncircumciſed*, ſtudiouſly deleting the character of that Sacrament out of their bodies.

e See the *Geneva* note on 2 Mac. 4. 12.
f 1 Mac. 1. 15.

Five Synagogues againſt Saint *Steven*.
g Act. 6. 9.

§ 3. After Chriſts aſcenſion we find five Colledges or Synagogues mentioned in one [g] verſe, all diſputing againſt Saint *Steven*,

Out of *Aſia* thoſe of *Cilicia*, and proper *Aſia*.
Out of *Africa*, thoſe of the *Cyrenians* and *Alexandrians* in *Egypt*.
Out of *Europe*, thoſe of the *Libertines of Rome*.

Behold here an admirable *Act* kept, wherein Saint *Steven* was the *Anſwerer*, againſt whom *Oponents* were fetched from all the parts of the then known world; and all too few *to reſiſt the wiſdom and Spirit by which he ſpake*. What this Synagogue of *Libertines* was, is much controvered by learned men. Surely *Libertines* here are not taken in the modern notion of the word, for *ſuch as uſed their liberty for an occaſion* [h] *to the fleſh*, or [i] *a cloak of maliciouſneſs*, though we confeſs in after ages ſuch grew into a numerous ſociety, whereof Satans ſubtilty, and mans corruption the *Founders*, the negligence and conivence of Magiſtrates the daily *Benefactors*: A Colledge, whoſe gates (like thoſe of hell) ſtand always open, having no other Statutes than the Students pleaſure: where the diet is ſo dear, that their *Commons* coſt the ſouls of ſuch as feed on them, without their finall repentance. Moſt probable it is, that by *Libertines* were intended

h Gal. 5. 13.
i 1 Pet. 2. 16.

ſuch

ſuch *Romans* as were manumiſed, or made free by their Maſters; whereof *Tacitus* counts no fewer than four thouſand in the City of *Rome*, which profeſſed the Jewiſh Religion; ſome whereof with moſt likelyhood had their Synagogues in *Jeruſalem*, wherein they were more perfectly inſtructed in matters both of Doctrine and Diſcipline. The *Gazith* or *Common-councell* muſt not be omitted, coming near to the nature of a Colledge, wherein the *Sanhedrin* or *ſeventy Elders* had their Judicatory, before whom the Diſciples were ſummoned, and[k] ſtraitly threatned not to preach, and afterwards, for diſobeying their Order, were put into the[l] *common Priſon*. In the ſame[m] place Saint *Steven* was accuſed and paſſed his purgation, in that excellent ſpeech, that he was no enemy to the Law of *Moſes*, if rightly underſtood.

k Act.4.15.

l Act.5.18.
m Act.6.15.

CHAP. XI.

The Remainder of private houſes and ſtreets in Jeruſalem.

§ 1. AMongſt the private dwellings in this City, we take ſpeciall notice of the houſe of *Mary*, the mother of *John-Mark*, wherein the Saints were aſſembled to pray for *Peters* enlargement. Hither he came and knocked at the door, when *Rhoda* Portreſs thereof,[a] *opened not the gate for gladneſs*; whether becauſe loth to loſe ſo much time, as the opening thereof did neceſſarily require, (conceiving that *Peter* might better ſtand without the door, than the People ſtay without the news) or. becauſe her ſoul, ſurprized with ſuddain joy, was not at leaſure to actuate her hands to open the door: yet it informed her feet, *to run into the houſe*, becauſe that motion (was not as the other, againſt the ſtream, but) went along with the tyde of her affection, ſo deſirous to tell the news unto others. Sure I am, *Peter* got leſs harm by this maidens keeping him out for a time, out of this godly houſe, then he did by another *Damoſels*[b] letting him in into the High-Prieſts Palace.

The houſe of *Mary* the mother of *John-Mark*.

a Act.12.14.

b Joh. 18.17.

§ 2. Add to this the houſe of *Ananias* the High-Prieſt, which ſtood not far off. If therein there was any rotten wall[c] *well whited over*, it may paſs for an emblem of him the hypocriticall owner thereof. As this was the houſe of a falſe man, ſo we take *Veronica's* to be a falſe houſe, yea meer fiction, ſhewn to Pilgrims at this day, in the corner of a ſtreet. Here ſhe is ſaid that meeting our Saviour when carrying his Croſs, ſhe tendred unto him her vail, therewith wiping off his ſweat, which vail thereby preſently received the lively impreſſion and portraicture of his face and complexion: with more probability they might affirm, that the picture of his feet remained in the[d] hair of *Mary Magdalen*.

The houſe of *Ananias* and *Veronica*.

c Act.23.3.

d Joh.12.3.

§ 3. So much for particular houſes. Now that *Jeruſalem* was digeſted and methodized into ſeverall ſtreets is moſt certain, whereof ſuch frequent mention[e] in Scripture: as ſure it is alſo, that many fair market places

The accurate ranging of ſtreets in *Jeruſalem* at the beſt but conjecturall.

e Jer.5.1.& 7.17.&11.6.&c.

places were found therein, where children [f] played with their mates, Merchants met with their Chapmen, Labourers [g] waited for Masters to hire them, and *Pharisees* bartered their outside sanctity for the [h] greetings and salutations of the People. But the order and fashion of their severall streets are to us unknown, Scripture affording no certainty therein. And though *Adricomius* seem so accurate in this point, that no *London-beadle* can be better acquainted with the lanes, allies, courts, corners, of the *Precinct* belonging unto him, yet herein he proceeds on his own fancy, and meer conjecture. Only we meet with the names of two streets, *Water-gate-street*, and *Epraim-gate-street*, which may justly be concluded more spacious and roomthy than the rest, because preferred before all other places in the City to build booths therein at that solemn festivall, in the days of [i] *Nehemiah*. In the former of these, *Ezra* assembled the People, and read the Law before the [k] Congregation.

f Mat. 11. 15.

g Mat. 20. 3.

h Mat. 23. 7.

i Neh. 8. 16.

k Neh. 8. 1.

§ 4. Give me leave to supply out of *Josephus* three eminent places, though not mentioned in Scripture. First, the [l] *Amphitheatre*, erected by *Herod*, so capable that it could contain fourscore thousand People, if the Readers belief be so large as to give credit thereunto. Here *Herod*, after the fashion of the *Romans*, exposed condemned persons to encounter with Lions, Bears, Boars, &c. But whether Saint *Paul*, when *after the manner of men he fought with beasts at* [m] *Ephesus*, intended such combates with cattel, or only his contesting with κατὰ θήρια, *evill beasts*, such as the *Cretians* are [n] described to be, is not decided by Divines. Secondly, *Castle Antony*, built by the same *Herod* in the honour of *Antonius*, to be the keeper yea the Gaoler of the Temple, (to which he had an underground passage, which would hold six hundred men) wherein he observed the motions of the *Jews*, lest they should hatch mutinies under the covert of Religion. Time was when God himself watched over the Temple to protect it, till for the sins of the People, he gave it over to be guarded by the jealous eyes of their inveterate enemies. Lastly, the *Hippodrome*, or place for horse-races, where the Chivalry of the City met on severall occasions. Sick *Herod the great* perceiving his end to approach, and knowing the same would bring a great joy to the *Jews*, (a Tyrants death-day is a solemn Festivall in the Calender of nature it self) in this *Hippodrome* imprisoned a principall person of every City of *Judea*, enjoining *Salome* his sister to kill them at the instant of his expiring, that so there might be a generall grief, though not for, yet at his death, whilst no place could laugh heartily being pinched with their particular loss. However after his death she discharged those prisoners, and we may easily beleeve that these *Legatees* were not offended with her (the Executrix of *Herods* Will) for not disposing the Legacies bequeathed to them, according to the mind of the Testator.

The Amphitheatre, Castle *Antony*, and *Hippodrome*.

l *Josep. Ant. Jud. li.* 15. c. 10.

m 1 Cor. 15. 32.

n Tit. 1. 12.

CHAP.

CHAP. XII.

The myſteries of mount Calvary.

§ 1. *Suburbs* in Cities are like *Suckers* in trees, which make them bigger, but not better; ſo that much of the ſtrength of the City leaks out in ſuch Excreſences. *Jeruſalem* therefore had no ſuburbs at all, but many pleaſant mountains and gardens about it. We will begin with mount *Calvary*, and the paſſage thereunto, commonly called *the dolorous way*, (though thence came all our comfort) traced with the bleſſed feet of our Saviour, *who ſuffered without the gate*. This we are now to deſcribe, and O that our patience and practiſe might go along with our pen! to obſerve our Saviours motion, according to the counſell of the Apoſtle, [a] *Let us go forth therefore unto him without the camp, bearing his reproach.* The dolorous way. a Heb. 13. 13.

§ 2. This *dolorous way* began at *Gabbatha* or the *Pavement*: wherein we may take notice of a wild piece of juſtice in *Pilate*, firſt ſcourging, then crucifying Chriſt. If his offence was but criminall to deſerve ſcourging, why was he crucifyed? If ſo capitall as to deſerve crucifying, why ſcourged? Perhaps *Pilate* hoped by his ſcourging to ſatisfie the malice of the *Jews*, but in vain. For it was not the back-bloud, but the heart-bloud of Chriſt muſt ſatisfie their thirſt. So that what might be pity in the intent of *Pilate*, proved cruelty in the event to Chriſt; whoſe bitter cup hereby was twice filled. Thus we commit double-folded, twiſted and complicated ſins, which our Saviour expiated with duplicated ſuffering, firſt ſcourged, then crucifyed. The wild juſtice of *Pilate*.

§ 3. Hence being condemned he [b] bare his own Croſs part of the way, towards the place of execution, according to the cuſtome of Malefactors (and we know what *Furcifer* imports in the naturall ſignification thereof) untill, it ſeems, at laſt he fainted under the burden thereof; whereof ſeverall reaſons are aſſigned. Reaſons of Chriſts fainting under the Croſs. b Joh. 19. 16.

1. Probably the *Jews* malice provided him a Croſs of extraordinary greatneſs, proportionable to the reputed offendor Paramount.
2. He was much debilitated with his long watching and ſweating the night before.
3. The edges of the Croſs grating his late whip-furrowed back, might occaſion the new bleeding of his wounds, and his weakning thereby.
4. He bare withall the inviſible weight of the ſins of mankind, and Gods anger for the ſame.

Hereupon a ſubſtitute or ſurrogate was provided for him to bear his Croſs, not out of any mercy, but the deeper malice of his enemies; partly

ly thereby to reprieve him to a more publick death; not willing he ſhould die under, to cover him from ſhame, but upon the Croſs, to expoſe him to the greater ignominy: partly, becauſe they were loath he ſhould go away ſo eaſily as in a fainting fit, and therefore their cruell kindneſs reſerved him for a more painfull death.

Simon of *Cyrene* bearing Chriſts Croſs.

§ 4. *Simon of Syrene* is the perſon by them compelled to bear his Croſs. Had it been foretold that one *Simon* ſhould have carried Chriſts Croſs, and had one heard *Simon Peter* ſo lately, ſo ſolemnly promiſing, [c] *though I ſhould die with thee, yet I will not deny thee*, he would hence have certainly concluded him the party for that ſervice. But it fell out far otherwiſe; whilſt that *Simon* had forſaken his Maſter (and now was bewailing his fault) another of that name is found out, coming out of the field, to carry the Croſs before him. Let Heraulds then boaſt of mens *bearing*, and their *blazing* of arms, (empty husks where the kernell of vertue is wanting) behold here a rich bearing indeed; *A Croſs proper* carried by *Simon* for our Saviour. We muſt buckle our ſelves in like manner for the ſame burden, patiently to undergo afflictions. The beſt is, our Croſſes are made hollow, being greater in bulk than in burden; ſeeing the Croſs of our Croſſes, eternall damnation, is taken off by the ſuffering of our Saviour.

c Mat. 26.35.

Mount *Calvary* why ſo called.

§ 5. And now Chriſt comes to the place of execution, called *Golgotha*, or mount *Calvary*, that is, *a place of a ſkull*. Either from the faſhion thereof, becauſe that hill was rounded up in the form of a mans head, or becauſe mens bones were ſcattered thereabouts. *Tremelius* with great probability conceives this *Calvary* called the hill [d] *Gareb* in *Jeremy* being deſcribed *to lie near the valley of the dead bodies*. Here our bleſſed Saviour in a publick place, with infamous company, (who lived amongſt *Publicans*, and dyed betwixt *Thieves*) after a cruell manner was deſpightfully crucified. In whoſe ſufferings we may obſerve,

d Jer. 31.39.

The length of Chriſts paſſion.

§ 6. The *length thereof*, laſting ſix tedious hours, expoſed all that time both to hunger and cold. Indeed the Thieves were longer in ſuffering, both being ſtill [e] alive when Chriſt expired: but they endured but perſonall pain, whilſt he underwent miſeries for all mankind; ſo that what his Paſſion lacked in the length, it had in

e Joh. 19.32.

The breadth thereof.

§ 7. The *breadth* thereof: extended over all the parts and powers of his ſoul and body. No part free from pain, ſave his tongue, left at liberty to pray for his enemies. His ſenſes all ſuffered, namely

1. *Seeing*, tormented with the ſcornfull geſtures, and reproachfull poſtures of ſuch as *paſſed by* [f] *wagging the head*, to expiate the laſciviouſneſs, envious, covetous glances of our eyes.

f Mat 23.39.

2. *Hearing*, grieved with the taunts, jeers and wilfull [g] miſtakes of the Prieſts and people: ſo to ſatisfie for the pleaſures our ears have taken in luſtfull Sonnets, wanton jeſts, and other vain and wicked delights.

g Mat. 27.49.

3. *Smelling*,

3. *Smelling*, offended with ſuch ſavours as may well be preſumed to be none of the beſt, in the *place of a skull*, to make amends for our luxury in ſcents and peſumes.

4. *Taſting*. For when he cried out, *I thirſt*, (and ſorrows we ſay are dry) they provided him a potion of [h] *Gall and Vineger*; ſo to repair Gods juſtice offended with our gluttony and drunkenneſs. h Joh. 19.30.

5. *Touching*, his hands and feet being pierced with the nails, to expiate the rapin and violence of our hands, the ſwiftneſs of our feet in the way of wickedneſs, with the manifold ſins, which that ſenſe in us committeth.

What ſhall I ſpeak of his *head pierced with Thorns*, ſo to make ſatisfaction for the profane plots and projects, the wicked machinations of our brains? And it is worth our obſerving, that though the *Scarlet Robe* (put on him to act in that Princely Pageant) was taken from him (as of ſome value, no pain, and too good to be ſpoiled) yet the *Crown of Thorns*, painfull to him, and profitable to no other, was, (for ought we find) continued on his head, all the time of his paſſion. In a word, it is hard to ſay, whether his pain was more ſhamefull, or his ſhame more painfull unto him: the exquiſiteneſs of his bodily temper, increaſing the exquiſiteneſs of his torment, and the ingenuity of his Soul, adding to his ſenſibleneſs of the indignities, and affronts offered unto him.

§ 8. Thirdly, *depth*. His Paſſion was as deep as Hell it ſelf, induring tortures in his wounded Conſcience to the apprehenſion of a deſertion; witneſs his Exclamation, *My God, my God, why haſt thou forſaken me*! not that really he was forſaken, or totally conceived ſo, ſhewing his faith in the deepeſt of his diſtreſs. For as when twins in the Womb of *Tamar* ſtrove which ſhould come firſt into the world, the [*] Mid-wife ajudged the Primogenitute unto him that firſt put forth his hand, as a Champion challenging his Birth-right: ſo in this expreſſion of our Saviours wherein Faith and Fear did conteſt for the priority, Faith muſt be eſteemed the Heir and eldeſt, firſt putting forth his hand, *My God*; yea both his hands, *My God, my God*, claiming by that gemination a double intereſt in Gods Fatherly affection. The depth thereof. * Gen.38.28.

§ 9. Laſtly, the *height*: as high as Heaven, becauſe the perſon induring it was both innocent and infinite. *Innocent*; ſuch he muſt be to effect our redemption, [i] *without blêmiſh and without ſpot*, otherwiſe had blurred fingers come to rub off, or wipe out the blot in mans nature, thereby it had been made the bigger: *Infinite*, being no leſs than the Son of God, which gave infinite worth and valuation to his ſufferings. O then that we might be able *to comprehend with all Saints, what is the* [k] *breadth and length, and depth, and height, and might know the Love of Chriſt that paſſeth knowledge*, ſo infinite every way were the dimenſions thereof. The height thereof. i 1 Pet. 1. 19. k Epheſ. 3. 18

The ſevenfold diviſion of Chriſts goods.

§ 10. And now he had left all he had to be ſeverally diſpoſed of to perſons moſt proper to receive them, as namely

his
1. *Purſe* (and his own price therein) to *Judas*, *who bare the* [l] *Bag.*
2. *Peace* unto his Diſciples, and the godly their ſucceſſours: *My* [m] *Peace I leave unto you.*
3. *Prayers* to his enemies for their pardon: *Father forgive* [n] *them, they know not what they do.*
4. *Wardrobe* to the Souldiers, who *parted his raiment amongſt them, and on his veſture did caſt lots.*
5. *Mother* to *John* the beloved Diſciple: [o] *Woman behold thy Son.*
6. *Body* to *Joſeph* of *Arimathea*, who afterwards [p] *begged*, and (with *Nicodemus*) embalmed and buried it.
7. *Soul* to God: [q] *Father into thy hands I commend my Spirit.*

l Joh. 13. 29.
m Joh. 14. 27.
n Luk. 23. 34.
o Joh. 19. 26.
p Luk. 23. 52.
q Luk. 23. 46.

Theſe things thus diſpoſed of, *he bowed his head*, partly in ſubmiſſion to Death the meſſenger, but more in homage to God the ſender, and not by violent compulſion, but voluntary ſuſception of death, *gave up the ghoſt.* So ended our Saviours *ſatisfying ſufferings*, as Redeemer of mankind; though his *ſympathizing ſufferings*, as myſticall head of the Church, are ſtill behind, [r] *and are daily filled up with the afflictions* of his ſervants. I ſay his *compaſſion* daily remains and increaſeth, though his *paſſion* was then, and there ended, according to his own expreſſion, [ſ] *It is finiſhed.*

r Col. 1. 24.
ſ Joh. 19. 30.

Dead corps may be wronged, but not hurt.

§ 11. Say not that the arrears thereof, and another reckoning remained, becauſe preſently after, one pierced his ſide, out of which came water and bloud. For this added to their malice, not his miſery: according to that expreſſion, [t] *Be not afraid of thoſe that kill the body, and after that have no more that they can do*; all cruelties to breathleſs corps amount to juſt nothing, and injuries to the dead though *figures* on the account of the offerers, yet are but *cyphers* on the ſcore of the ſufferers.

t Luk. 12. 4.

Chriſt buried in *Joſeph's* Sepulchre.

§ 12. Near Mount *Calvary* was a Garden, and in that Garden a Rock, and in that Rock a grave, which *Joſeph of Arimathea* had provided for himſelf. This was faſhionable in that age to make their Monuments in their Gardens, ſo to retrench their wanton thoughts with meditations of mortality. Thus pleaſure, poiſon in it ſelf, is made wholſom, when well corrected with thoughts of our latter end; yea graves and green herbs make a good medly, ſeeing [u] *all fleſh is graſs, and the glory of man as the flower thereof*, which withereth and falleth away. Here our Saviour was intombed, *in a* [w] *Sepulchre hewn in ſtone, wherein never man before was laid*; it being fit that as he was born of a Virgin-womb, he ſhould be buried in a Virgin-tomb. It was alſo *Joſephs* [x] own Tomb, intended for his proper interment. Such our Saviours poverty, that as he lived in lended houſes, ſo he was buried in a borrowed Sepulchre, being rather a tenant than owner thereof. To make ſure work, the grave was ſhut with a great ſtone, the ſtone faſtned with a ſolemn ſeal,

u 1 Pet. 1. 24.
w Luk. 23. 53
x Mat. 27. 60.

the

the ſeal guarded with a Watch of Soldiers; though all in vain. For all their ſolicitous care to ſuppreſs his Reſurrection, did but render it more conſpicuous, and free it from all ſuſpicion of forgery.

Chriſts reſurrection.

§ 13. Sure they did bind, but looſe they did find. For on the third day an Angel came down from Heaven, cauſing a great Earth-quake; as if the Earth, like a guilty Malefactor, trembled with fear, for its former boldneſs, that being made *God's footſtool*, it preſumed to be his Priſon. This Earth-quake begat a ſecond in the hearts of the Soldiers, who frighted with fear ran all away, our Saviour being formerly riſen out of his Sepulchre. For the ſtone was not [y] rolled away by the Angel to give his Body paſſage out, but to give the Diſciples eies paſſage into the Grave, to behold the reality of his Reſurrection: otherwiſe he, who came in when *the* [z] *door*, could come out when the Grave *was ſhut*. Afterwards he atteſted his riſing from the dead, by his manifold apparitions in ſundry places to ſeveral perſons, as is largely recorded in the Goſpel.

y Mat. 28. 2.

z Joh. 20. 26.

Endeavoured in vain to be ſilenced.

§ 14. However the Prieſts, to palliate the matter, poſſeſs the People, and prevent the propagation of the Report, endeavoured by their money (their Coin being better than their Cauſe) whereby they had compaſſed the death, thereby alſo to hinder the belief of his Reſurrection. Though their ſeal on his Grave was broken, they hoped to ſet a firmer on the lips of the Soldiers, bribing them for the ſilence of the Truth, and diſperſing an improbale lie, *that the Diſciples came by night whilſt they ſlept and ſtole him away*. It is admirable, that ſuch a falſhood confuting it ſelf (for if they were aſleep, how could they diſcover them? if awake, why did they not reſiſt them?) ſhould by Gods permiſſion make its paſſage ſo faſt, ſo far, and ſo firm in the belief of the *Jews*. Here taking the Devil (the [a] Father of all lies) to be Father thereof, it is worth our obſerving in the very words of the [b] Evangeliſt.

a John 8. 44.

b Mat. 28. 15.

1. The Mother of the lie, the brains of the *Phariſees: they taught.*
2. The Nurſe thereof, the tongues of the Soldiers: *they did as they were taught.*
3. The wages of the Nurſe, ready payment: *ſo they took the money.*
4. The well-batling of the Babe, it grew very great: *For it is commonly reported among the Jews.*
5. The long life thereof, laſting longer than fixteen hundred years, *unto this day.*

And it is to be feared it will live next day, next month, next year, many years, if God be not more merciful in convincing their erroneous judgments. Thus it is juſt in Heavens preceedings, to ſuffer the Poſterity to be poiſoned, for the wilful default of the Parents.

CHAP.

CHAP. XIII.

Of the Potters-field, Aceldama, Fullers-field, &c.

The Potters field.

§ 1. PAſs we from the North-weſt to the South-eaſt part of the City, where, without the walls, we light on the *Potters-field*, where men of that Trade made brittle plate in abundance. For, although in *Solomons* time, ſuch earthen ware was worthleſs in this City, when *ſilver it ſelf was* [a] *nothing accounted of*, and *made to be* [b] *as ſtones in Jeruſalem*; yet poor people in after ages, found ſuch cheap furniture uſeful for their eſtates. Here one might have ſeen thoſe Potters abſolutely lording it over their clay, (purely paſſive to receive any impreſſion from them) and, according to their own power and pleaſure, making *of the ſame lump one* [c] *veſſel unto honour, and another unto diſhonour.* Others conceive this *Potters-field* was only an inconſiderable waſt place, where ſherds and pieces of broken pots were caſt out in a by-corner.

a 1 Kin. 10. 21.
b *Ibid.* v. 27.
c Rom. 9. 21.

Bought for a burying place

§ 2. Surely it was neither great in extent or value, ſeeing thirty pieces of ſilver (the reſtored reward of *Judas* his treaſon) could purchaſe the *fee-ſimple* thereof; except any will ſay, it came at a cheaper rate, becauſe intended for a publick and pious uſe, the *buriall* [d] *of ſtrangers.* Here their dead corps had an Hoſpital, wherein their lodging and cloathing was freely beſtowed upon them: and thus our Saviour, though himſelf a *Stranger* in a borrowed [e] Grave, by the price of his bloud conferred Graves on many *Strangers.* As for the confident report, that the earth in this field will in forty [f] eight hours conſume the fleſh that is laid therein, yea, retaining that quality though tranſported into foreign Countries, (the Grave which every where hath a voracious *appetite*, having here as quick a *digeſtion*) my faith is neither all Wax, nor all Iron herein. To ſpeak plainly, after long fighting againſt an Army of Authors affirming the ſame, my belief at laſt is taken captive by their gravity, and number, to give credit thereunto.

d Mat. 27. 7.
e *Ibid.* v. 60.
f *Sands* his Trav. p. 187. with legions of other Authors.

Called *Aceldama*

§ 3. It was afterwards called *Aceldama*, or *the field* [g] *of bloud*, becauſe purchaſed with the price of Chriſts bloud, and not (as ſome may erroneouſly conceive) becauſe hanſelled with the bloud of *Judas* therein, when *his bowels guſhed out.* The place of whoſe ſelf-execution is ſhewn to Pilgrims, ſome diſtance hence, on the South-weſt of the City, where he, who had lived a [h] *Thief* to his Maſter, died *a Felon of himſelf*, hanged, ſay ſome, on an *Elder*; ſay others, [i] on a *Sycamore* tree; a matter of no concernment.

g Act. 1. 19.
h John 12. 6.
i *Adricho. in Theatr. Terſanc.*

§ 4. More

§ 4. More are we troubled, not for *Judas* his ſake, (for whom two deaths were not too many) but in behalf of the *Truth* (which can be but one) to reconcile a ſeeming difference betwixt two places of Scripture about the manner of his death. The manner of *Judas* his death.

MATTH. 27. 5.	ACTS 1. 18.
And he caſt down the pieces of ſilver in the Temple, and departed, and went and hanged himſelf.	*And falling headlong, he burſt aſunder in the midſt, and all his bowels guſhed out.*

We underſtand it thus, not that the rope breaking, *Judas* falling down thence ſome ſteep place, was paunched on ſome ſharp pile; but, that the very weight of his body, and violence of his headlong motion (having no hopes upward in heaven, and therefore haſting downward to the centre of deſpair) brake his belly in ſo precipitate a fall. Thus as Traitors, when hanged, are by our law to have their bowels *drawn out* by the executioner: ſo *Judas* ſerved himſelf ſo, to ſpare others the pains to puniſh him.

§ 5. *Fullers-field* muſt not be forgotten, where they ſtretched and dryed their cloaths which they had waſhed in the Brook of *Cedron*. But all the ſope uſed here by men of that trade, could not ſcour the indelible ſtain of impiety out of the credit and conſcience of King *Ahaz*, who in the *high-way of* [k] *the Fullers-field*, pieviſhly refuſed a ſign, which God graciouſly proffered unto him. And mens ſeverall behaviours in matters of this nature deſerved to be marked. For, it was Fullers-field

k Iſa. 7. 3. 12.

1. Commendable in [l] *Gideon* and [m] *Hezekiah*, humbly requeſting a ſign for farther ſtrengthening of their weak Faith.
2. Pardonable in [n] *Zachariahs*, craving one out of a mixture of infidelity, therefore granted him in loving anger; his *dumbneſs* ſerving as well to correct, as confirm him.
3. Damnable in the *Jews*, who out of pride and preſumption, in a daring way [o] demanded; and in *Herod*, who out of curioſity [p] expected a ſign from Chriſt and therefore denyed them.

l Judg. 6. 37. m Iſa. 38. 22. n Luke 1. 18. o Mat. 16. 1. p Luke 23. 8.

But moſt of all in *Ahaz*, in whoſe noſtrils the very perfumes of Heaven ſcented ill, becauſe proffered unto him, refuſing to accept a ſign ſo freely tendered unto him.

§ 6. Eaſt of *Aceldama*, in the valley *of the Sons of Hinnon*, lay *Tophet* (that is, Breadth) as Saint *Hierom* [q] expoundeth it, becauſe there the Citizens of *Jeruſalem* pent within the walls of their City, uſed to dilate, expatiate, and recreate their ſpirits in the walks thereof. Pity it was that ſo pleaſant a place ſhould afterwards be poiſoned with Idolatry, where children were offered to *Moloch*, ſearing them to death with his burning imbracements; of the manner whereof largely hereafter. For the preſent let it ſuffice us to obſerve, that *Joſiah* is ſaid to [r] *defile this place*: what! was it capable of more pollution than what it had before? Underſtand it, by burning of dead bones therein, he made it as offenſive to the noſtrils *Tophet* why ſo called. q In his comment on Jer. 7 r 2 Kin. 23. 13.

noſtrils of men, as formerly it had been odious in the eyes of God. Now as the ſtinking lake of *Avernus* in *Italy*, paſſeth in Pagan Poets for *Hell* it ſelf: ſo this valley of *Ben-hinnon* (*Gehenna* in Greek) is uſed in the ſame ſenſe by our [f] Saviour: either becauſe the abominable impieties here commited by the Parents; or exquiſite torments here endured by the children.

f Mat. 5. 29.

Place of Saint *Stevens* Martyrdome.

§ 7. We conclude with the place wherein Saint *Steven* was ſtoned, being on the Eaſt of the City, ſome diſtance from what at this day is termed Saint *Steven-gate*: nigh which they ſhew the place where *Saul* ſate, when he kept the cloaths of thoſe that ſtoned him. Now, ſeeing by *Davids* law, [t] made by the Brook *Beſor*, he that tarrieth by the ſtuff is to be equall ſharer in the ſpoil with thoſe that go forth to the battel; the equity of this ordinance arraigneth *Saul* guilty alike of the bloud of Saint *Steven*, with thoſe whoſe wardrobe he kept during the time of the execution. But, whatſoever *Sauls* ſhare was in the murther, great was his part in the prayer of Saint *Steven*, whoſe [u] petition (*Lord lay it not to their charge*) is juſtly accounted by Divines, a promoting means of his ſpeedier converſion.

t 1 Sam. 30. 25

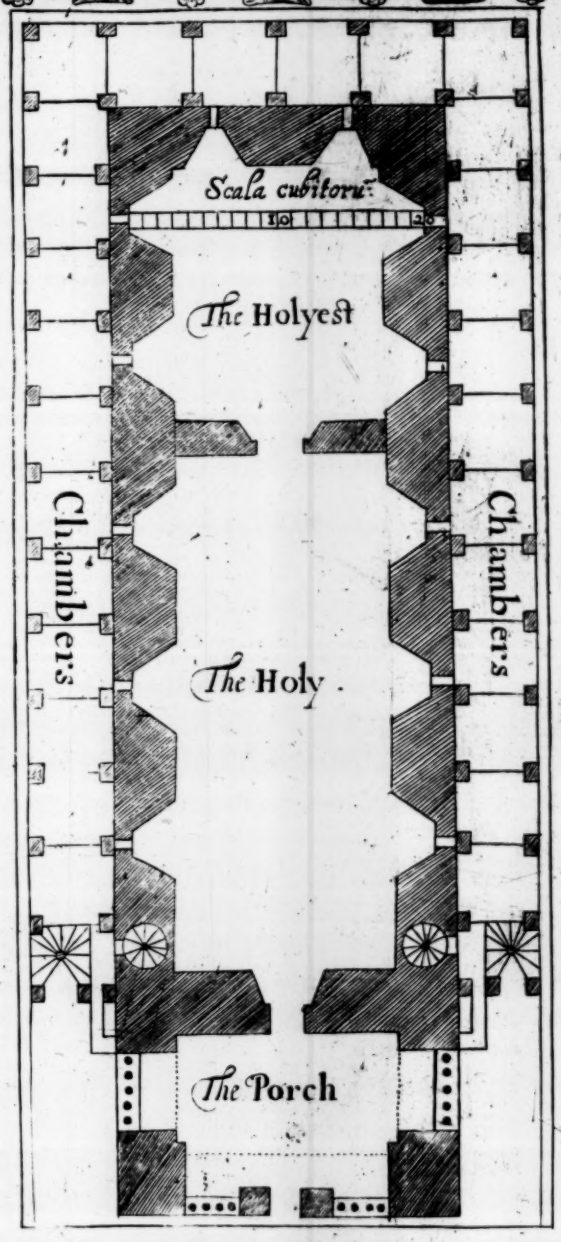
u Act. 7. 60.

Here the draught of Solomons *Temple is to be inſerted.*

TEMPL
Solomo

Henrico D'Anvers, Juveni generosæ indolis (gratiosis quod e pulchro corpore) honoratissimi patris, (qui annua ac liberali Largitione, res suas non mutantes modo, sed plane jacentes excitat) hæredi: nec non peregrinationis comiti individuo

Francisco de Sto Johanne, Juris-consultissimi patris, ad togati honoris apicem evecti, primogenito, qui (ubi Spero) generis claritatem novo splendore illustrabunt; Templi contra: futuram dedicat. TF.



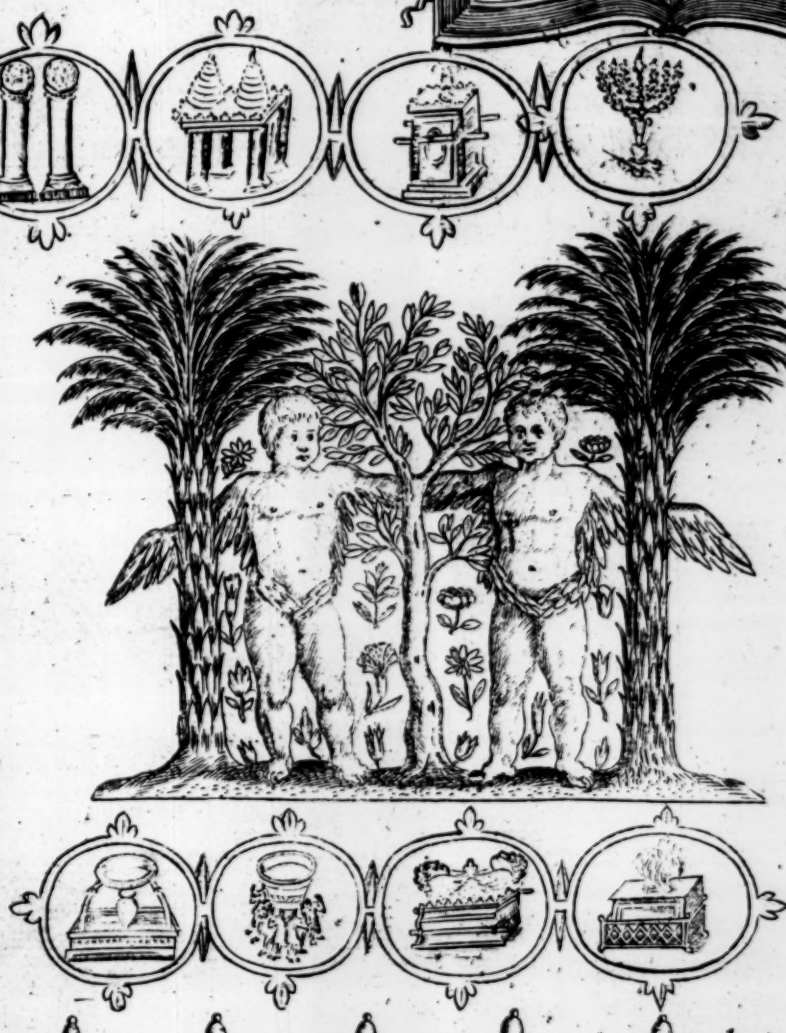
ORIENS

PLUM
honis

MERIDIES

A Sanctum sanctorum
B Sanctum
C Cameræ
D Fenestræ
E Vestibulum
F Ostium
G Cælatura intrinsica
e Sacra Scriptura

a Fenestræ ex conjectura
b Inscriptiones Hebraicæ
c Ostium Septentrionale
d Peribolus seu Loricatio
e Completorium
ex fide Rabbinica.



OCCIDENS

d

B D A

C

cubit. { magnor. communium pedum.

10 20 30 40 50 60
30 60 90 120 150 180

SPTENTRIO

THE DESCRIPTION OF Solomon's Temple.

CHAP. I.

David's *threefold preparation for the Temple.*

§. 1. IT will not I hope be cenſured ſuperſtition, if at the Threſhold of this Temple we fall flat in veneration of the God thereof, to guid us in the enſuing Diſcourſe. The Subject whereon we enter is *holy ground*, may both Writer and Reader *put off their ſhooes*, and deveſting themſelves, as much as may be, of carnal corruption, com with ſimplicicy and ſincerity to the matter now undertaken. Preface to the enſuing diſcourſe.

§ 2. As ſome previous diſpoſitions, and antecedaneous acts are required of a Chriſtian, before he be perfectly converted, and become the *Temple of the Holy Ghoſt*; ſo ſome preparatory proviſions were neceſſary to be made before the building of the Temple was taken in hand. Holy [a] *Samuel* was the firſt we find who ſtored up any wealth to this purpoſe; and *Saul* (probably invited with his example) dedicated things to the ſame intent. Yea [b] *Abner* and *Joab* (though at deadly feud each againſt other) agreed both in conſecrating *ſpoils won in battel to maintain the Houſe of the Lord.* But *David* exceedeth all other, before-hand providing the materials wherewith, preſcribing the pattern whereby, and purchaſing the ground whereon the Temple ſhould be erected. Preparations made for the Temple.

a 1 Chr. 26. 28

b *Ibidem.*

§ 3. Firſt, for materials. Leſt he or his Son ſhould be recounted amongſt thoſe [c] fooliſh Builders, *which began and were not able to finiſh*, vaſt were his preparations for this purpoſe, in thoſe his too large ſhowres *David's* double oblation.

c Luk. 14. 30.

of his liberality, which we may call *the former and latter rain* of his bounty on the Temple.

The former 1 Chr. 22. 14.

An hundred thousand talents of Gold, and a thousand thousand talents of silver, and of Brass and Iron without weight.

The latter 1 Chr. 29. 4. 7.

Three thousand talents of Gold of Ophir, and seven thousand talents of refined silver, given by *David* of his own proper Goods. Besides given by the Princes of the people, *of Gold five thousand talents, and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and an hundred thousand talents of Iron.*

In the first Oblation was given what they had suddenly gotten by their valour; in the latter, what they had leasurely advanced by their diligence. In the first their own, but taken from their enemies; in the latter their own, but saved from themselves: in both [d] *Gods own*, as *David* confesseth, who first bestowed it on them, and they now restored it to his service.

d 1 Chr. 29. 16

The value of a Jewish talent.

§ 4. Come we now to examine how much a *Talent*, in Hebrew *Chichar*, did contain. Whereof in Scripture we find these generals:

1. One man could not conveniently carry two Talents, and therefore *Naaman* [e] *bound two Talents of silver in two bags, and laid them upon two of his servants.*

e 1 Kin. 5. 23.

2. One man might easily bear one Talent, not only on his back, but on his head, and that not as a burden, but ponderous Ornament. Thus the Crown of the King of *Ammon*, afterwards worn by *David*, [f] weighed a Talent, besides Precious-stones. Except any will say, that the heavines thereof rested more on the Subjects hands, than on the Sovereigns head, who by *Grand-sergeantry* may be presumed to support the same.

f 2 Sam. 12. 30

3. Probably it contained more than ten thousand *Adarconim*, (or *Drams*, as our Translations render it) because in the [g] aforesaid Text, after entire Talents were reckoned up, these *Drams* follow as a Fraction, or broken sum, not amounting to a whole Talent.

g 1 Chr. 29. 7

4. The particular value thereof may be collected out of [h] *Exodus*, that every Talent contained three thousand *shekles*, or fifteen hundred ounces, which in Gold, according to three pound the ounce, amounteth to four thousand five hundred pound of English money.

h Exod. 38. 26 demonstrated by *Brerewood de num. Jud. c.* 4.

According to this standard the hundred thousand Talents of Gold given by *David* in the first Oblation, make up four hundred and fifty millions, as an excellent [i] Critick hath accounted it.

i *Idem cap.* 5.

Talent sometimes taken for a smaller summ.

§ 5. Here, as that Infidel Prince conceived, if [k] Windows were made in Heaven, such plenty of food could not follow in *Samaria* as the Prophet foretold; so more will be of the mind, that if *Pluto* should let open all his trap-doors, melt all his Mines into Money, so great a sum could not suddenly be advanced. This hath given the ground to their probable Opinion, who conceive that *Talent* in the first Oblation of *David* is there taken only for a plain or flat Plate of Gold of small value, (as anciently

k 2 Kin. 7. 19.

in

in [l] *Homer* it passeth in the same acception) whilest in the second offering Talent is used in the exact aud strict notion, accoding to the full value aforesaid, whose judgment is strengthened by the following arguments.

1. Surely *Solomon* was the [m] richest of all the Kings of *Israel* before or after him, but verily I say unto you, that *Solomon* in all his wealth and trienniall returns from *Tarshish*, was far inferiour to *David*, if the Talents there mentioned were full and entire according to the first computation.

2. What is said of our Saviours deeds by way of hyperbole, that *if they* [n] *were all written, the world it self could not contain the books that should be written*, may be literally affirmed of *Davids* treasure in the first oblation. For as the silver there mentioned was tenfold more than the Gold; so if it be allowed (what in moderate proportion cannot be denied) that the unweighed *Eraß*, was tenfold to the *Silver*, and the *Iron* to the *Braß* the whole content of the [o] Temple was not sufficient to comprehend so mighty a mass.

3. Though the second offering of *David* was far short of the first in number of Talents, yet it is beheld in Scripture as most solemn and of highest importance. At the presenting whereof greatest gratitude to God, and mutuall exultation amongst men was [p] expressed. This insinuates that at this rere-account, the *Talents* were *Talents* indeed, and though in number fewer, in worth more considerable than the former.

Wherefore though we conceive not the long life of Patriarchs a sufficient cause (as some do) to expound their age of lunary years, yet the strength of these reasons carry our belief along with them to contract the acception of talents in the first account, as is above stated.

§ 6. But to close up all concerning *Talents*: It was so great a sum, that though now so many thousands of them abounded in *Jerusalem*, yet afterwards in the reign of *Jehojakim*, one talent of gold and an hundred talents of silver, was found and felt an heavy annuall taxation of the whole City of *Jerusalem* and kingdom of *Judah* to pay. Insomuch, *that he* [q] *exacted it of every one in the land*, to make up the sum for the King of *Egypt*. So great is the difference betwixt the same place, when flowing with wealth, and when exhausted with war.

§ 7. After all these preparations made, let not *Davids* expression be condemned of complement, *Now behold, in my* [r] *poverty I have provided for the house of the Lord, &c.* as if he were like those fond entertainers, who having forraged the elements of air, earth and water for provision for their guests, still excuse their cheer for being no better. His words were indited from an humble heart, finding his deeds so far short of his desires, of Gods deserts. Thus those who have given a little to God, think they

l *Iliad. lib.* 23

m 1 Kin. 10. 23

n John. 21. 25

o See *Ludovicus de Aleaser de mensuris sacris.*

p 1 Chr. 29. 9.

A talent afterwards a vast sum.

q 2 King. 23. 35

Davids holy complement.

r 1 Chr. 22. 14

they have given much, whilſt ſuch as have given much, know they have given but a little.

Why no reſtraint of peoples bounty in building the Temple. [f]Exod. 36. 5.

§ 8. Here it will be demanded, that ſeeing at the building of the Tabernacle, peoples bounty was refrained with a flat [f]prohibition to bring in no more, why no ſuch reſtraint appears at the building of the Temple, where far greater maſſes of metall were preſented for the erection thereof. But it is anſwered, that moderate or competent ſtate beſt became the Tabernacle, reſembling the kingdom of grace; whilſt the Temple was not capable of exceſs in magnificence, repreſenting the kingdom of glory. No hands could contribute too much to the Type, where no heart can conceive enough of the truth, *the things which God hath prepared* [t]*for them that love him*, not entering into humane imagination. t 1 Cor. 2. 9.

Modell of the Temple made *Jure divino.*

§ 9. Beſides theſe materials, *David* preſcribed the modell, *which he gave to Solomon his ſon, the pattern of the porch and of the houſes thereof, and of the treaſures thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the Palace of the Mercy-ſeat, and the pattern of all that he had by the* [u] *Spirit.* And it followeth not far after, *All this* (ſaid *David*) *the Lord made me to underſtand in writing, by his hand upon me, even all the works of this pattern.* Here *David* for the more certainty, had a double direction, one *by the Spirit*, the other *by writing*, to ſtand on record *in perpetuam rei memoriam.* Theſe two did not contradict, but confirm each other, becauſe he who had learned his leſſon moſt perfectly by heart, may notwithſtanding ſometimes have need to have recourſe unto and make uſe of his notes. u 1 Chron. 28. 11, 12. 19.

Obſerve the notes in the *Geneva* tranſlation.

§ 10. However herein the note of the *Geneva tranſlation* is very conſiderable, thus gloſſing the Text. *For all this was left in writing in the book of the Law*, Exod. 15. 40. *which book the King was bound to put in execution.* Deut. 17. 19. Thus making *David* not by propheticall revelation, but prudentiall collection, to arrive at the knowledge of the *Prototype of the Temple*, by *a writing*, being (no new or immediate manuſcript from heaven, but) the ancient Scripture, delivering the modell, and dimenſions of the Tabernacle to *Moſes*. Yet ſo that the dead letter in the word, was quickened and enlivened in *Davids* heart by Gods Spirit, teaching him to obſerve a general conformity betwixt the Tabernacle and Temple, yet with thoſe due and neceſſary alterations, as were requiſite betwixt the one a ſmall and moveable fabrick, and the other a large and ſtanding ſtructure. An interpretation eaſier cavilled at, than confuted, becauſe ſuch the *Analogy betwixt* theſe two edifices.

Facies non una duabus,
Nec diverſa tamen, qualis decet eſſe ſororum.
{*Their faces neither diverſe, nor the ſame,*
But ſuch as ſiſters very well became.

The latter being none other than the imitation of the former with proportionable addition: as indeed what is the Tabernacle of Grace, but the Temple of glory contracted; or the Temple of Glory, but the Tabernacle of Grace dilated?

§ 11. This

§ 11. This pattern was imparted to *David*, (who had the holier, though *Solomon* the larger heart) and no doubt his ſon exactly obſerved the ſame. Yet can I not believe that *Solomon* was altogether ſo pattern-bound, as *Moſes*, who was ſo confined to his[w] inſtruction, that his hand might not write a letter, yea not make a flouriſh, more than was in his Copy: And a knop or flower in the Candleſtick under or over, was a mortall tranſgreſſion. More probable it is, that *Hirams* fancy, (*Solomons Architect*) was not *preſſed* in all particulars, but was left a *Volunteer* for ſome deſcants of Art, whilſt for the main, he kept himſelf to the ground-work preſcribed unto him.

Solomon was not ſo pattern-bound as *Moſes*.

w Exod. 25. 40 Act 7. 44. Heb. 8. 5.

§ 12. Beſides *materialls* and *modell*, *David* purchaſed the floor whereon the Temple was erected; a floor paved with myſteries. Here on mount *Moriah*, an Angel[x] ſtayed the ſtretched-out hand of *Abraham* from killing *Iſaac*, and in the ſame place, God ſtayed the[y] ſword of the deſtroying Angel, from ſlaying the *Iſraelites* with the peſtilence. No place therefore more precious, more cordiall, or ſoveraign to build a Temple in, than this, which was twice confirmed with *Probatum eſt*, ſtamped with a double impreſſion of Gods favour upon it. This floor *David* bought of *Araunah* the *Jebuſite*, from whom he would not take it of gift, that hereafter it might not be ſaid, that the Temple had no better title to the ground whereon it was built, than the meer gratuity of ſuch a man, whom moſt conceive to be but a Pagan. Indeed a main matter to make a ſtructure ſtand firm, is to found it on ground lawfully purchaſed, and honeſtly payed for, otherwiſe that floor, which for ſubſtance is a rock, will in point of right be found but a ſandy foundation.

The floor of the Temple purchaſed by *David*.

x Gen. 22. 2. & 12.

y 2 Sam. 24. 16

§ 13. On this place *David* built an Altar, giving it this large character, *This*[z] *is the houſe of the Lord God, and this is the Altar of the burnt-offering for Iſrael.* Now as the heart is the *Primum vivens* in a creature; ſo this Altar was the firſt thing erected in the Temple, though for the preſent made of ſuch mean matter as that haſty occaſion would give leave. Here it ſtood many years after, even untill the brazen Altar of a firmer Fabrick was ſubſtituted in the room thereof. Either to this did *Joab* fly, and caught hold in vain of the horns thereof, (three years before the Temple was built) or elſe to ſome other Altar near the Tabernacle in *Sion*. For ſeeing thoſe paſſages betwixt him and *Solomon* were tranſacted in the City of of *Jeruſalem*, certain it is, he fled not to the Altar as yet at[a] *Gibeon*, diſtanced ſome miles from this place.

An Altar here firſt built by *David*.

z 1 Chr. 22. 1.

a 1 Chr. 21. 29

§ 14. If it be demanded why *David* thus diligent to provide for the Temple, was forbidden to build it; a double reaſon is rendered thereof. Firſt, becauſe he had been *a*[b] *man of war*; and his martial reign incumbred with conſtant battels, afforded not a peaceable conveniency ſutable to ſuch a deſign. Secondly, becauſe *he had ſhed much blood upon the earth in Gods ſight*, which principally related to his killling of *Uriah*. Say not

Why *David* prohibited to build the Temple.

b 1 Chr. 28. 3. & 1 Chr. 22. 8.

not that *Solomon* alſo *was a man of blood*, having ordered the executions
c 1 King. 2. 29. of c *Joab*, *Shimeih*, and *Adonia*, doing it in a judiciall way, not violent and murdering manner, as *David* had done. And although his ſerious repentance had cured the wound in his conſcience, yet God ſuffered the ſcare in his credit ſo far remain, as to render him uncanonicall, or irregular for ſuch an imployment. However, in ſome ſenſe *David* may be ſaid
d 2 Cor. 8. 12. to have built the Temple: Namely, in Gods gracious d acception of the readineſs of his will for the performance thereof.

CHAP. II.

An army of workmen imployed by Solomon *in the building of the Temple.*

The Halcion daies of *Solomon.*

§ 1. NOw *Solomon* his ſon being a peaceable Prince, as his name imports, in his quiet reign began the building of the Temple. Thus as Criers make an *O yes* to ſilence all noiſe, that men may the better attend to the Judge when beginning his Charge; ſo by a generall peace, *the rage of all people was ſtilled*, before God in the Oracle did begin his familiar diſcourſe with the *Iſraelites*, or the foundation of the Temple taken in hand. Then *Solomon* enters on the work, emploiing in mount *Lebanon* a vaſt army of workmen, in their ſeveral diſtances to advance this Fabrick.

The multitude of workmen. a 1 Kin. 5. 15. & 2 Chr. 2. 18.

§ 2. Namely, for ſervile work, an a hundred and fifty thouſand bearers of burdens, and hewers of ſtone and wood. All theſe were ſtrangers, *Solomon* reſerving his native ſubjects for their purſes to pay taxes, not perſons to bear burdens. Secondly, for plain work; in which thirtie thouſand *Iſraelites* were imployed, yet with ſuch b alternation, that, divided in three parts, they ſtaied one month in mount *Lebanon*, and the other two at home. Thirdly, for carved-works; herein the *Sidonians* only were uſed, whoſe exact number is not ſpecified: But they muſt needs be numerous, if we may gueſs the men by their mouthes, and their mouthes by the c propotion of victualls allowed them. Laſtly, above all for direction three thouſand three hundred were appointed (ſurely ſo many officers would ſuffer no drones to be in the whole hive) to overſee the reſt.

b 1 King. 5. 14

c 2 Chr. 2. 10.

Two invincible gulfes to ſwallow mens labours.

§ 3. Such who admire how ſo many could ſo long be buſied in ſuch a building, would haply have wondred more, how ſo few in ſo ſhort a time could have finiſhed the ſame, had they beheld the magnificence thereof. Two great gulfes there were, which inſenſibly ſwallowed up the labours of many thouſands of men. Firſt, the want of horſes in *Judea* (plenty whereof were brought out of *Egypt* towards the latter end of King *Solomons* reign) whereupon maſſie timber in thoſe mountainous countries, were managed by the main ſtrength of men.

The

The ſecond was a religious Criticiſm peculiar to this ſtructure, all things being before-hand ſo framed and fitted in Mount *Lebanon*, that *not ſo much as the ſound of an Ax, or Hammer was heard in Jeruſalem, when it came to be erected.* Which exactneſs muſt needs occaſion many chargeable eſſays and ſamples, before it could be attained. Nor wanted there a myſtery therein, becauſe as the moving Tabernacle typified the *Church Militant*; ſo the Temple reſembled the *Triumphant*, where thoſe who ſhall be thought worthy to be admitted into glory, ſhall have nothing to do, but to be admitted into glory.

Objection about the impoſſibility thereof.

§ 4. Some will ſay with [d] *Nicodemus*, *How could theſe things be*, that no noiſe ſhould be made at the erecting thereof? ſuppoſe but a bedſtead having head, ſides, feet, poſts, teſter, cords, and curtains fitted before, it cannot be ſet up without ſome neceſſary noiſe. Yea grant their hammers or mallets caſed with ſome ſoft matter, to bribe them to ſilence, yet they could not be made ſo mute, but that the very contuſion and enforcement of the air, would unavoidably advance ſome ſound. Nor were the beams of the Temple ſo far in love with their mortiſes, as to run into them, or the mortiſes ſo fond of the beams, as to embrace them of their own accord.

d Joh. 3. 9.

Severall anſwers thereunto.

§ 5. In anſwer hereto, ſome plead miracle, others exquiſite Art, and ſeverall kinds of cementing, ſouldering, rivetting, ſcrewing, glewing, and other devices unknown to our age. As for the *Rabbinicall* fancy, that *Solomon* with the bloud of the worm *Thamyr* * effected this matter, moſt will account it improbable in it ſelf, and unproportionable to Scripture. Others diſtinguiſh on the degrees of the noiſe; ſmall in compariſon of ſo great a work, and not obſtreperous to a publick diſturbance. But the beſt interpret it, that no laborious ſound was heard from the hewing or ſquaring of Timber, or ſtone, but only a more chearfull, yea mellodious harmony, from the happy conjunction, and compacting of parts together, now eaſily matched which had been contracted before. This I am ſure, that what tongue-tied tools ſoever were uſed at the erecting of the Temple, too clamorous inſtruments were imployed at the deſtruction thereof, *when they brake down the* [e] *carved work thereof at once with Axes and Hammers.*

*Rather *Schamir. vid. Textum Ebar. Lyran. Exech. 3. 9*

e Pſal. 74. 6.

Solomon conſulteth not with thriſt.

§ 6. Beſides the two gulfes aforeſaid, (the quick-ſands of many mens labours) it is alſo to be conſidered, that though ſo wiſe a King as *Solomon* would not burden himſelf with ſuperfluous numbers, yet in this Fabrick, wherein he did perſonate and repreſent the great God of Heaven, he conſulted more with his magnificence, than his frugality, not minding ſo much how many the building in bare neceſſity did require, but how many the Builders with full authority could command.

Seven years ſpent in building the Temple.

§ 7. Notwithſtanding ſo many labourers entertained in the work, [f] ſeven years was this Temple in building. Here ſome will behold the ſanctity and perfection of the *ſeptenary number*, ſo often occurring in Scripture, whileſt we conceive this the beſt reaſon, why juſt ſeven years were

f 1 King. 6. 38.

were ſpent in the building thereof, becauſe it could not be ended in ſix, nor accompliſhed within a ſhorter compaſs of time. Indeed almoſt twice as much time (thirteen years) did [g] *Solomon* ſpend in building his own houſe: whereof this fair and ingenious reaſon is rendered by [h] *Joſephus*; *becauſe he was not ſo intent and earneſt therein, as in the ſtructure of the Temple.* It is in another caſe reported to the praiſe of *Boaz*, [i] *the man will not be at reſt, untill he have finiſhed the thing*; ſo *Solomon*, during thoſe ſeven years of the Temples building, did not ſleep in a ceſſation from, nor ſlumber in an interruption of that work, which was intended for the honour of God. Though in erecting his own Palace, as he made it for his pleaſure, ſo he did it at his leaſure; as conveniencies would permit.

g 1 King. 7. 1.

h *Ant. Jud. li. 8 cap. 2.*

i Ruth 3. 18.

CHAP. III.

Of the generall dimenſions of the Temple.

The dimenſions of the Temple.

§ 1. THe length of this Temple was [a] ſixty Cubits, (beſides ten Cubits for the Porch, which compleat the whole length, ſeventy) the breadth thereof twenty, the height thirty. Here we may take notice of a manifeſt difference betwixt the Scripture and the Writer of the Jewiſh antiquities; both for the time wherein the Temple was built, and the dimenſions thereof.

a 1 King. 6. 2.

Scripture. 1 KING. 6. 1.	*Joſephus Ant. Jud. li. 8. c. 2.*
Four hundred and fourſcore years after the Children of Iſrael came out of the Land of Egypt.	*Five hundred ninety and two years after the departure of the Iſraelites out of Egypt.*
1 KING. 6. 2.	*Ibidem.*
The height thereof thirty Cubits.	*The whole height of the Temple was ſix ſcore Cubits.*

A difference which will make no impreſſion on his Faith who hath read Saint *Peters* reſolution, [b] *We ought to obey God rather than man*; Such paſſages not unuſuall in *Joſephus*; witneſs when he ſaith of King *Jehojachim*, [c] χρηστὸς ὢν καὶ δίκαιος, *being juſt and mercifull*, of whom the Scripture [d] once and [e] again reporteth, *and he did that which was evil in the ſight of the Lord.*

b Act 5. 29.

c *Ant. Jud. li. 10. cap. 8.*

d 2 King. 24. 9.

e 2 Chr. 36. 9.

Two ſorts of Cubits.

§ 2. A Cubit, ſay ſome, is the length from the Elbow to the Wriſt; ſay others, to the tip of the longeſt finger: ſome making it the fourth, others the ſixth part of a man. Some alowing it a foot, others a foot and half, with whom we concur. But it is mainly material, that the Cubits of the Temple were [f] *after the firſt meaſure*; that is, according to thoſe whereby the Ark was framed, before mens firſt ſtrength and ſtature was abated. For as it is hard exactly to define how big men were in

f 2 Chr. 3. 3

in former ages: ſo it plainly appears, both by Scripture and Pagan Teſtimonies, how much mens might is impaired, and fals ſhort of the performances of the Ancients.

Homer, Iliad. E'. in the Duel betwixt *Diomedes* and *Æneas*.

——— Ὁ δ' ἀμφὶς ἐὼν λάβε χειρὶ
Τυδείδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν
Οἷοι νῦν βροτοί εἰσι. ———

Virgil, Æneid. 12. in the Fight betwixt *Æneas* and *Turnus*.

Vix ſaxum lecti bis ſex cervice ſubirent,
Qualia nunc hominum producit corpora tellus.

A ſtone he ſnatch'd and threw, a ſtone indeed
So huge, ſo heavy, two men now had need
To heave it up, ſuch Dwarfs our days do breed.

However we may ſafely with the moſt moderate, make the Cubit *of the firſt meaſure* double to the former, and equal to our Engliſh yard.

§ 3. Say not that this allowing of ſeveral Cubits amongſt the *Jews* was double dealing, and a flat breach of that Commandment, [g] *Thou ſhalt not have in thy bag divers weights, a great and a ſmall.* For that Ordinance only forbad the abuſe of one meaſure, *a great* to buy, and *a ſmall* to ſell with, both being conceived of the ſame Standard. But to have ſeveral Weights or Meaſures, where the Chapman is acquainted with the difference, and the prices rated accordingly, is neither fault nor fraud at all, no more than for a Merchant to ſell by two ſeveral pound weights, the one *Troy*, the other *Averdupois*, where the difference of the ounces is notoriouſly known.

Thisnobreach of the Law.

g Deut. 25. 13

§ 4. But this allowing the Temple to be ſixty great Cubits, or as many yards, or nine ſcore feet long; twenty great Cubits, or yards, or ſixty foot broad; thirty great Cubits, or yards, or ninety foot high; (all clearly within the Houſe, beſides the breadth of the wall without) yet ſome will ſay, it anſwered not expectation, & the ſtately character given thereof in Scripture. Is this that Fabrick which filled the whole World with the fame thereof, which was ſo ſmall in it ſelf conſidered? Nothing can be *magnificum*, which is not *magnum*, and it muſt firſt be *great*, before it can be *glorious*. He may be pretty, but not a *proper* Perſon, who hath not bulk proportionable to his Beauty. Yea, if *Solomons* Temple were compared to ſome Structures and Fanes of Heathen Gods (as humane Authors give in their dimenſions) it would appear as S. *Gregory*'s to Saint *Paul*'s, (the Babe by the Mothers ſide) or rather this *David*'s Model would be like *David* himſelf ſtanding by *Goliah*; ſo Gigantick were ſome Pagan Fabricks in compariſon thereof. Indeed this Temple is termed *exceeding magnifical*, 1 *Chron.* 22. 5. But *Diana*, who is ſtiled *her magnificence*, *Act.* 19. 27. ſeems better to deſerve the title whoſe Temple is [h] ſaid to be four hundred and twenty feet in length, two hundred and twenty in the bredth, and ſixty in the height thereof.

Objection; Temple a *Zoar* or *little one*.

h *Plin. Nat. Hiſt. lib.* 36. *cap.* 14.

§ 5. To which we anſwer. 1ſt. The ſtate of *Solomons* Temple did princi-

Anſw. It was a vaſt edifice well conſidered with the apurtenances.

principally consist not so much in the greatness, as exquisite symmetry thereof, and costly furniture therein. 2. It was abundantly big enough for the use for which it was intended, namely, to contain the holy vessels (with sufficient, yea, with large space betwixt them) and to receive such Priests as did officiate therein. For the *Holy of Holies* was accessible to the High-Priest alone, and that but once a year; and into the *Holy*, or *inward house*, came not all the many thousands of *Levites*, but only such Priests (to light Lamps, set Shew-bread, offer Incense) as by *lot* and *course* were called thereunto, as appeareth by *Zachary*'s sole staying therein, whilst *the whole* [i] *multitude of the people were praying without*. Indeed nothing of drudgery was done in the Temple, or what must require many men to manage it, it being neither handsom nor healthfull to croud much company into a covered room in that hot Countrey. Lastly, the great latitude and capacity of the Temple consisted in the outward Courts, inseperable parts thereof of such receipt, as to entertain multitudes of men *sub dio*, in the open air, (of the amplitude, largeness and magnificence of which Courts hereafter) equalling the greatest Buildings in the World, if Report be but reduced to the Standard of Truth, and Travellers not permitted to *slip their thumb* in their measuring of yards, overlashing in their relations.

i Luke 1. 10.

Temple bigger than Tabernacle, and why. k *De templi fabrica, l.* 1. *c.* 7.

§ 6. To return to what properly is termed Temple, the *Tectum*, or covered part thereof. It was more than twice as great as the Tabernacle made by *Moses*, which (as [k] *Ribera* collects from the length of the Curtains, *Exod.* 26.) was but thirty Cubits in length, ten in breadth, and as many in height. Yea, well might the Temple exceed the Tabernacle in dimensions, if we consider; First, the *Tabernacle* was erected by Exiles wandring in a barren Wilderness; the *Temple* by a potent Prince, and his populous Subjects in their own peaceable Country. Secondly, the *Tabernacle* was in a manner fitted for its Foundation, to the backs and shoulders of the *Levites*, which were to carry it, and therefore might not exceed a portable proportion. Thirdly, the *Temple* mystically typified the Church Triumphant, and therefore in strength, state, grace, and greatness, was to surpass the Tabernacle, the moveable Emblem of the Church Militant.

The Temple stood East and West.

§ 7. Now how the structure of the Temple stood in relation to the four quarters of the World, is not plainly expressed in Scripture, but may partly be collected from the phrase used in the Original, where the Porch is said to be set על פני חבית *before* [l] *the face of the House*, where *before* is *Eastward* in the propriety of the Hebrew tongue. Hence all Expositors, Jewish and Christian, confidently place the ends or length of the Temple East and West, the sides or breadth thereof North and South, making the Porch, or entrance, on the East end, the inward House in the middle, and the *Holy of Holies* in the West end of the Temple: which several parts we come now orderly to describe.

l 1 King. 6. 3.

CHAP.

CHAP. IV.

Of the fair Porch at the entrance of the Temple.

§ 1. THe Porch, in Latin *porticus, & veſtibulum*, in Hebrew *Ulam*, (which name the *Septuagint* retain) gave a ſtately entertainment to ſuch as entered into the Temple. In the *book of* [a] *Kings* we meet with the length and breadth thereof, but no height there mentioned: In [b] *Chronicles* we finde the length and height of it, whileſt there the breadth is omitted; by putting both together we may ſpell the perfect dimenſions thereof. Thus, thoſe who hope for exact intelligence from heaven, muſt peruſe, and compare all expreſſes diſpatched thence. Yea, in the New Teſtament, Gods meſſage is whole, but not wholly by one meſſenger; ſo that, what is wanting in one, is ſupplied in another Evangeliſt. This Porch was twenty Cubits in *length, (according to the breadth of the houſe) ten in breadth, and an hundred [c] and twenty in height, mounting tower-like above the reſt, being four times as high as the body of the Temple.

The dimenſions of the porch.

a 1 King. 6.3.

b 2 Chr.3.4.

* The flying roll. *Zach.*5.2. was juſt adequate to this porch, in length and breadth *twenty Cubits long and ten broad*

c 2 Chron.3.4

§ 2. Some will ſay, with covetous *Judas*, *To* [d] *what purpoſe was this waſt?* ſeeing the inſide thereof was but an uſeleſs vacuity, not having any bells therein, (trumpets being the only bells of the Hebrews to ſummon their aſſembles) and that otherwiſe it was for no ſervice. But know, that is not empty, which is full of ornament; nor idle, which ſtands both for ſtrength, and ſtate. If an elegant *exordium* be ſo uſefull in an oration, to gain the ears of the Auditors; no leſs gracefull a fair front in a building, to win the eyes of the beholders. Nor was *Solomon* minded like many in after-ages, who cut down all top-maſts from the ſhip of Chriſts, Church (politickly pretending a tempeſt, and that all is done for her ſafety) and make her cloſe notted to the very keel; but, his large heart and hand cared not what he expended on the magnificence of Gods Houſe.

Such a tower not uſeleſs. 1 Mat. 20.8.& Ioh.12.4.

§ 3. Here I cannot but admire, to ſee legions [e] of learned men, extend and carry on the aforeſaid height, of an hundred and twenty Cubits (appropriated in the text to the porch alone) even to the whole fabrick of the Temple, making the entire body thereof of an unifrom height, equall with the porch. Where, to excuſe them from inconveniences, they make the lower Temple to reach to the firſt loft, roof, or ſeeling of Cedar, over which they fancy an upper houſe of equall proportion, the roof whereof ranged even with the porch in height; ſo making a *Duplicate*, or all the rooms of the Temple to be double, one on the floor, the other in the upper ſtory. Indeed we read in *Solomons* ſong of a ſort of ſheep [f] *wherefore every one bare twins*, but that ſuch gemination was here in the Temple, is altogether improbable, Scripture being ſilent

The Temple not ſo high as the Porch.

e Reckoned up by *Rebera de Templo.l.*1.*c.*2 weth whom ſeemeth to concur.

f Cant.4 2.

of that ſecond, or upper ſtory, nor mentioning any uſe, for which it was intended, and confining the height of the Temple to juſt thirty[g] Cubits. Well therefore may we ſuſpect ſome flaw, or crack in thoſe ſpectacles, which repreſent the temple thus double, againſt the ſimplicity of the text, to the unprejudiced readers thereof.

g 1 King. 6.2.

Bede his conceit.

§ 4. To return to the porch; fair (no doubt) was the door or gate leading thereinto, though very bold is the aſſertion of *venerable Bede*, [h] affirming that it was ſo great, that, *ſtanding full eaſt, the equinoctiall Sun without any obſtacle, did ſend his beams through the door of the Temple, and Oracle, into the very Ark which was within the Holy of Holies*. But, grant the gate very great in the porch, ſurely the ſun-ſhine could not penetrate ſo far, being intercepted by the partition. It being improbable, that the door of the Oracle was ever left open, that myſterious place being unenterable, as well for the eyes, as feet of any, ſave the high-Prieſt alone. Otherwiſe, needleſs was the renting of the [i] *vail* at our Saviours paſſion, if the paſſage into the *Holy of Holies* was pervious at all times, or if the gate thereof did uſually ſtand open.

h *In lib. quæſt. in lib. Regum quæſt.* 12.

i Luk. 23.45.

The porch how overlaid with gold.

§ 5. This porch (as the words lay plain in the text) *Solomon*[k] *overlaid within with pure gold*. However interpreters expound theſe words (though next in poſition to the porch) rather to reach over in their relation, to other more inward parts of the Temple, conceiving it too vaſt and needleſs an expence, to overlay a Tower ſix ſcore Cubits high within with gold. But, ill fair *covetous Commentators* on a *liberall text*. *Solomon* will give them ſmall thanks for their great thrift; to ſpare his coſt, and at once to ſpoil both the letter of the text, and the luſtre of his Temple. We conclude it overlaid with pure gold; that is, gilded all over, but being ſilver within; ſo reconciling it to another place, where *David* is ſaid to have provided [l] *ſeven thouſand talents of refined ſilver, to overlay the walls of the houſes withall*. Thus it took the denomination of gold, from that metall which was moſt precious, and moſt viſible on the ſurface thereof.

k 2 Chr. 3.4.

l 1 Chr. 29.4.

§ 6. Let none here condemn me, for grudging the Temple her glory, thus debaſing the gold thereof into ſilver-gilt. For mine own part, as *Moſes* wiſhed *all Gods people*[m] *Prophets*; it would not offend me, if all Gods Houſe were *pearls*, mine eyes are not ſo bleared with envy, as to ſmart at the ſhining of *Solomons* Temple. But a due decorum muſt be obſerved in this edifice, and one place of Scripture muſt not be advanced, to depreſs another. And, ſeeing there were degrees in holineſs, why not alſo gradations in galantry, between the ſeverall rooms of the Temple? So that all three might be overlaid with *pure gold*; the *porch* with leaf, the *inward houſe* with plate, the *Holy of Holies* with the moſt refined gold of *Parvaim*.

m Num. 11.29

CHAP.

CHAP. V.

Of the Holy, or outward Temple.

§ 1. WE advance now from the Porch into the next room, called היכל *Hechal* the *Temple*, (becauſe the largeſt part thereof) as alſo הבית הגדול *the greater*[n] *houſe*, by *Tremellius templum anterius*, by others *interior domus*, *the inward-houſe*, (namely in reſpect of the porch) which had forty[o] Cubits in the length, while the breadth and height thereof was adequate to the general dimenſions of the Temple.

The names & dimenſions thereof.

n 2 Chr. 3. 5.

o 1 King. 6. 17.

§ 2. The foundation of this Temple (as of the whole ſtructure) conſiſted of *great coſtly hewed ſtones*, brought thither by the Kings[p] command. Here if the vulgar Latine hath *Lapides pretioſos*, we muſt not underſtand gems and jewels thereby; for, the burying of ſuch ſhining beauties under ground, what had it been elſe, but the *putting of a candle under a buſhell*? Beſides, ſuch are by nature too ſmall for that ſervice, and it was the prerogative royall of the new *Jeruſalem*, which came down from heaven, to have *the foundation of that City*[q] *garniſhed with all manner of pretious ſtones*. Conceive them here ſtones of price, on whoſe poliſhing much coſt was expended to make them no leſs fair to ſight, than firm for ſubſtance. For, *Solomon*, who built not for oſtentation but true magnificence, did not worſhip God only with *eye-ſervice*; but was careſull, that the under-ground work of the Temple ſhould be as well ſpecious, as ſtrong; knowing, that the ſame God ſaw both the ſecret of his heart, and bottom of his houſe. To leſſon us in our ſpirituall edifices, [r] *to lay up in ſtore for our ſelves a good foundation againſt the time to come, that we may lay hold on eternal life.*

The foundation of the Temple.

p 1 King. 5. 17.

q Revel. 21. 19

r 1 Tim. 6. 19.

§ 3. How thick the walls of the Temple were, is not expreſſed in Stripture. *Villalpandus* out of [s] *Ezekiel* collecteth the breadth of the wall to be ſix Cubits, but how truely, I will not determin; whileſt *Peter Comeſtor*, without giving any reaſon, makes the wall ten Cubits thick; more, I believe, than an Architect will allow proportionable; not to ſay, how many quarries of ſtone ſo much ſolid wall would ſuperfluouſly devour. We are well aſſured (though inſiſting on ſet meaſure) it was built moſt ſubſtantiall of it ſelf (had not the ſins of the people enfeebled it) with breadth ſuitable to ſuch an height, to which it was to be raiſed, and ſuch a burden, which it was to ſupport.

The thickneſs of the walls.

s *In Ezek. cap.* 41. *ver.* 5.

§ 4. This wall had the out-ſide thereof made of *ſtone* for *ſtrength*; the middle of *Cedar*, for *beauty*; the in-ſide of *gold*, for *magnificence*. The Cedar was ſo curiouſly carved with imagery of *flowers*, [t] *Palms*, and *Cherubims*, that the walls of this houſe ſeemed at the ſame time, a Garden of flowers, a Grove of trees, yea and a Paradiſe of Angels. Nor was all this *flowretry*, and other celature on the Cedar, loſt labour, becauſe con-

The threefold matter of the wall.

t 1 King. 6. 18. & 29.

concealed, when covered with gold. Indeed, had such graving been either *in-laid* or *flat-work*, the superinduction of the gold had hid it, from any to behold it; but those figures being outwardly imbossed with visible prominencies, the plate of the purest and most flexible metall, applyed it self so close to each lineament in the sculpture, that it set off, and expressed the carved work with advantage, abating nothing of the cunning, and adding much to the cost thereof.

The severall shapes of *Cherubims*.
u *Ant. Iud. lib.* 8 cap. 2.

§ 5. But being here to enquire into the forms of these *Cherubims*, I am utterly disheartened with that passage in *Josephus* [u] speaking of their shapes, ὅθεν οὐδεὶς ἔσαν οἵαπερ εἶδ' εἰκάσαι δυνάται. *none can conceive or expreß what kind of creatures they were.* Notwithstanding, many learned men are very peremptory in assigning their shapes, but no more agreeing in their severall opinions than *Men*, *Women*, *Children*, *Lions*, *Eagles*, *Oxen*, are one like to another. In all which forms I finde *Cherubims* represented by severall Authours, grounding them on the vision in [w] *Ezekiel*. Haply they assumed severall shapes, not alwayes fixt to one figure, but preferring that form for the time being, which suited best with their present service. Appearing, when sent to treat, *Men*; when to terrifie, *Lions*; when to show strength, *Oxen*; when to use swiftness, *Eagles*. But for certainty herein, the surest way, to know the fashion of these celestiall creatures, is to live and dye in Gods fear and favour; and then, shall we not only *see*, but in some sort *be Cherubims* our selves, ἰσάγγελοι, *fellow-commoners with Angels* (as our [x] Saviour saith) and sharers with them in glorious immortality.

w Ezek. 1. 5.

x Luk. 20. 36.

The door leading into the Temple.
y 1 King. 6. 35.

§ 6. Of the same curiosity for [y] carving, were the two doors with folding leaves, but made of fir-tree, and overlaid with gold, which lead out of the porch into the Temple. The workmanship of these doors, and of the wall being in all particulars so like, that when they were shut, no breach or interruption appeared in the graving, but a fair continuation thereof. Posts of olive-tree [z] four-square were made for those doors to turn upon.

z Ibid, ver, 33.

The gorgeous floor thereof.
a 1 King. 6. 16.
b Ibid. ver. 30.

§ 7. The floor hereof was made of boards [a] of fir (only as stifning in the middle) and they were faced and lined with gold on both sides. So soundeth the text to the plain reader thereof, [b] *and the floor of the house he overlaid with gold within and without.* But *Tremellius* [c] expoundeth this *within and without*, not, *above* and *beneath* the boards (the seeming sense of the words) but, *tam in adyto quam in templo*, both *within the Oracle*, as also *without*, in this Temple or great house.

c *Vid. ejus annot. in locum.*

Plain but of pure gold.

§ 8. Some will say, this was not so proper, that the pavement of the house should be as rich as the roof thereof. But this must be imputed to the poverty of nature, not affording more precious metal, seeing worse than gold was too bad for the floor, and better could not be had for the roof. Yet the foresaid pavement though of gold must be presumed plain, without any carving, otherwise the inequality of the sculpture had rendered

dered it uneaſie to be walked upon. Here the Prieſts feet were taught to trample on worldly wealth; and ſurely, one means to move God to [d] *tread Satan under our feet*, is to make a foot-ſtool of this *temporall Mammon*, being one of his principall baits, and moſt pernicious temptations.

[d] Rom 16.20.

§ 9. Windows were alſo made in the Temple, but how many, is not exactly ſpecified. The fewer would ſerve the turn, becauſe of the abundance of artificiall Lamps conſtantly burning therein. Indeed, ſome competent darkneſs raiſeth devotion; for, though that [e] *unapproachable light which no meer man hath or can ſee*, doth heighten, and elevate the zeal of glorified Saints admitted thereunto, yet too much outward light draweth out devotion too thin, and ſcatters it in the eyes, whileſt a ſolemn darkneſs remands it to the heart with greater veneration. And a dark Oratory (being as it were a room hung with black againſt a Funerall) doth mind ſuch as enter therein of mortification.

Windows in the Temple.

[e] 1 Tim. 6. 16.

§ 10. Theſe Windows come under a threefold enquiry. 1. How faſhioned. 2. Whereof made. 3. Where placed. For their faſhion, the originall termeth them *Secuphim athumin*, words ſo variouſly rendered by Tranſlators, that the windows which ſhould lighten the Fabrick, are themſelves the moſt dark and difficult to be underſtood. We ſtick to our laſt Tranſlation of *narrow lights*; a form found advantageous, as moſt thrifty to collect (tunnel-like moſt light from without, ſo moſt liberall to diſpenſe it within with greateſt conveniency. For their matter, *Rabbi Jehuda* an ancient Writer (whoſe judgment *Tremelius* prefereth [f] above all others) conceiveth them of *Glaſs*, plenty whereof we have obſerved nigh *Sidon*, in purity corrivall with Cryſtall it ſelf. But [g] Saint *Hierom* will have them *lattiſed, Lignis interraſilibus, & vermiculatis*, with *worming or winding ſplinters of ſhaved wood*: in which notion the Septuagint renders them θυρίδας διαλωτὰς, *windows of net work*. If ſo, we will be bold to conceive ſuch wooden lathes were overlaid with gold, otherwiſe it was unſuitable, that when no wood appeared on the walls, it ſhould preſume to peep out in the windows. Sure I am, in the ſecond Temple (inferiour to this in magnificence) *Joſephus* [h] reports, how a Roman Soldier ſet fire on a *golden* window. However, if one will maintain that theſe windows, made as much to let in air, as light, and (perchance more to let out ſmoak than either (cauſed by the conſtant Lamps and Perfumes) were open without any ſhutting at all, I ſee no coercive argument, to enfore his belief to the contrary, can be taken out of Scripture. Now becauſe the Temple was compaſſed about with three ſtories of chambers, each of them, five, and all three, fifteen Cubits high, theſe windows in the Temple muſt be made above the roof of thoſe chambers, where their high ſtanding afforded a double benefit both of clearer light, and greater privacy.

Their faſhion, matter, and poſition.

[f] *Vid. annot. in* 1 *King.* 6. 4.

[g] On Ezek. 41

[h] *De bello Iud. lib.* 7. *cap.* 10.

§ 11. The roof of the Temple, finding no exception to the contrary, probably was flat, built like other houſes in *Judea*, where men might walk

The roof and covering thereof.

walk upon them; [i] *Preach you* (ſaith our Saviour) *on the houſe tops*. But if any ask, with what metall it was covered? I am not aſhamed to profeſs my ignorance. A quere, which, by his own confeſſion, [k] poſed *Villalpandus*, propounded unto him by *Iſabella* Arch-Dutcheſs of *Auſtria*, even after he had ſtudied the ſubject many years, and accounted himſelf queſtion-proof in all particulars. Inſomuch, that *non-pluſſed* hereat, he was fain a freſh to betake himſelf to his Book, and on ſecond enquiries found out of *Eupolemus*, and other Authors, (Scripture being ſilent therein) that it was covered with Tiles of Braſs (no more contradiction, than [l] *Hornes of Iron* mentioned in Scripture) which, *ſquammato opere*, in *ſcale-work* lay one over another. A thing not unlikely in it ſelf, *David* having provided Braſs in ſuch abundance, that it was [m] *without weight*. No wonder, when we read that in *Meldorp* a ſmall City of *Dithmars* in *Denmark* the ordinary Inhabitants therein cover their houſes with [n] copper. This I dare negatively affirm, it was not covered with lead, being ſo droſſie and impure a metall, that not one ounce thereof is mentioned to be uſed about all the Temple.

i Mat. 10. 27.

k *In Ezek. tom. 2. par. 2. cap. 40.*

l 1 King. 22. 11

m 1 Chr. 22. 14

n *Pet. Heylyn. Micr. pa. 326.*

CHAP. VI.

Of the Holy of Holies.

The dimenſion of the Holy of Holies.

§ 1. THis is called the *Oracle*, in Hebrew *Debir*, *Gods Parliament-houſe*, or *ſpeaking-place*, alſo the *Holy of Holies*, or, *the inner-houſe*. It was in faſhion four-ſquare, the height, length, and breadth thereof equally extending to [o] twenty Cubits. To ſhew the ſtability, and firmneſs of happineſs: ſo that place the roof where the floor was, exchange one ſide-wall for the other, *Cube-like* it ſtill continued the ſame firm proportion. Nor is the alluſion of Saint *Gregory* to be contemned, on the like occaſion obſerving, that ſo much as the Soul aſcends in knowledge of God, ſo much it extends in love to his neighbour; both which meeting together make a ſquare-well-grown, and proportionable Chriſtian. Of the ſame form, but far leſs was the *Holy of Holieſt* in the Tabernacle, namely ten [q] Cubits ſquare verifying our obſervation, that the Temple was the Tabernacle printed in a greater Character.

o 1 King. 6. 20

Homil. 14. in Ezek.

q *See Ribera de Templo. li. 1 cap. 6. p. 28.*

The vacuity above the Oracle how imployed.

§ 2 Some will demand of me, that ſeeing the Temple was thirty Cubits, and this *Holy of Holies* but twenty Cubits high, what then became of the remaining ten Cubits, reaching up to the roof of the Temple? I anſwer in the words of *Eliſha* in another caſe, [r] *The Lord hath hid it from me, and hath not told me*. For the main we may be confident, that ſeeing Chriſt commanded the fragments of the multiplied loaves to be basketed up, *that* [ſ] *nothing be loſt*, ſurely no rag of room, no ſnip, or ſhred of empty ſpace cut off from the ſquareneſs of the Oracle, was caſt away as needleſs, but was uſed for ſome ſacred ſervice, though the particular employment thereof appears not in Scripture. § 3. It

r 2 King. 4. 27.

ſ John 6. 12.

§ 3. It is ſtifly canvaſſed by learned men, whether any windows were in this *Oracle*; and topicall arguments are produced on both ſides. Whether any windows in the Oracle.

For the Negative.

1. Windows t were uſeleſs therein, which was entered into but once a year.
2. The Cherubims overſhadowed the *Mercy-ſeat*, ſhewing thereby theſe myſteries were intended not for ſight, but ſecrecy.
3. This *Oracle* was deſigned for a *little heaven*, wherein *They need no* candle nor light of the Sun, for the Lord God giveth them light.*
4. It was expoſed to the weſt, or ſetting Sun, whoſe declining beams were improper for that place being the emblem of perfection.

For the Affirmative.

1. A totall darkneſs had made it rather the Truth of a dungeon, than Type of heaven.
2. The u text placeth theſe windows not in The *Hechal*, but *Ha-baith* or *Houſe*, which properly compriſeth all the ſtructure of the Temple.
3. Uniformity to the reſt of the fabrick required, that the windows in the Oracle ſhould be correſpondent to thoſe in the outward houſe.
4. S. x *Hierom* is poſitive, that on three ſides. South, North, & Weſt, windows were made; only denieth any in the Eaſt, or Porch of the Temple, where the door ſupplied the want thereof.

t *Villalp. in Ezek. cap. 41. tom. 2. par. 2. cap. 4.*
u 1 King 6. 4.
* Revel. 22. 5.
x In Ezek. cap. 41.

But leaving the Reader to the liberty of his own opinion, I conceive them too cruell, who ſerve the *Oracle*, as the *Philiſtims* did y *Samſon*, *putting out the eyes* thereof, to which ſome neceſſary light in probability muſt be allowed, and that the high Prieſt therein did not annually officiate with *blinde obedience*.

y Judg. 16. 21.

§ 4. But grant the windows doubtfull, certain it is, that a moſt magnificent door of olive-tree was made out of the *greater houſe* into the *Oracle*, carved with Cherubims, and overlaid with gold, the lintell and ſideporſts thereof being five ſquare, of the ſame matter and metall. As for the Cherubims of maſſie gold, with their ſeverall dimenſions, hereof more hereafter, in the deſcription of the Utenſils of the Temple. The doors of the Holy of Holies.

§ 5. The floor was covered with boards of Cedar, overlaid with gold. But whether or no the precious ſtones wherewith this houſe was z garniſhed, were diſpoſed in the pavement, or elſewhere in the walls, or roof, we are as uncertain, as we are confident thoſe precious ſtones were expoſed to view, and not covered (as the reſt) under the gold of a *Parvaim*; which ſome, from the affinity of the word, conceive *Peru*, or *Peruana*. But, we will not be over curious in ſeeking for the Country, which ſhould we diſcover, all the miſers of our modern age, would preſently flock thither, to fraught themſelves with wealth. Nor is it any abſurdity, to conceive, *Parvaim* might be a Country now altogether unknown, where God broached a rich vein of gold for this particular purpoſe; and, the ſtructure of the Temple once ended, ſtopped it up again, that no other ſhould taſt thereof ever after. Gold of *Parvaim*.

z 2 Chr. 3. 6.
a Ibidem.

§ 6. The weight of the nails uſed in this room was fifty b ſhekels of gold, which *Ribera* underſtands not collectively of them all (the moſt ſeeming ſenſe of the text) but, that each of them ſeverally weighed ſo much. I dare not ſay, that *Solomon* particularly reflected on them, in that his expreſſion, *The words of the wiſe are as goads, & as c nails faſtened by the Maſters of the aſſemblies*. But here the quere will be, how could they be of The nails of the Holy of Holies.

b 2 Chr. 3. 9
c Eccleſ. 12. 11

pure gold, ſeeing nails of ſuch refined metall will not *drive*, but *flat*, becauſe of the extraordinary ſoftneſs, and pliableneſs thereof? It is anſwered, either they were rivetted into holes fore-prepared of purpoſe, or elſe they were ſtifned with ſome mixture of ſilver, or copper, not for cheapneſs, but the greater uſefulneſs thereof. Be it here once for all obſerved, that, where the Utenſils of the Temple are termed of pure gold, underſtand it ſo pure, as the end for which they were intended, would permit. Otherwiſe ſome neceſſary allay of baſer metall made them not only ſerviceable for, but more durable in that purpoſe, for which they were imployed.

The curious Vail.

§ 7. A ſtately Vail was uſed as a traverſe, croſs the *Holy of Holies*, which *Solomon* made[d] of *blew*, *and purple*, *and crimſon*, *and fine linnen*, *and wrought Cherubims thereon*. If any demand why *Solomon* did not rather make uſe of that vail of like[e] workmanſhip, which *Moſes* had made by Gods direction, than put himſelf to the pain and expence of a new one? Let them know, that the former vail fitted for the *Sanctum Sanctorum* in the Tabernacle, was too ſhort and narrow, yea, half in half too little for this purpoſe. Therefore, it not being princely to piece, patch, or eek the ſame, another was contrived, as indeed nothing at the ſecond hand was ſuitable to ſo ſtately a fabrick, wherein (as the Apoſtle in another caſe) [f] *Old things are paſſed away, behold all things are become new*. But more hereof hereafter in the Utenſils of the Temple.

d 2 Chr. 3. 14.

e Exod. 26. 31

f 2 Cor. 5. 17.

How the Holy of Holies was in the midſt of the Temple.

§ 8. One difficulty remains, where this *Holy of Holies* was placed, becauſe the text[g] ſaith בתוך הבית *he prepared it*, *in medio domus*, *in the midſt of the houſe*, which ſeems to import, that the houſe or Temple did inviron, or encompaſs it, and that the Oracle, like the centre, was ſurrounded with the circumference of the Temple. But on ſtricter enquiry, it will be found only a pure Hebraiſm, and that *in the midſt* ſignifieth the ſame with *within*, as it is judiciouſly rendered in our tranſlation. Thus ſaith *David*, [h] *He that worketh deceit ſhall not live in the midſt of my houſe*, that is, ſhall not dwell within my family. *O Lord*, [i] ſaith the Prophet, *Revive thy work in the midſt of the years*, *in the midſt of the years make known*. Not inſiſting therein on an exact middle, but deſiring it might be done only within the time and tearm appointed, and promiſed by the Prophet. So alſo was the *Oracle* prepared *in the midſt of the houſe*, that is, within the ſame, as the Chancell is ſaid to be *within the Church*, through which the high and uſuall way leadeth into it.

g 1 King. 6. 19.

h Pſal. 101. 7.

i Hab. 3. 2.

CHAP. VII.

Of the Chambers about the Temple.

Chambers how round about.

§ 1. ALthough it be repeated thrice in one[k] verſe, that Chambers were built *round about*, yet becauſe in the ſame place, mention only is made of the *Temple* and *Oracle*, we conceive with learned *Ribera*, that the

k 1 King. 6. 5.

the east end where the Porch stood, was clear, and un-chambered, having no other buildings about it, to hinder the prospect thereof. Nor, let any be moved, because that the chambers are said to be built עַל־קִיר [l] *upon the wall*, as if they were founded on the wall of the temple, *supra* being there taken for *juxta*, or *contra*, *upon*; or *hard by*, or *over against*, as our translation rendreth it. Thus it is in the originall, [m] *Upon the waters of Babylon we set down and wept*, that is, *by the waters*; as these chambers were built hard by, or leaning to the wall of the Temple.

l Ibidem.

m Psal. 137. 1.

Their demensions.

§ 2. Three rows there were of these chambers. In the lowest, each chamber [n] was five; in the middle, six; in the third and highest story, seven cubits broad; and each of them equally [o] five cubits in height, going up from the first to the middle, thence to the highest story with *winding stairs*. The beams of these chambers did not lye in, but [p] rest on the wall of the Temple, the reduction or abatement whereof, narrowing in, the higher it went, afforded fit stayes for the purpose. It seems, the beams were not mortised in the walls of the Temple, because the intireness of that building was not to be wounded with holes, and perforations, which in process of time might fret in, and indent into the structure it self. Speciall care therefore was taken, to preserve the wholeness and prevent all fractions in this fabrick, in some relation to the Temple of Christs body, whereof *a bone was not to be broken*.

n 1 King. 6. 6.

o Ibid. ver. 10.

p 1 King. 6. 6.

The vessels of the Tabernacle kept in these chambers.

§ 3. It is not expressed in Scripture, for what use these chambers were principally intended. Some conceive them designed for galleries, or walking-places; which to me seems too much presumption, for any to take their pleasure so near the holy place. Others will have them used for Dormitories, for such Priests to lodge in, who were in ordinary attendance about the Temple. For my own part, I conceive them imployed for Repositories, wherein the holy vestments, and vessels were safely laid up, together with those of the Tabernacle, which (though not used) were here carefully preserved. For, first, the vessels of *Moses* his making were not aliened, or diverted to any profane service; such sacriledge being unsupposable in that age. Secondly, they were not altered, or melted by *Solomon* (of moe and lesser, so to make fewer, and greater Utensils for the Temple) because, the making, as well as the matter; the shape, as well as the substance of all the Tabernacle-vessels were of *divine institution*. Thirdly, they were not imployed in Gods service, because (some few excepted, whereof hereafter) being calculated for the *Meridian* of the Tabernacle a less fabrick, thus fel out to be too short, and smal in proportion to the Temple, as in the Vail was formerly observed. Seeing therefore they were neither aliened, altered, nor used, it remaineth they were carefully kept in these chambers, intimated in the text, [q] where after the finishing of the Temple, the *Levites* are said to bring up into it *all the vessels of the Tabernacle*. Thus graces acquired or infused into a Christian in this life, are not lost, forfeited, or cast away after death; but, preserved, perfected, and swallowed up in glory.

q 2 Chr. 5. 4.

Fancy runs riot when spurred with superstition.

§ 4. As for the mysticall meaning of these chambers; *Bede* [r] no doubt, thought he hit the very mark, when finding therein the three conditions of life all belonging to Gods Church. In the ground-chamber, such as live in marriage; in the middle-chamber, such as contain; but, in the *excelsis* or third-story, such as have attained to the sublimity of perpetuall virginity. *Rupertus*, in the lowest chamber, lodgeth those of practicall lives with *Noah*; in the middle, those of mixt lives with *Job*; and in the highest, such as spend their days with *Daniel* in holy speculations. But is not this rather *lusus*, than *allusio*, sporting with, than expounding of Scriptures? Thus when the gates of the Oracle are made [s] *five-square*, *Ribera* therein reads our conquest over the five senses; and when those of the door of the Temple are said to be *four-square*, therein saith he, is denoted the *quaternion* of Evangelists. After this rate, *Hiram* (though, no doubt, dexterous in his art) could not so soon fit a pillar with a fashion, as a Frier can fit that fashion with a mystery. If made three-square, then the Trinity of Persons; four-square, the cardinall vertues; five-square, the *Pentateuch* of *Moses*; six square, the *Petitions* in the *Lords prayer* seven-square, their *Sacraments*; eight-square, the *Beatitudes*; nine-square, the orders of Angels; ten-square, the Commandments; eleven-square, the morall vertues; twelve-square, the articles of the Creed are therein contained. In a word, for matter of numbers, fancy is never at a loss, like a beggar never out of his way, but hath some haunts where to repose it self. But, such as in expounding of Scripture reap more than God did sow there, never eat what they reap thence, because such grainless husks, when seriously threshed out, vanish all into chaff.

§ 5. For the rest, we refer the reader unto our Map, wherein he may observe *a double Alphabet* for his direction. One of *Roman letters*, presenting only such things in the building of the Temple, as are infallibly founded on the words of the text. The other of *Italian*, relating to such additions, which, to compleat this fabrick, are taken out of Traditions, Rabbins, Fathers, and learned mens conjectures. We thought it unfit, to confound these together in the same character, being so distant in their own natures. The Apostle Saint *Paul* varies his phrase, when delivering his prudentiall advises, from his style, when enjoyning, what he had from divine inspiration. In the former, *To the rest* [t] *speak I, not the Lord*: In the latter, [u] *I command, yet not I, but the Lord.* It had therefore been impudent presumption in us, not to have observed a difference in this our description, betwixt immediate divine dictates, and humane (probable, but fallible) collections.

[r] Lib. 7.

[s] 1 King. 6. 31.

[t] 1 Cor. 7. 12.

[u] Ibid. ver. 10.

Here the Map of Solomons *Courts is to be inserted*

SEPTENT
Stephano Bolton
Hinc æstimes velim, Vi
tus Solomon fecit in han
Vmbra (hanc velo Delin
(Munificentiæ
OCTAVIO

ENTRIO

Bolton Civi Londinensi T.F.
ellem, Vir ingenue, quantos Sumpt
it in hanc Structuram, cujus vel
lo Deliniationem) Lucæ in me
centiæ tanti constitit.

ATRIA Templi Solomonis

377 pag.

ORIENS

Equi Solis

MERIDIES

THE COURTS and UTENSILS OF SOLOMONS TEMPLE.

CHAP. I.

Of the Court of the Priests.

§ 1. SO much for the Diamond it self, *the covered Temple*, come we now to the Ring wherein it was set, the Courts which encompassed it. Herein we meet with much difficulty, arising partly from Gods silence, (speaking little in Scripture of the present subject) partly from mans loquacity, whose fancies without warrant from the word, are as copious as different in describing the Courts of this Temple. But that which makes the matter in hand more intricate is, because learned men confound *Temples*, and *Times*, ascribing those Courts to *Solomons*, which only belonged to the second Temple, at, and after the time of our Saviour. Thus, as country Painters make the *nine Worthies* (not according to the garb of those ancient ages wherein they lived) with bands and cuffs according to our modern fashion; so some Jewish writers (*Josephus* himself being not wholly free from this fault) shape the Courts of *Solomons* Temple, not after their true form in the old Testament; but as the second Temple adorned by *Herod*, stood modelled in their own days.

The difficulty of the present subject, with the causes thereof.

§ 2. We read of *Jacob*, that he set his own sheep three days[a] journey from the flocks of *Laban* his father-in-law, so sufficiently to distinguish their severall stocks from making quarrels by meeting together. A greater distance divides the two Temples, there being no less than seventy years betwixt the destruction of the one, and erection of the other. Enough in probability to prevent all mistakes, which might arise from hudling

Ill consequences of confounding the two Temples.

a Gen. 30. 36.

hudling them together. I wonder therefore the more at this marvellous agility, who so easily can leap over this *great-gulf* of time, and who by confounding the two Temples, and making many things common to both, of the two perfect molds, compose one no better than a monster. That we run not on the same Rocks, we will carefully observe their severall properties, insisting only on such things for the present, as were peculiar to *Solomons* fabrick, confining our selves to Scripture instructions: as knowing that the judicious palat will prefer a drop of the *sincere milk of the word*, before vessel full of *Traditionary pottage*, resenting of the *wild gourd* of humane invention.

The fashion of a Court.

§ 3. A Court, in Latine *Atrium*, Greek αὐλὴ, Hebrew חצר *Chatzer*, according to architecture consisteth of two principall parts,

1. An open space in the middle (properly called *cavedium, quasi cavum edium*) exposed to wind, and weather.
2. A covert on the sides thereof (termed *porticus* and סטוא) whither in heat or rain men might retreat for shade, or shelter, like the cloisters about the *Royal-Exchange* in *London*.

The premised of the fashion of a Court in generall, *Solomon* made two of them on the east of the Temple, one called חצר הפנימית *chatzer happenimith*, or *the inner* [b] *Court* (in [c] *Chronicles*, *the Court of the Priests*) *built with three rowes of hewen stones, and a row of* [d] *Cedar beams*. Understand three rows, not *collaterally* in thickness, all abreast on the floor, and the Cedar for ceiling within, (as *Richardus* will have it) but three *subordinately* in height, one upon another, with Cedar beams (as lightest, and therefore uppermost) for a *tarras* on the top thereof. This is all that Scripture acquaints us with, concerning the fabrick of *the inner Court*. For, that each row of stones therein was of a different colour, as *Lyra* [c] affirms, is but a fancy of his own. Such variation of colours I believe in *Josephs* [f] coat, and *Thamars* [g] garment, because Scripture hath affirmed it: not here, where no warrant out of the word for such an assertion.

b 1 King 6.36.
c 2 Chr. 4.9.
d 1 King. 6.36.
c *Vid. Lyram in locum.*
f Gen 37.3.
g 2 Sam. 13.18

Degrees in this Court.

§ 4. Probably certain ascents led hither out of the outward Court, and hence into the Temple. For, besides the frequent phrase *of going up into Gods house*: it was proper that the Temple, as in holiness, so in height should be distanced above her Courts (as they one above another, and both above common ground) were it but to mind such as approached thither, with the mounting of their bodies to elevate their hearts in devotion. But, how many these stairs or steps were is uncertain, though some will have them fifteen, according to the number of the *Psalms of Degrees*, sung, as they affirm, by the Priests in their ascent to the Temple.

People mutinously pressing into the Priests Court.

§ 5. This *inner Court*, or *Court of the Priests* was proper only for the Priests to enter into. Yet probably the common people made a tumultuous incursion into it, when stoning *Zachariah* at the command of

King

King *Joash* [h] *in the Court of the house of the Lord*, even *betwixt the Temple* [i] *and the Altar*. As if the Antiperistasis of two eminent holy places on both sides of them, had intended and emboldned their cruelty, and profaneness. Wherefore, his last words, *the Lord look upon it*, [k] *and require it*, speak not so much revenge of his own death, as zeal to Gods honour, that he would vindicate the profanation of so holy a place. This I conceive one cause why the Prophet pointeth the Priests the particular place, *to* [l] *weep betwixt the porch and the Altar*, so by their sorrow to avert Gods judgments from their nation, for this foul murder by their Ancestors committed therein.

h 2 Chr. 24. 21
i Mat. 23. 35.
k 2 Chr. 24. 22
l Ioel 2. 17.

CHAP. II.

Of the great, or outward Court.

§ 1. WHereas *Solomon* is said to have made the *Inner Court of the House of the Lord*; by the rule of relation, an outward Court is thence next inferred. But to clear it more, express mention is made thereof 2 *Chron.* 12. 9. where, besides the *Court of Priests*, he is said to have made *the great Court, and doors for the Court, and overlaid the doors of them with brass*. This Court in Hebrew is called *Azarah**, rendred by *Montanus atrium auxilii*, from *Azra to help*, because God there answered his peoples prayer by his *gracious assistance* afforded unto them.

The severall names of this Court.

* 2 Chr. 4. 9.

§ 2. Well might this be termed the *great Court*, seeing large (though uncertain) were the dimensions thereof, an hundred Cubits square at the least. But what was this to contain all *Israel* therein? *Philip* speaking of five thousand to be fed, *Two* [m] *hundred penny worth of bread*, saith he, *is not sufficient for them, that every one may take a little*. But, grant this Court two hundred Cubits square (more than the place will allow) this would afford but few inches for a mans body to stand in, except the ground was here (as the loaves) miraculously multiplyed. We therefore conceive, that the people of the land were successively admitted to this place, otherwise impossible to contain them. Ascents, or stairs did also lead into this Court, but how many is not known; surely they were low and little, short and easie, to be climbed up, otherwise the cattell brought thither to be sacrificed, could not conveniently clamber over them.

Certainly large, how lage uncertain.

m Iohn 6. 7.

§ 3. This Court was by successive Kings (especially *Hezekiah*, who [n] cased the pillars thereof with silver) improved to more beauty, than it had in the days of *Solomon*. Some will say, this was a disparagment to the perfection of *Solomons* work, as if he had left any defects, or defaults therein, to be amended by others. Were not his structures, as his discoveries, compleat? for, [o] *Who is he that will come after the King in things?* It is answered, the outward Temple was, in the appendent Court thereof, capable

This Court bettered by succeeding Kings.
n 2 King. 18. 16
o Eccles. 2. 12.

capable of more coſt and expence, to make them both bigger, and braver; though the covered Temple was *ſemel & ſemper, at once and for ever perfected*, afterwards admitting of no new addition, when *Solomon* had finiſhed it. Surely God granted not ſuch a Monopoly to *Solomon* alone to ingroſs all honour to himſelf, ſo that no reſerve was left for poſterity, no bottom for their bounty to build on in after ages, to teſtifie their gratitude to Gods goodneſs. Some acceſſions therefore might be made (though not to the vitall parts, as I may ſay) to the out-lims of the Temple. It is the priviledge not of the houſe of God, but of God himſelf, to be perfected, as that nothing can be added unto him.

Hezekiah excuſed from innovation.

§ 4. But others will object, that this was a preſumptuous innovation in *Hezekiah*, ſeeing the Courts of the Temple, and all things therein were framed according to the divine[p] pattern *David* left to *Solomon*, for him to overlay thoſe pillars with ſilver, which *Solomons* wiſdom, following Gods platform, was pleaſed to make plain. But, let ſuch know, that he ſwerveth not at all from the proportion of the Copy, who only gilds, or colours the letters therein. *Hezekiah* for the main kept himſelf to the former fabrick, not altering, but adorning the ſame. The worſt was, that afterwards he[q] cut off the ſilver again to purchaſe the favour of *Sennacherib*. Better had thoſe pillars been left naked, than thus to be cloathed, and then to be ſtript of their coſtly coats. For, though (as ſome ſcornfully may ſcoff) there was no danger of their catching cold when thus diſrobed; yet the beauty of thoſe pillars were thereby much impaired, looking ruggedly when again uncaſed, beſides the inexcuſable ſacriledge therein committed, whereof hereafter.

p 1 Chr. 28.11 12. 19.

q 2 King. 18.16

Private paſſage from the Kings houſe into the Temple.

§ 5. We muſt not forget the *entry*, leading from this Court to the Kings Palace, through which the Kings of *Judah* had at pleaſure a private paſſage into the Temple. This continuation of the Kings to Gods houſe, ſhewed the mutuall intercourſe which ought to be betwixt Policy, and Piety; as alſo that Princes (beſides their ſet, ſolemn, and publick addreſſes to God by prayer) muſt have their ſecret recourſes unto him, in their occaſionall devotions. It was firſt made by King *Solomon*, and then ſo ſtately a ſtructure, that amongſt other things, the Queen of *Sheba* was raviſhed with admiration at the ſight thereof, when ſhe beheld[r] *the aſcent by which he went up into the houſe of the Lord*. And yet afterwards it was made more magnificent, when [s] *terraſed* on both ſides with [t] *Pillaſters* made of thoſe *Almuggin* trees which ſhe preſented to *Solomon*; which, if oderiferous, (as ſome will have it) made that paſſage as ſweet to the ſmell, as ſpecious to the ſight. Wicked *Ahaz*[u] turned this *entry* from the houſe of the Lord, *for the King of Aſſyria*, that is, as [w] *Tremellius* will have it, ſtopped up, or diverted that paſſage, fearing, leſt through it the King of *Aſſyria* ſhould out of the Temple ſuddenly ſurpriſe the Kings palace. I conceive this done not for fear, but in favour of the *Aſſyrian* King, *Ahaz* hereby cutting off all connexion, and dependence

r 1 King. 10.5.

s 2 Chr. 9.11.

t 1 King. 10.1.

u 2 King. 16.18

w *Vide eius annot. in locum.*

of

of his Palace to the Temple, and utterly renouncing all relation to true Religion, ſo the more to confirme this friendſhip with that heathen King, begun on a new account, and grounded on pure principles of Idolatry. At the ſame time he turned out alſo *the* [x]*covert of the Sabbath* which they had built in the houſe, by which our foreſaid Author underſtands, a place erected for the ſhelter of ſuch Prieſts as officiated on the Sabbath.

x 2 Kin. 16. 18

§ 6. As for their tradition who report *Solomon* to have written on the walls of the Temple, ſoveraign Receipts againſt all diſeaſes, which *Hezekiah* afterwards is ſaid to raſe out, becauſe people placed too much confidence therein, to the prejudice of divine providence, I liſten to both as Rabbinicall fables. Surely ſuch medicines (if any there preſcribed) proved uneffectuall to cure *Aſa's* gout, *Joram's* dyſentery, *Uzziahs* leproſie, as indeed no art can crave longer time, when death calls for the preſent payment of the debt to nature.

A Rabbinicall Tradition.

CHAP. III.

Of the Gates and Porters of the Court.

§ 1. HEaven hath only one, and that a * narrow gate leading thereinto. But ſeverall fair gates on all ſides, gave entrance into the Courts of *Solomons* Temple. Some of them to us of certain, others but of conjectuall ſituation. Of the former were,

Four principall gates.
* Mat. 7. 14.

1. *Eaſt-gate*, where [a] *Shelemiah* was Porter. This gate was ſet in the front, leading directly to the Temple, and therefore King *Jotham* [b] rebuilt it, mounting Monarch-like above the parity of other ports, that it became higher than all the reſt, yet met with no zelot to humble it, for aſpiring above its fellows

a 1 Chr. 26. 14

b 2 Kin. 15. 35 & 2 Chr. 27. 3 *Vide Tremel. in locs.*

2. *North-gate*, where [c] *Zacharias* his ſon was Porter.

c 1 Chr. 26. 14

3. *South-gate*, attended on by the ſons of [d] *Obed-Edom*. The *houſe of Aſſuppim* [e] (rendered by *Hierom* and *Pagnine* a *counſell-houſe*, by *Tremelius Ærarium*, the *Treaſury*) was for conveniency united to their charge. A place, probably of entrance, certainly of conſequence, as needing a conſtant guard about it.

d 1 Chr. 26. 15

e Ibidem.

4. *Weſt-gate*, where *Shuppim* [f] and *Hoſah* were Porters. To them alſo longed the gate *Shallecheth*, by the *cauſway of the going up*, underſtand thereby that ſtately aſcent made by *Solomon*, out of his own Palace into the Temple.

f 1 Chr. 26. 16

But beſides theſe four, which reſpected the cardinall winds, we meet with other intermediate gates, whoſe accurate poſition is uncertain. Never did the blined [g] *Sodomites* more groap for *Lots* door in the dark, than learned men are puzled to find the gate of [h] *Sur*, (elſewhere [i] called

g Gen. 19. 11.

h 2 King. 11. 9.

i 2 Chr. 23. 5.

led the *foundation-gate*) where at the coronation of King *Joash*, a tierce of *Levites* were awarded to wait, by order from *Jehojada*. *Tremellius* not improbably conceives it the same with the *East-gate*. As for the *New-gate*[k], wherein *Baruch* publickly read the book of *Jeremy*, I am confident it was one of the four principall gates, only repaired, enlarged, or adorned with new buildings. [l]*Parbar* seated on the west must not be forgotten (whether Porters lodge, Priests-vestry, or place wherein sacrificing instruments were laid up) having something of the nature of a gate therein, because two porters daily attended it. Say not, it was suspicious, that so small a Court would run out at so many gates, which surely were no more than just proportion and uniformity did require.

k Ier. 26.10. & 36.10.

l 1 Chr. 26.18

The number and office of the Porters.

§ 2. The Principall office of Porters was to secure the gates, providing for the peace and purity of the Temple and service therein. These in all were [m]four thousand, thus daily disposed of; Eastward, six; North-ward, four; South ward, four; at *Asuppim-gate*, two; and two, Westward; at the Causway, four; at *Parbar-gate*, two; four and twenty in all. An eminent number in Temple service (so many the fingers[n], and the severall [o]courses of the Priests) to which the four and twenty Elders in the [p] *Revelation* have some allusion. Their service was, as well nocturnall, as by day: [q]*which by night stand in the house of the Lord.*

m 1 Chr. 23.5

n 1 Chr. 25.32

o 1 Chr. 24.18

p Revel. 4.4.

q Psal. 134.1.

A treble quere concerning the Porters places.

§ 3. Here let others dispute whether the Porters places were meerly ministeriall, (or servile rather) or also partly judiciall, with some admissive, and exclusive power to take cognizance of the cleanness of such persons as did approach to the Temple. Otherwise, they were easily qualified for their office, rather bigness than brains commending men generally to such imployments. Secondly, if they were intrusted with any such authority, let others enquire, by what means they made discoveries of peoples uncleanness, finding no oath *Ex officio* which they could lawfully tender to any to betray themselves, though otherwise some secret pollution might be concealed, the parties themselves being only privy thereunto. Lastly, let them discuss, whether these Porters were afterward advanced to higher places, or only (as the doors wheron they attended turned round on their hinges) moved alternately in their own sphere, without possibility of any farther preferment. If the latter, it is strange that the worthy parts of *Zachariah his son Porter Northward*, commended in Scripture to be a [r]*wise Counsellor*, should be imprisoned in so narrow a profession. And yet his imployment (though the meanest about the Temple) was honourable in it self, if well executed: witness holy *David* his choice, *I had rather be* [s]*a door-keeper in the house of my God, than to dwell in the tabernacles of wickedness.*

r 1 Chr. 26.14

s Psal. 84.10.

Intruders into the Temple without the Porters leave.

§ 4. Now notwithstanding all the care of the Porters to the contrary; some (not going through the gates, but over the walls) made bold to lodge and live with their whole families within the verge of the

Temple

Temple. *Yea, the ſparrow* [t] *hath found an houſe, and the ſwallow a neſt for her ſelf, where ſhe may lay her young, even thine Altars, O Lord of hoſts, my King, and my God.* By Altars underſtand the Courts and buildings about it, otherwiſe the Altar it ſelf (fitter for Salamanders than Sparrows) was too hot a climate for their habitation. Birds, we ſee, may preſcribe an ancient title to build in our ſteeples, having time out of mind taken the ſame priviledge in the Tabernacle, and Temple. Yea *David* in exile debarred acceſs to Gods publick ſervice, doth pity his own, and prefer the condition of theſe fowls before him. And, although no devotion, (whereof they were uncapable) but the bare delight in fair fabricks brought them hither; yet, we may preſume (according to their kind) they ſerved God better than many men in that place, chirping forth Morning and Even-praiſes to the honour of their Maker. To take our farewell of theſe Porters, wicked *Ahaz* gave them a *Superſedeas* from their office, in that long *Vacation* wherein he [u] ſhut up the doors of the houſe of the Lord, ſo obſtructing Gods mercy againſt himſelf.

[t] Pſal. 84. 3.

[u] 2 Chr. 28. 24

CHAP. IV.

Of the Chambers, and Treaſuries about the Court.

Chambers and Treaſuries over the Porch.

§ 1. THe Porches, or Cloiſters beneath were built with rooms above; if not round about the Courts, certainly over the intervalls of the gates. Such places were employed, partly for chambers for Prieſts to lodge in, partly for Treaſuries, wherein conſecrated things were depoſited.

The Chamber of *Gemariah* wherein *Jeremiahs* book was read.

§ 2. Amongſt the former, moſt remarkable was the chamber of *Gemariah* the ſon of *Shaphan* the Secretary, wherein [a] *Baruch* read the book of *Jeremy*, which afterwards was burnt by *Jehojakim* King of *Judah*. When though ſome (diſſenters and diſſwaders) amongſt all the Courtiers no mourners appeared at the funerals of this book, it being expected, they ſhould have been as cruell to their cloaths, to [b] rend them for ſorrow, at the ſight of that double martyrdome of that innocent Volume, firſt cancelled with a pen-knife to pieces, then afterwards burnt to aſhes. But the flame which did burn the book, did but burniſh the truths written therein; Yea another *Phœnix* aroſe out of the aſhes thereof. *Baruch* tranſcribing another roll [c] *with the ſame and many like words added beſide.* Thus wanton children by breaking their parents old rod, give them only the occaſion to make a better, and bigger in the room thereof.

[a] Ier. 36. 10.

[b] Verſ. 24.

[c] Verſ. 32.

Chamber of *Nathan Melech.*

§ 3. Next we take notice of the chamber of *Nathan* [d] *Melech at the entring of the houſe of the Lord*, by which ſtood thoſe ſtatues of horſes dedicated to the Sun by ſome Idolatrous Kings of *Judah*, which *Joſiah* de-

[d] 2 King. 23. 11

stroyed. What! was the Sun, which [c] *rejoyceth as a Giant to run his course*, ever so tyred as to need hacknies to carry him to his journys end? Oh no, but the *Jews* plundred this piece of Idolatry from the *Persians*, who [f] offered horses unto the Sun, and [g] *Ovid* renders some reason thereof,

Placat equo Persis radiis Hyperiona cinctum, } {*Horse to the beamed Sun's the Persians gift,*
Ne detur celeri victima tarda Deo. } {*Slow sacrifice ill fits a God so swift.*

Now the *Jews* counting it too gross Idolatry to sacrifice natural horses to the Sun, erected artificial ones in honour thereof.

c Psal. 19. 5.

f *Xenophon li.* 8 Κύρου παιδία.
g *Fastor.* 1.

The chamber of the sons of *Hanan.*

§ 4. Another eminent chamber, was that of the *Sons of Hanan*, [h] *which was by the chamber of the Princes*, probably on the one hand, *which was by the chamber of Maaseiah the son of Shallum the keeper of the door*, on the other hand thereof. Here *Jeremy* in vain solicited the *Rechabites* to drink wine, observing the instructions of their Ancestors therein; as also in their constant dwelling in [i] Tents, so to entertain all turnings of the times, with less trouble to themselves. Provident birds, only to perch on the boughs, not build their nests on that tree, which they suspected would suddenly be cut down, foreseeing perchance the captivity of *Babylon*. Indeed, in all fickle times (such as we live in) it is folly to fix on any durable design, as inconsistent with the uncertainty of our age, and safest to pitch up *Tent-projects*, whose alteration may with less loss, and a clear conscience comply with the change of the times.

h Jer. 35. 4.

i Jer. 35. 10

CHAP. V.

That Solomon made no moe than two Courts on the east of the Temple.

No moe than two outward Courts made by *Solomon.*

§ 1. ALthough many learned Authors make four, and some moe Courts about *Solomons* Temple, yet the following reasons perswade me, that these two Courts formerly described by us, were all which were of *Solomons* original foundation. Because,

1. Mention is made of no moe in Scripture, either in the book of *Kings*, or *Chronicles*, where his buildings are particularly described.
2. *Manasseh* is said to have built Altars for the host of Heaven in the *two* [a] *Courts* of the house of the Lord. Probably, had there been any moe, his profaneness would have found them out, no place being priviledged from his Idolatry.
3. The narrowness of the place, as it was in *Solomons* time, admitted of no moe Courts, such was the precipice thereof on all sides.

a 2 Kin. 21. 5.

This last is confessed by [b] *Josephus*, whose words deserve our heeding to clear the matter in hand; *The Temple was built upon an* [c] *hard mountain, & at the first the plain on the top thereof was scarce sufficient to contain the Temple, & the Altar, the* [d] *circumference thereof being steep & shelving. But when King Solomon who built the Temple, had compassed the east part thereof with*

b *Joseph. de Bel Jud. lib.* 6 *ca.* 6. *Edit. Lat. sed grac. cap.* 13
c ἐπὶ λόφου κεφαλῆς.
d περιξ ἀπότομος ἦν καὶ κρημνώδης.

with a wall, he also placed a Porch upon the rampire, and so, many ages after it lay [c] *unfenced on the other parts, untill the people every day bringing earth thither, at last made it plain and large enough.* Insomuch that the Temple extant in the days of *Josephus*, had a threefold wall about it, and other courts built on that forced ground, which industry had added thereunto. See here the small compass of the Temples floor at the first founding thereof. So that those who in *Solomons* time make moe Courts about it, must build them in the air, seeing the earth (such then the scantness and steepness thereof) afforded no bottom for the building of such imaginary fabricks.

c Τὰ λοιπὰ μέρη, γυμνὸς ὁ νεὼς ἦν

§ 2. But shrewd objections are brought to the contrary, by such who, in *Solomons* time, make moe than two Courts by us described. No doubt (say they) he observed *Davids* instructions, who by the Spirit gave him the pattern *of* [f] *all the Courts of the house of the Lord, which he meant to make.* These therefore at the least must needs be three, seeing *All* (as [g] *Aristotle* observe) can not in proper language, be predicated of a lower number.

Object. *David* at least prescribed three Courts.

f 1 Chr. 28. 12

g *Lib. 1. de Cæl. cap. 1.*

§ 3. Answ. I confess the words so read in the vulgar Latine, *& omnium quæ cogitaverat apud se*, though no such thing appears in our translation founded on the originall, where *David* is said to deliver to *Solomon* the [h] *pattern of all that he had by the Spirit, of the house of the Lord, of all the chambers round about, &c.* This third Court therefore in *Solomons* time, was but a groundless fancy.

h 1 Chr. 28. 12

§ 4. Object. Another Court must of necessity be allowed on the west of the Temple, or else (which is altogether improbable) the *Holy of Holies* lay open, unfenced, and common to the City.

Court on the west.

§ 5. Answ. The same was sufficiently fenced, and severed from the City with the precipice of the place, barring all access, and the Temple on that side surrounded with ambient air in the concavity of the vally. If besides this, any artificiall wall encompassed the Temple on the west, the distance between it and the Temple may be counted a passage, but amounted not to the spaciousness of a Court.

§ 6. Object. Good Authors, *Bede*, *Cassidore*, *Comestor* and *Tostatus* confidently add, *Atrium Fœminarum*, or, the *Womens Court*; where their sex severally by themselves attended their devotions. Nor is it probable they were mingled with men, seeing the Prophet speaking of a solemn humiliation, *They shall wail* (saith he) *the family of the house of David apart, & their* [i] *wives apart, the family of the house of Nathan apart, and their wives apart.*

Some make a womans Court.

i Zech. 12. 12.

§ 7. Answ. This place cited out of *Zachary* was spoken after *Solomons* Temple was demolished, and *Zerubbabels* erected. Such separation of sexes in severall Courts in the *first Temple* hath no foundation in Scripture, but rather thence the contrary may be collected, that all sexes and ages promiscuously met together; for *Jehosaphat* is said, *to have stood in the* [k] *house of the Lord with their little ones, their* [l] *wives, and their children.*

The womans Court not grounded on Scripture.

k 2 Chr. 20. 5.
l Ibid. ver. 13.

How-

However it may be that there was anciently a partition of the *outward Court per clathros & cancellos*, with *bar* or *lattiſe-work*, into two parts, and ſo the woman (though in the ſame Court) might be ſeverally by themſelves.

Ezekiels Temple had moe Courts.

§ 8. Object. There were moe Courts, three at leaſt, in *Ezekiels* Temple; which, as *Villalpandus* will have it, in all particulars was the ſame with *Solomons*.

But was not the ſame with *Solomons*.

§ 9. Anſw. Confeſſing ſome generall conformities, we deny, not only the identity, but exact ſimilitude betwixt them. It is againſt the nature of a Prophecy to have a retrograde motion, to bring things backward, and raiſe the ghoſts of buildings departed, which rather looks forward, preſenting things to come. *Ezekiels* Temple had not the ſame body with *Solomons*, but greater, and moe were the parts and members thereof; as in due time, God willing, we ſhall make it to appear.

Some collect another Court out of *Joſephus*.

§ 10. Object. [m] *Joſephus* a learned *Jew* living in *Jeruſalem* ſeems to add another, *Atrium Gentium*, the *Court of Gentiles*, or unclean perſons.

m *Ant. Iud. l.* 8 *cap.* 2.

§ 11. Anſw. The place quoted out of him to this purpoſe, will ſcarce bear the collection of new Court from it. However *Joſephus* was none of thoſe [n] *aged men*, who remembring the magnificence of *Solomons*, *wept when the foundation of the ſecond Temple was laid before their eyes*. I mean he was no eye-witneſs of the firſt and old Temple, (being born five hundred years and more after the diſſolution thereof) and only ſpake of it, either by tradition, or conjecture, and therefore his authority of no ſuch ſtrength, as to command our belief. Beſides, he ſeems to have forgotten what formerly we cited out of him, for the narrowneſs of the place, not admitting moe Courts in *Solomons* time. However, his eyes were ſo dazeled with long looking on the ſecond Temple extant in his age, that he conformeth thereunto, and confoundeth therewith *Solomons* Temple, if making any moe Courts than two therein.

n Ezra 3. 12.

A third Court might afterwards be added

§ 12. However, I dare not deny, but even this *firſt Temple*, after the death of *Solomon*, might by ſuceeding Kings have another Court added thereunto; namely, when by art, induſtry, and great expence they had raiſed up the valley, and gained more ground to *the mountain of the houſe*, which was ſo ſmall at the firſt. Hereof we finde a double inſinuation in Scripture:

1. One, when *Jehoſaphat* is ſaid to ſtand *in the houſe of the Lord before the new* [o] *Court*, which probably about his reign, was added to the ancient fabrick.

o 2 Chr. 20. 5.

2. Another, when at the coronation of *Joaſh Jehoiada* gave order that the Prieſts [p] alone ſhould come into the *houſe of the Lord* (meaning the inner-court thereby) whileſt the people ſhould be *in the Courts* [q] *of the houſe of the Lord*, the plural number there importing two Courts at the leaſt, at that time belonging to the Temple, into which the common people had free acceſs. But herein nothing can be poſitively concluded. Where-

p 2 Chr. 23. 6.

q Ibid. ver. 5.

Wherefore, as the sons of *Barzillai*, though Priests, yet because they found not their genealogy recorded in the[r] Register, were therefore removed from the priesthood, till one with *Urim* and *Thummim*, should arise to decide the controversie: so we suspend this third and new Court, as doubtfull, in our descriptions, untill some infallible Judge, on better evidence than we can produce, shall clear the title thereof.

[r] Ezras 2.62.

CHAP. VI.

Of the Pillars in the Porch of the Temple.

The expressive utensils of the Temple.

§ 1. GOd at the first creation, having finished the elements, and essentiall parts of the world, did afterwards furnish them with creatures suitable thereunto, no vacuity being left: so that rather than any thing should be empty, any thing will fill it. *Solomon* in like manner, having ended the main rooms of the Temple, in the next place made the furniture thereof, wherein every vessell was pregnant with heavenly mysteries; so that what the Apostle saith of the languages in the world[a], *none of them are without signification*, was true of the smallest Utensil in the Temple, speaking much holy matter, had we ears to hear, and hearts to understand it.

[a] 1 Cor. 14.10

The different dimensions of the Pillars reconciled

§ 2. We begin with the Porch, where the two great brazen pillars were set up, each of them[b] twelve Cubits in compass, (bearing a little more than four Cubits in Diameter) four[c] fingers thick of solid metall, and the rest hollow within, some difference appearing in the measure of their height, variously presented unto us.

1 KING. 7. 15.	1 CHRON. 15.
And he cast two Pillars of brass of eighteen Cubits high a piece.	*Also he made before the house two Pillars of thirty and five Cubits high.*

[b] 1 King. 7.15
[c] Ier. 52.21.

1. To reconcile these, some have recourse to severall Cubits, *common*, or *great*; *of the first measure* conceiving the former mentioned in *Kings*; the latter (which were twice as big) intended in *Chronicles*.
2. Others understand the bare shaft of the Pillars to be eighteen Cubits hight, besides the Chapiters above, and Basis beneath them: the former being[d] five Cubits, and the latter so many as made the totall number thirty and five.
3. A third[e] sort most probably conjecture, that in *Chronicles* the height of both Pillars are counted together.

[d] 1 King. 7.16

[e] *Ribera de iis quæ erant in Temp. l. 2. ca. 11*

Where if any object, that eighteen and eighteen Cubits make thirty six, one more than the number in *Chronicles*; *Ribera* conceives that so much only as appeared of these pillars are summed up, each of them having half a Cubit of their shaft lost in their height, as running in, and hid in his Chapiter grafted upon it.

§ 3. The

There chapiters how adorned.

§ 3. The chapiters of these pillars were curiously adorned with *net-work, chain-work*, & *rows of pomegranats*. These were but apples of brass, whilest *words spoken in due season* are far more precious, being like those *of gold in pictures* [f] *of silver*. Lillies [g] also were made on the top of these Chapiters, wherein though *Hiram* might imitate the fashion of those flowers, no art could conterfeit their colours, seeing he who set him on work, even [h] *Solomon himself in all his glory was not arayed like one of these*. These pillars set in the porch did not like those two in *Dagons* [i] Temple suport the main fabrick thereof, nor was any burden born by them, but were only (like brazen Andirons in great mens chimnies) for ornament. Let none say unto them as the master to the men in the market place, [k] *Why stand ye here all the day idle?* seeing they were usefull in their kind, and contributed much to the beauty of the Temple.

f Prov. 25.11.
g 1 King. 1.19.
h Luk. 12.27.
i Judg. 16.27.
k Mat. 20.6.

The Pillars not wholly hid.

§ 4. Others will say, these pillars were ill placed, because obscured [l] in the porch, where few did behold them. His kindred said to our Saviour [l], *There is no man that doth any thing in secret, and he himself seeketh to be known openly*. Had *Solomon* for his credit intended to make the Temple appear glorious, he should not so privately have concealed these pillars in the Porch.

——*Occultæ non gratia magna columnæ.*

Better had they been set like the *Colossus* at *Rhodes*, or the two Columns before Saint *Marks* in *Venice*, *sub dio*, in the open air. But here we must know, first, that *Solomon* intended his Temple, not so much to be seen, as to be glorious. Secondly, the door leading into the Porch, being exceeding broad, and high, these pillars were not wholly concealed, but a great part, if not all of them, was exposed to publick view through the door of the Porch.

l John 7.4.

The meaning of the Pillars names.

§ 5. The Pillar standing on the right hand in the [m] Porch was called *Jachin*, that is, *he will stablish*; and the door on the left side *Boaz*, that is, *in him is strength*. Pity without power will be but lame to help us; Power without pity will be but deaf to hear us; whilest both together make a comfortable composition. Both these pillars we finde in a manner erected in the expression of the leper [n] to our Saviour:

m 1 Kin. 7.21.

Jachin, but doubtfully and conditionally, *Lord if thou wilt.*

Boaz, positively and absolutely, *Thou canst make me clean.*

n Mat. 8.2.

Both these pillars there set up, signified Gods protection of the place, and *the gates of hell* could not prevail against that Temple, which had these pillars in the Porch thereof.

What they mystically represented.

§ 6 Besides this, in a secondary sense these two did resemble eminent Saints, Ministers especially (such as *James*, *Cephas*, and *John*, [o] who seemed to be, yea, whom God *made* [p] *pillars in his Temple*) who by the Word and Sacraments direct, conduct, and admit men into the true Church. Pillars, bottomed on the basis of a firm faith, mounting up with a clear shaft of a shining life, having their persevering tops garlanded about according to Gods [q] promise, *Be thou faithfull unto death, and I will give thee a Crown of life.*

o Gal. 2.9.
p Revel. 3.12.
q Revel. 2.10

CHAP.

CHAP. VII.

Of the furniture of the Sanctuary, or Inner Temple.

§ 1. AMongst the Utenſils of the Sanctuary, we firſt look on the *Candleſtick*, and the light therein enables us the better to behold all the reſt. The Tabernacle had but [a] one, the Temple ten [b] Candleſticks of pure gold, (this exceeding that *ten to one* in luſtre) *five on the right ſide, and five on the left*, each of them no doubt faſhioned like that which *Moſes* made, ſeven fold with a great ſhaft for the body in the midſt, and three ſtems on each ſide branching out thereof. In ſome reſemblance of the ſeven *Planets*, amongſt which the *Sun*, the ſtock of light, ſtands in the midſt, and three other on each ſide, above, and beneath it. Here we cannot but minde the reader of a foul miſtake in [c] *Joſephus*, who beholding theſe Candleſticks through a multiplying glaſs, in ſtead of *ten*, reads *ten thouſand* that *Solomon* made in his Temple. Yet we deny not that beſides theſe ten ſtanding Candleſticks of gold, there were many moe moveable ones, but all thoſe made of [d] ſilver, which the Prieſts in the night might carry about with them By theſe Candleſticks alſo, having lights alwaies in them, Gods Miniſters in general were repreſented. For, to ſay, that by theſe ſeven lamps in the ten Candleſticks (threeſcore and ten in all) the [e] ſeventy Diſciples were deſigned, would ſavour of too much curioſity.

The Candleſticks in the Temple.
a Exod. 37. 17
b 1 Kin. 7. 49
c *Anti. li. 8. c. 2*
d 1 Chr. 28. 15
e Luk. 10. 1.

§ 2. Next we take notice of the *Table of* [f] *ſhew-bread*, which *Solomon* made of that gold which his Father *David* had peculiarly prepared for that [g] purpoſe. The particular dimenſions, and faſhion thereof, is not mentioned in Scripture. Probably of the like form with that which *Moſes* made in the Tabernacle, though a far greater proportion. On this loaves were daily preſented to God; Who, not out of any neceſſity, (*If I be hungry, I will not tell thee, for the* [h] *world is mine, and the fulneſs thereof*) but free will, was pleaſed to accept thereof: otherwiſe no more needing this *bread* to *feed*, than the *light of the lamps* to *guide* him. The bread on this Table was tendred to God, partly as a *Quit-rent*, in confeſſion that the *Jews held* all their food from his providence; and partly as a *Type of Chriſt*, *the* [i] *bread which came down from heaven*. And, as *ſervingmen* feed on the reverſions which their *Maſters* leave, ſo the Prieſts (when new was ſubſtituted in the room of the former) eat thoſe loaves which were taken away. Not pretending with [k] *Bels* Prieſts, that their God eat up what they ſecretly devoured themſelves; but by licenſe from him they openly avouched their lawful repaſt thereupon.

The Table of Shew-bread.
f 1 Kin. 7. 48.
g 1 Chr. 28. 16
h Pſal. 50. 12.
i John 6. 41.
k *Hiſt. Bel. v. 7*

§ 3. But the moſt eminent utenſil in the *Holy*, was the *Altar of incenſe* made by *Moſes* in the *Tabernacle*, two [l] cubits high, and four ſquare: namely, with a cubit in the length, and another in the breadth thereof. Proportionable enough for that purpoſe, no ſacrifices of bulk being to be offered thereon, but only ſweet odours (much whereof might lie in

The Altar of incenſe.
l Exod. 30. 2.

little space) and *spiritual spices* (as I may term them) which took up but small room therein. *Davids* expres care provided[m] *refined gold* for this Altar of incense. And no doubt, *Solomon*, the Executor of his Will, performed it accordingly. For when it is said, that he[n] *covered the Altar with Cedar*; and that he[o] *overlaid the whole Altar* (elswhere[p] *made the Altar*) *which was by the Oracle with gold*; it can refer to none other, but this *Altar of incense*; seeing, that for burnt sacrifices, was made[q] of brass. It seems that when *Solomon* made the *Holy* in the *Temple*, far larger than that in the *Tabernacle*, and when every implement therein (to make the furniture proportionable to the room) *commenced* & *took an higher degree* of glory and greatnes; then he cased the old *Altar of incense* with Cedar, and overlaid the same with gold, to be but the *Basis* and *Pedestal* of a greater Altar, which for the same purpose he advanced thereupon.

m 1 Chr. 28. 18

n 1 Kin. 6. 20

o *Ibid.* ver. 22.

p 1 Kin. 7. 48.

q 2 Chr. 4. 1.

Placed in the Holy.

§ 4. As for the position of this *Altar*, that it was not set in the *Oracle* or *most Holy place*, but only in the *Holy*, or *inward Temple*, may by the ensuing argument be demonstrated.

r Exod. 40. 26

1. The text saith expresly, *Moses* put it in *the tent of the*[r] *congregation before the vail.*

s Exod. 30. 7.

2. The incense thereon was to be *perpetual*, renewed *every*[s] *morning*, and therefore it could not be in *Sancto Sanctorum*, which was penetrable but *once a year* for the high Priest.

e 1 Chr 24. 10 Luk. 1. 5. Luk. 1. 9. & 11

3. *Zacharias* an inferiour Priest (as of the *eight*[t] *order* or *course of Abiah*) incapable to enter the *Holy of Holies*, officiated on this *Altar of incense.*

Greater therefore is the difficulty, that notwithstanding the premises so plain to the contrary, the Author to the *Hebrews*, placeth it in the *Holy of Holies*, [u] *And after the second vail, the Tabernacle, which is called the Holiest of all, which had the golden censer, & the ark of the Covenant, &c.*

u Heb. 9. 3.

Scripture to the contrary answered.

§ 5. All that our best endeavours can perform herein, is only to present the severall solutions learned men produce, to the present difficulty.

w See and endevour to understand him, *Parall lib.* 3. *pa* 275

1. *Junius*[w] placeth this Altar within the vail, and without the *Sanctuary*, in so strange a posture, that scarcely either Jewish or Christian *Tactick*s of Temple-implements, will admit thereof.

x *Diodati in locum.*

2. Others[x] by the golden *censer* [θυμιατήριον] understand not this Altar of *Incense*, but that eminent[y] *censer of Aaron* used by him in his contest with *Korah*, which they conceive (though omitted by *Moses*) preserved with his *Budding rod*, as a memoriall in the *Holy of Holies.*

y Num. 16. 18 & 46.

z Levit. 16. 12

3. Others understand that[z] *Censer* which the high Priest once a year carried thereinto full of incense, and which *for the time being* was in the *Holy of Holies*, namely during the high Priest his remaining therein.

a *De iis quæ erant in Templo lib.* 2. *cap.* 8.

4. *Ribera*, [a] expounding it properly of the *Altar of incense*, avoucheth, that the *Holy of Holies* had the *golden censer*, not, *quoad situm*, but

quoad

quoad usum; not within the *compass*, but command thereof, as more immediately subservient thereunto.

Indeed this *Altar of incense* peculiarly belonged to the anniversary solemnity of the *Holy of Holies*, upon the horns whereof [b] *once a year*, the high Priest with the bloud of the sin-offering (sacrificed no doubt on the *brazen Altar* without, but) sprinkled here, made an *atonement* for the people. b Exod. 30. 10

§ 6. So much for the Utensils of the *Holy*, only we will add, that whereas the *Table of shew-bread*, and *Altar of incense* were made by *Moses* with [c] *staves* and *rings*, to make them more portable on the Priests shoulders; probably *Solomon* omitted the same as superfluous, when now setled in a fixed residence. Except any will say, that as the *Israelites* (when peaceably possessed of their Country) were still enjoined to eat the *passover* with [d] *staves in their hands*, to preserve the memory of their [e] journey at the first institution thereof: so these Utensils, even in the Temple, continued their *staves* about them, in memorial of their long pilgrimage, and late coming home to their constant habitation.

No staves on the Altar in the Temple.

c Exod. 25. 27 & 30. ver. 5.

d Exod. 12. 11

e Yet disused in Christs time.

CHAP. VIII.

Of the vessels in the Holy of Holies.

§ 1. PAss we now into the *Holy of Holies*, into which the *high Priest* only entred once a year; finding three gradations in their religious service, which waited on the Temple;

1. *Hourly* attendance in the *outward Court*: where many (Porters especially) watched all hours of day, and night.
2. *Daily* in the *Holy*: where *lighting lamps*, and *burning incense* were quotidian duties.
3. *Weekly* in the same place, where new *shew-bread* was substituted *every* [a] *Sabbath-day*. a Levit. 24. 8.
4. *Yearly* in the *Holy of Holies*; open only to the anniversary entring of the *high Priest*.

Why *Solomon* made no alteration in the Utensils of the *Holy of Holies*.

This was a *little house well filled* with mysterious vessels. And for the main, we may observe, that, although *Solomon* altered, and enlarged the Utensils in the *Holy* and *outward Courts*, yet in the *Holy of Holies*, he made use of those numerical vessels of *Moses* his making, without any addition, or alteration: as at the first formed so exactly, and fitted so suitably to the privacy of the place, that it had been presumption to new model them, whose perfection was uncapable of any higher improvement.

§ 2. Yet *Solomon* for the more magnificence, added two *Cherubims*, for the matter, dimensions, position, and use thereof, distinguished from those of *Moses* his making.

Solomons additional Cherubims.

1. *Moses* made his of *pure gold* [b] *of beaten work*, whilst *Solomons* were of [c] *Olive-tree within*, but *overlaid with gold*. b Exod. 37. 6, 7 c 1 Kin. 6. 23, 30.
2. Both the former had but *two cubits and an half* in length (as only

adequate to the[d] *length* of the *Mercy-ſeat*) whereas each of *Solomons Cherubims* was ten[e] cubits in height, the greateſt gallantry of the whole Temple.

3. *Moſes* his *Cherubims* lay on the *Mercy-ſeat*, both whoſe wings turned inward, met together, whilſt *Solomons* were ſet on the floor, whoſe four wings ſtretched outwards to the full length, extended to the whole breadth of the *Holy of Holies*.

4. *Moſes* his *Cherubims* with their wings ſhadowed the *Mercy-ſeat*; *Solomons*, like a golden arch, overſhadowed thoſe *Cherubims*, ſo that in the *Holy of Holies* there was a little Hierarchy, Angels above Angels therein.

d Exod. 39.6.

e 1 Kin. 6.25.

Wonder not that whilſt *Moſes* his *Cherubims* were of *Maſſie gold* (bearing beſt proportion to the purity, and incorporeity of the *Angelical Nature*) that *Solomons* ſhould be but *overlaid with gold*, having *Olive-tree* within them. For ſo vaſt were their dimenſions [*ten cubits* or thirty foot *high*] that if of *ſolid gold*, a little *land of Ophir* might have lain within that compaſs. And being to be made hollow, perchance it was neceſſary that ſome wood *for ſtiffening* ſhould be put within them. Theſe *Cherubims* were the moſt gorgeous and coſtly ornaments in all the Temple, and probably were embezeled by the covetous *Babylonians* at the *captivity*, and never brought back again, becauſe only eſſential [f] *veſſels*, and not all the *ornaments of State*, were reſtored, and placed in the ſecond Temple. To return to the *Mercy-ſeat*, under it: the *Ark of the Covenant* was placed, and the Tables written with Gods own finger, were put therein.

f Ezra 1. 9.

A ſeeming contradiction ſtarted.

§ 3. But here appeareth ſome contradiction, betwixt the furniture of the *Ark of the Covenant*, as deſcribed in the *Old* and *New Teſtament*.

1 King. 8. 9. & 2 Chron. 5. 10.

There was nothing in the Ark ſave the two Tables of ſtone, which Moſes put there at Horeb.

Hebrews 9. 4.

And the Ark of the Covenant overlaid round about with gold, wherein was the golden pot that had manna and Aarons rod that budded, and the Tables of the Covenant.

Behold here the *Ark* filled (not to ſay crowded) by the Apoſtle with other implements; which the *Old Teſtament* only a Repoſitary for the *Tables of the Covenant*.

And the ſame ſatisfied.

§ 4. Amongſt the many anſwers tendered by learned men, in ſolution to this difficulty, none in my opinion ſo ſatisfactory, as what [f] *Ribera* firſt bringeth, and [g] *Junius* (otherwiſe in judgment much different from him) approveth, and enlargeth. Namely, that thoſe words of Saint *Paul, Wherein was the golden pot*, &c. Ἐν ᾗ στάμνος χρυσῆ, relates not to κιβωτὸς *the Ark* (though laſt named) but to σκηνὴ *the Tabernacle*, called, *The holieſt of all* in the precedent verſe: it being confeſſed of all hands, that the foreſaid *pot of Manna*, & *Aarons rod* (though not within the concavity of the *Ark*) were within the compaſs of the *Oracle*, or, *Moſt holy place*. Now that the propriety of the tongue will bear it out, that the *Relative* ſometime refers not to the next immediately, but more remote *Antecedent*, many inſtances are alledged for the proof thereof.

f *De iis quæ erant in Templo. li. 2. cap. 2.*

g In his parallels on *Heb. 9.*

CHAP.

CHAP. IX.

Of the veſſels in the Prieſts Court.

§ 1. SO much for the Utenſils in the covered Temple. Proceed we now into the Prieſts Court, and there firſt find the brazen *Altar*, having twenty[a] cubits in length, as much in breadth, and ten in the height thereof. Now, although *Solomon* made ten *candleſticks*, ten *lavers*, ten, &c. yet he confined himſelf to one *Altar of incenſe*, one *Altar of ſacrifice*, (multiplying of *Altars* bearing ill in Scripture, as ſuſpicious of Idolatry) but whether therein pointing at Chriſt our *only Mediator*, or at the unity of the Church, let others diſpute. One only Altar. a 2 Chr. 4. 1.

§ 2. Now ſeriouſly conſidering this *Altar*, we meet with many wonders therein. Firſt, that being ſet *ſub dio*, in the open air, it is ſtrange that rain (preſumed ſometimes to fall in great plenty, with great violence) did not extinguiſh the fire thereof. Secondly, ſeeing continual fire was kept there, it is wonder, that the whole Court (as the Chimney-general thereof) was not turned *Tawny-Moor*, if not *Black-Moor* with the conſtant ſoot, ſmuttineſs, and ſmoking thereof. Thirdly, it is ſtrange, that in ſo ſhort time, ſo many ſacrifices could be conſumed, within the compaſs of ſo ſmall a place; eſpecially at the dedication of the Temple, when, [b] *ſacrificing Sheep and Oxen that could not be told, nor numbred for multitude.* Laſtly, it is admirable, that in a climate ſo hot, and place ſo populous, no putrefaction did ariſe from the bloud, fat, offal, and ordure of ſo many beaſts ſlain there, to the infecting of the Prieſts, and people thereabouts. We know how noiſom, and offenſive ſlaughter-houſes in Sommer are in great Cities; inſomuch that *Tertio Richardi ſecundi* a motion was made, [c] that no Butcher ſhould kill any fleſh within *London*, but at *Knights-bridge*, or at ſome ſuch diſtant place from the walls of the City. b 1 King. 8. 5. c *Stows Survey of London. p.* 340.

§ 3. But under favour I conceive, the true ſatisfying of theſe difficulties depends on the right underſtanding of the nature, or rather the ſupernatural qualities of the fire on the Altar. It was not common, or culinary fire, but ſuch as [d] came down from heaven; which (amongſt other peculiar properties wherewith it was endowed) was ſo far from being quenched by rain or water, that it would quickly lick it up, though [e] a *trench*, containing *twelve barrels*, were filled therewith: as in the ſacrifice of *Elijah* (fetching fire from the ſame original) it came to paſs. Secondly, ſuch celeſtial flame, being a more clarified and refined ſubſtance, left not any ſuffocating ſmoke, or ſooty feculency behinde it. Thirdly, being ſent from heaven not to dally, but diſpatch the work (God employs no ſlugs on his errands) it made ſpeedy riddance of the matter in hand, and conſumed the ſacrifice of a ſudden. We know how quickly *lightning* (though not the ſame, much of kin to the fire on Unwondred if the nature of the fire be conſidered. d 2 Chr. 7. 1. e 1 Kin. 18. 38

the Altar) will turn any thing that resists it, into ashes. Hereupon, some conceive, that by *Ariel*, that is, *Gods Lion*, in the [f] Prophet, the *Altar in the Temple* is meant. A voracious Lion indeed, which with *Pharaoh*'s lean kine, devoured many thousands of cattel, and was no whit the fatter for the same. Lastly, such heavenly fire was a great preservative against infection, and the purgative nature thereof swept away much putrefaction, which otherwise would have proved very noisome.

f Isa. 29. 1.

The brazen Sea.

§ 4. Pass we now from the *fire* to the *water*: from the *Altar* to the *Molten sea*. A worthy vessel this was, of solid brass; five cubits high, and ten over from side to side, *being* [g] *round all about*, and thirty cubits in compass, containing two thousand *Baths*: [*] namely, as they filled it, but *two parts of three* for ordinary use, leaving a third part for empty *Margin* in the top. Otherwise were it filled brimful, it would in all receive *three* [†] *thousand Baths*, where the total capacity thereof is imputed. Therefore called a *Sea* from the large containt thereof (and not much unlike the *Caspian sea*, for che circular form and entireness thereof) having its brim wrought about with *lily-work*, and it stood upon twelve oxen, which, by four several Threes, respected the quarters of the world.

g 1 Kin. 7 23.

* 1 Kin. 7. 26.

† 2 Chr. 4. 5.

How supplied with water.

§ 5. But now the question will be, How this vast vessel was furnished with water? *Solomon*, speaking of the Ocean, [h] *All the rivers* (saith he) *run into the sea*; but, how this artificial *sea* was supplied with any water by peoples industry, is a considerable question; the Temple of *Jerusalem* being so highly situated on a mountain. Here the *Rabbins* tel us of a well [i] *Etam*, some distance hence, whence the water was conveyed in pipes, so that the Temple had it alwaies in great abundance. We confess there was a [k] city, and [l] rock of *Etam* in the Tribe of *Simeon*: near to which a miraculous fountain issued in the days of *Samson*, to quench his thirst, out of the *jawbone of an Ass*. And it seems, the *Ghost* of this fountain did *walk* in the brains of the *Rabbins*, when first they invented this tradition. But, this *Etam*, being ful forty miles from *Jerusalem*, was likely to afford them little water, for the replenishing of this *Molten sea*. Rather we believe, that the *Gibeonites*, or *Nethinims*, whose office it was to be [m] drawers of water for the Congregation, out of the fountain of *Siloam*, or *Pool of Bethesda* hard by, filled this *Sea*, and furnished all other Lavatories, and Offices about the Temple, with that necessary element. Yea, probably there were some wels within the verge of the Temple, seeing *Jerusalem* is charactered by *Strabo*, an Heathen Writer, to be *ἐυυδρος, well watered within it self*, though without the wals it wanted the conveniency thereof. And which is the main, in *Ezekiels* description of the Temple, which one may term *A visionary varnish on an historical ground-work*, being a literal truth mystically much improved, we find, the waters [n] *issued out from under the threshold of the house eastward*, which swelled to a miraculous proportion. Now, though the increase, and

h Eccles. 1. 7.

i *Maimony in Biath Mikdash. per.* 5. *& Talm Jerus. in Joura per.* 3 *fol.* 41.

k 1 Chr. 4. 32.

l Judg. 15. 11. & 19.

m Josh. 9. 27.

n Ezek. 47. 1.

over-

overflowing of ſuch ſtreams, was extraordinary, and propheticall; yet ſurely the fountain thereof was reall, and naturall, importing ſome ſprings in the Temple, whence the *Nethinims* did fill this *Molten ſea*, and all other veſſels with water, deſigned for the Prieſts to [o] waſh themſelves therein.

o 2 Chr. 4. 6.

§ 6. Having thus diſpatched the *Molten ſea*, the *ten* [p] *Lavers* (being as it were but ſo many *little lakes*) will quickly be deſcribed. In the *Tabernacle* none of theſe were extant, as appointed for the waſhing of ſacrifices: (for, the ſingle Laver made by *Moſes* for the Prieſts ſervice, anſwered only to the *Molten ſea*) whereby it appears, that *Solomon*, not only made in his *Temple*, veſſels moe in *number*, and bigger in *degree*, but alſo other in *kind*, than were in the *Tabernacle*, to fill and furniſh the magnificence thereof. Theſe *Lavers* of braſs contained forty *Baths* apiece, each ſet on his *baſis* with *wheels*, for their more convenient removall, though generally their ſtation was *five on the one ſide, and five on the other* in the Court of the Prieſts, and eaſt of the covered Temple.

The ten Lavers.
p *Ibidem.*

§ 7. In the outward Court, or Court of *Iſrael*, many (no doubt) were the Utenſils thereof. As that *brazen* [q] *ſcaffold* made by *Solomon* for the King to ſtand and pray upon, the ſame (as *Tremellius* conceives) with the *Kings* [r] *Pillar*: with the Pulpits and Desks, wherein the Prieſts expounded the law to the people. But as for the remainder of the veſſels of the Temple, with the manifold traditions concerning them, the Reader is referred to the learned pains of my induſtrious friend Mr. *John Lightfoot*: who, as I underſtand intends an entire Treatiſe thereof. Far be it from me, that our pens ſhould fall out, like the heardſmen [ſ] of *Lot*, and *Abraham, the land being not able to bear them both, that they might dwel together*. No ſuch want of room in this ſubject, being of ſuch latitude and receipt, that both we, and hundreds moe, buſied together therein, may ſeverally loſe our ſelves in a ſubiect of ſuch capacity. The rather becauſe we embrace ſeverall courſes in this our Deſcription, it being my deſire, and delight, to ſtick only to the written word of God, whileſt my worthy friend takes in the choiceſt *Rabbinicall*, and *Talmudicall* relations, being ſo well ſeen in thoſe ſtudies, that it is queſtionable, whether his skill, or my ignorance, be the greater therein.

Utenſils of the outward court.
q 2 Chr. 6. 13.
r 2 Chr. 23. 13
ſ Gen. 13. 6

CHAP.

CHAP. X.

Of things depoſited in the Chambers, and outward Courts of the Temple.

Rooms for the keeping of Salt.

§ 1. PRoceed we now to the outward Courts of the Temple, whoſe Chambers were ſeverally imployed for ſundry uſes: as for the laying up of Tithes, Firſt-fruits, Wood, Salt, and other Requiſites for the ſacrifices. Of this laſt a maſs was ſpent in the Temple, ſeeing no offering was [a] acceptable without it. The beſt was, *Judea* could well afford to ſpare plenty thereof for Gods ſervice, who had beſtowed ſuch ſtore thereof upon it, that there was a place called the [b] City of Salt in the Tribe of *Judah*.

a Mark.9.49.

b. Joſh.15.62.

And for ſeverall muſicall inſtruments.

§ 2. Other rooms were employed, to contain the many *inſtruments* uſed in the Temple. Some of whoſe names we finde mentioned in the titles of ſeveral Pſalms, ſolemnly *ſet* to be ſung upon them, though ſo many Authors ſo many minds in expounding their names and qualities, we will only inſiſt on what we conceive moſt probable.

c Pſal.22. *Others apply it to Chriſt.

1. [c] *Aijeleth* * *Shahar*: or, *The hinde of the morning*. Probably ſome early inſtruments (as the going about of the *Waits* in ſome places) bringing tydings of the morning, and giving men notice to riſe.

d Pſal.46. e *Ainſworth Annot. ebidem.*

2. [d] *Alamoth*; which literally may be rendered [e] *Virginals*, or *Maiden-inſtruments*, with high and ſhrill notes; *acuta ſymphonia*, ſaith *Tremellius*.

fPſal.8.81.84.

g 2 Sam.6.10. h 1 Chr.15.21

3. [f] *Gittith*; A perſonall inſtrument, appropriated to the poſterity of [g] *Obed-Edom* the *Gittite*, an excellent [h] Maſter of muſick, thence taking its denomination.

i Pſal.56.

4. [i] *Jonath Elem, Rechokim*. By ſome rendred appellatively, *The dumb Dove in far places*. By others conceived an inſtrument of ſad and dolefull muſick; *I did mourn as a Dove*, ſaith dying [k] *Hezekiah*

k Iſa.38.14.

l Pſal.53.

5. [l] *Mahalath*; which *Ainſworth* interpreteth, *ſickneſs*, or *infirmity*, and conceiveth it a kind of wind-inſtrument.

m Pſal.88.

n *Ainſworth in locum.*

6. [m] *Mahalah-leannoth*. The ſame with the former, but with this addition, to [n] *ſing by turns*, which is, when alternately one part anſwereth another in ſinging.

o Pſal.9.

p 2 Sam.12.19

7. [o] *Muth-labben*. The *Chaldee* interpreteth it, for *The death of the Son* (as if it were ſome cheerfull inſtrument made by *David* to comfort himſelf *after the death of his* [p] *child*) whileſt others conceive it a kind of tune, like to that which we call the *Counter-tenour*.

8. [q] *Neginah*

8. [q] *Neginah.* A manuall inſtrument, [r] *Nagan* being properly to *play with the hand.*

9. [ſ] *Neginoth*, a conſort of the former.

10. [t] *Nehiloth* : being wind-inſtruments, (*Chalil* being uſed for a [u] pipe) as Flutes, Cornets, and Trumpets.

11. [w] *Sheminith* ; an Harp, or inſtrument of eight ſtrings : conceived (no doubt) very complete in its kind, untill (as there is daily acceſſion and improvement in artificiall inventions) an inſtrument of ten [x] ſtrings got the credit from it, as of more abſolute perfection.

12. [y] *Shoſhannim.* Which amongſt flowers is the *Lily with ſix leaves*, but amongſt inſtruments, an Harp with ſo many ſtrings.

13. [z] *Shuſhan-Eduth.* The ſame with the former, with the addition of the *Teſtimony*, as uſed at the witneſſing of ſome great ſolemnity.

Expect not here from me a Panegyrick in praiſe of Muſick (either in it ſelf, or reference to Gods ſervice) though in Scripture appearing inſtrumentall to qualifie [a] evill, and invite [b] good ſpirits; heighten devotion both in Men and Angels : ſeeing *Charity* and *Melody*, *Loving* and *Singing* is almoſt all we finde expreſſed of Celeſtiall happineſs. Nor can any truly tax Muſick, as the children their mates in the market place, [c] *We have piped, and ye have not danced; we have mourned, and ye have not lamented* : ſeeing ſuch the ſociableneſs of Muſick, it conforms it ſelf to all companies, both in mirth, and mourning, complying to improve that paſſion, with which it findes the Auditors moſt affected. In a word, it is an invention wich might have beſeemed a *Son of Seth*, to have been the father thereof : Though better it was, that [d] *Cains great-grandchild* ſhould have the credit firſt to finde it, than the world the unhappineſs longer to have wanted it.

§ 3. In other Chambers the *ſtandards of all meaſures* were carefully kept. Thus we finde the inferiour *Levites*, whoſe office was to wait on the ſons of *Aaron*, in ſeverall ſervices ; and amongſt other of their employments, they had a ſuperintendency over [e] *all manner of meaſures and ſizes.* Let none conceive this beneath the calling of the *Levites*, to be ſo meanly buſied ; ſeeing in all ages ſomething of ſacredneſs hath been conceived in weights, God himſelf (*who hath ordered all things in* [f] *meaſure, and number and weight*) being juſtly reputed the ſupreme *Clarke of the Market* ; for, *all the* [g] *weights of the bag are his work.* And, as God is accounted the firſt founder, the *Levites* were eſteemed the fitteſt keepers of meaſures, preſumed men of much integrity, which willingly would not falſifie, and deprave the ſame. Beſides, an eſſentiall part of the ſacrifices conſiſted in the *pars quota*, in the exact quantity of the meal,

Meaſures why kept in the Temple.

q Pſal. 61.
r 1 Sam. 19. 9.
ſ Pſal. 4.
t Pſal. 5.
u Iſa. 5. 12.
w Pſal. 12.
x Pſal. 30 2. & 144 9.
y Pſal. 45.
z Pſal. 60.
a 1 Sam 16. 23
b 1 King. 3. 15
c Mat. 11. 17.
d Gen. 4. 21.
e Chr. 23. 29.
f Wiſd. 11. 20.
g Prov. 16. 11.

meal, oyl, &c. in their offerings, and therefore the Levites were highly concerned to be skilfull in measures, as constantly conversant in the criticalness thereof.

Measures of Application.

§ 4. Their measures were of a double nature, either of *Application*, or of *Capacity*. Of the former these the principal :

h Jer. 52.21.

1. אצבע : *A fingers* [h] *breadth*, which *in round reckoning* (though not exactly) passed for an *inch*.

i Exod. 28.16

2. זרת Σπαδαμὴ, *Palmus*, *A* [i] *span*. Whereof the *lesser* contained three *inches* ; the *bigger* was the distance betwixt the thumb, and little finger extended.

3. אמה *A Cubit* ; of the severall kinds whereof largely before.

k Ezek. 40.5.

4. קנה [k] *A Reed* ; used to measure buildings containing six *Cubits*, and an *hand-breadth* in the length thereof.

Here of purpose (because ignorant of the exact proportion thereof) we pass by the חבל *Chebel* (whence our English *Cable*) being a *Rope*, or line to measure ground therewith : so that by a Metonymie, sometime it is taken for the inheritance it self, [l] *The lines are fallen to me in pleasant places*.

l Psal. 16.6.

Of Capacity for dry things.

§ 5. *Measures of capacity* follow, being either to *mete* things dry, liquid, or both. Dry things were measured by

m 2 King. 6.25

1. The *Kab* [m], answering unto (in default of accurate correspondencies, we must pitch on the English measure next thereunto) our *Quart*, the *fourth part* whereof [our double *Gill*] of *Doves dung*, was at the siege of *Samaria* sold for *five* [n] *pieces of silver*.

n *Ibid.*

o Exod. 16.16

2. עמר *Omer*. It was the daily [o] *Ordinary* of *Manna* for a man, and contained well-nigh a pottle, or two quarts.

p Ruth 2.17.

3. *Ephah*. The just quantity that *Ruth* [p] gleaned in a day. Concerning this measure let these following Scriptures be observed, lest similitude of sound betray us to a great mistake :

1. *An Omer is the tenth part of an Ephah*, Exod. 16.36.
2. *The Ephah is the tenth part of an Homer*, Ezek. 45.11.

q Zech. 5.7.

r Ruth 2.16.

It was in fashion shallow, and broad, (so that a [q] *woman* might sit in the compass thereof) and contained half a bushel, and a pottle ; wherefore *Boaz* [r] his bounty concurred with *Ruth* her diligence in making so good a days-work.

4. חמר *Homer* ; that is, *The lading of Asse*, being five bushels, and five gallons. God threatneth in his Prophet, that, *The seed of an* [s] *Homer should yield* but *an Ephah*, that is, their grain should so decrease, they should only reap *the tithe* of what they had sown. The half of an *Homer* was called a [t] *Lethec*.

s Isa. 5.10.

t Hosea 3.2.

Here

Here we wittingly omit the סאה *Seah*, becauſe unſatisfied in the content thereof; though ſurely it muſt be much more than what a learned [u] man makes it, ſtinting it to a gallon and an half: for, by that proportion no incredible plenty, or cheapneſs was prophecied in *Samaria*, when [w] *a Seah of fine flour* ſhould be ſold *for a ſhekel* (or an Engliſh half-crown) which is according to the rate of a *Mark* the buſhell; dear enough of all conſcience for poor people to purchaſe.

u *Godwin* in *Moſes* and *Aaron. lib. 6. ca. 9*

w 2 King. 7. 1.

§ 6. As for *Meaſures* for *Liquids*, we firſt pitch on an *Hin*, whereof frequent mention in Scripture (as alſo of the [x] *half*, [y] *third*, [z] *fourth*, and [a] *ſixt* part thereof) and contained three Engliſh Quarts. Next it we take notice of the *Bath*, being juſt of the ſame capacity with the *Ephah*, and the tenth part of an *Homer*, as the Prophet [b] himſelf hath computed it, that is, *four gallons and an half*. By which account the *Molten ſea*, which held three * thouſand *Baths* contained thirteen thouſand five hundred gallons.

For liquids.

x Num. 15. 9.
y Ibid. ve. 6.
z Numb. 28. 5.
a Ezek. 4. 11.

b Ezek. 45. 14

*2 Chron. 4. 5.

§ 7. Amongſt *mixt meaſure* the *Cor* deſerveth eſpeciall notice; uſed both for { 1. Liquid. **The Cor of Oyle.* 2. Arid. Κόροι σίτου, †*Cors of wheat.* }

The Cor.

*Ezek. 45. 14.
† Luk. 16. 7.

The *Cor* was (as may be collected from the [c] Prophet) juſt the ſame quantity with the *Homer* (as in the beſt Engliſh, *Buſhell*, and *Strike* are ſeverall names for the ſame meaſure) ſave that the *Cor* was common to both, the *Homer* appropriated to dry commodities.

c Ezek. 45. 14

§ 8. To meaſures might be added the *gage* of [d] *Barrels*, and [e] *Firkins*; as alſo all *Weights* and *Coines*, as *Gerahs*, *Half Shekels*, *Shekels of the* [f] *Sanctuary* (ſo called, as ſome will have it, becauſe the *Standart* thereof was kept in the Sanctuary, whileſt others make it double to the common *Shekel*) *Drams*, *Pounds*, *Talents*, whereof largely [g] hereroſore. All which we leave in the *Levites* ſafe cuſtody, being confident, that they will very carefully keep them, from ever coming into the fingers of ſuch covetous wretches, who would willingly make *The Ephah ſmall, and the* [h] *Shekel great, and falſifie the ballances by deceit*; eſpecially, if the *Originals* of both were but once in their abſolute diſpoſall thereof.

Barrels and Coins.

d 1 Kin. 18. 33
e Iohn. 2. 6.
f Exod. 38. 24.

g In Diſcrip. of *Solomons* Temple.

h Amos 8. 5.

§ 9. There were alſo *Books* kept in the Temple, of which the Autograph *of the law* was moſt remarkable, by comand from *Moſes* to be placed *in the* [i] *ſide of the Ark of the Covenant*, that is, [k] *by the ſide* (as ſome expound *it*) in a coffer by it ſelf made for that purpoſe. But others conceive the performance hereof neglected after *Moſes* his deceaſe (before which time it could not conveniently be done, *Duteronomy* not being fully finiſhed till after his death) and this book depoſited, not in the *Holy of Holies*, but in ſome outward place amongſt the treaſures of the Temple: Alledging in confirmation hereof, how *Hilkiah* the *high Prieſt*, ſent to ſeek out and ſum [l] up the ſilver for repairing of Gods houſe, *found* (what in *Davids* and

Book of the Law where kept.

i Deut. 31. 26.
k *Ainſworth in locum.*

l 1 king. 22. 4.

and all good mens valuation is dearer than [m]*gold and silver*) the [n] *book of the Law*, hid in some treasury within the verge of the Temple. But probably this book was originally placed in the *Holy of Holies*, which afterwards, when the Temple-service in the Idolatrous days of *Ahaz*, and *Manasseh* was *turned upside down*, might *fall out* of the proper position thereof, into another place.

m Psal. 119. 72
n 1 Kin. 22. 8.

Other books in the Temple

§ 10. Other books (no doubt) were kept by the Priests (*Scribes*, whereof many amongst them, and *books* being *relatives*) though their Libraries could not be so numerous in volumes, the *Art of printing* not being then invented. Wherefore when we read in *Job*, a most ancient Author, [o] *Oh that they were printed in a book!* the mystery of the *Press* is not meant thereby, but letters written in deep & large characters. And amongst all other books most likely it is, that, that book of the [p] *description of the Land into seven parts by lot*, as of publick concernment, daily use, & divine institution, was preferred in the Temple; like our *Domes-day* book in *England*, which some Criticks will have so called (not because all lands are arraigned to appear therein as at a *General Judgment*, but) *quasi domus Dei*, or *Gods-house* book, where the original thereof, was anciently intrusted.

o Job. 19. 23.

p Josh. 18. 9.

Refectories for the Priests.

§ 11. The *Refectories* must not be forgotten, being the rooms wherein the Priests had their repast on hallowed food. Amongst all whose fare, we most admire at the *Shew-bread*; that, being shifted but [q] once a week by Gods command, it did not contract corruption, grow hard and dry, good only for the *Gibeonites* to cheat the *Israelites*, with the mouldiness thereof. This the *Rabbins* ascribe to miracle, the same command, which enjoined it to be set there, preserving it from putrefaction; that nothing might lose ought of its goodness, which is exactly ordered according to Gods direction. Thus, as *Man liveth not by bread alone*: so bread lasteth not only by natural causes, but [r] *by every word which proceedeth out of the mouth of God.*

q Levit. 24. 8.

r Josh. 9. 12.

f Mat. 4. 4.

An Armory in the Temple

§ 12. And now (to conclude all fast and firm) there was also an *Armory* in the Temple, well provided with weapons, to guard the Treasure therein. For, seeing it is the priviledge of heaven alone, that there [t] *Thieves cannot break through, and steal*; the provident Princes of the *Jews* thought not fit to entrust so much wealth without Ammunition to defend it, seeing no place so sacred as to secure it self from sacriledge. *David* provided [u] *Spears, Bucklers, and Shields for that purpose*, as if foreseeing in his Prophetical Spirit, that in after ages a distressed Prince [*Joash*] extracted from his loins, should by Gods blessing, and the assistance of those [w] weapons, recover his rightful throne from the unjust usurpation of [*Athaliah*] an Idolatrous intrudress thereinto.

t Mat. 6. 20.

u Chr. 23 9.

w *Ibidem.*

CHAP.

CHAP. XI.

The additional Utenſils of the Temple after the days of Solomon.

§ 1. MAny other inſtruments were added to the Temple, after *Solomons* death, by ſucceeding Kings, as occaſion did require. Amongſt which we muſt take eſpecial notice of that Cheſt, which in the reign of King *Jehoaſh*, was made by *Jehoida* the high-Prieſt to receive the peoples free-offerings for the repair of the Temple.

The Cheſt which *Jehoiada* the Prieſt made.

§ 2. It may ſeem ſtrange, that the Temple built ſo ſubſtantially at the firſt, of the moſt ſolid materials, ſhould in ſo ſhort a time of an hundred and fifty years, run ſo far to ruine, as to need ſo coſtly reparation. But, we muſt know, it ſtood without ſhelter, high on a mount, expoſed to tempeſts, and in the laſt ſeven years of wicked *Athaliahs* reign (gray hairs are multiplied on men, more by afflictions, than old age) beſides neglect of reparation, did[a] meet with deſpightful defacing thereof. *Jehoaſh* therefore reſolves to amend the decays therein, as indeed he ſtood obliged, both in credit and conſcience; for, ſeeing the Temple had formerly been the nurſing-mother to *Jehoaſh*, well might *Jehoaſh* be the nurſing-father to the Temple; who now did only ἀποδῦναι τὰ τροφεῖα, pay for his feeding and breeding, who ſix years[b] had his preſervation, and his education therein.

How the Temple ſo much ruined in ſo ſhort a time.

a 2 Chr. 24. 7.

b 2 Chr. 22. 12

§ 3. The care of the work, was at firſt committed to the charge of the *Levites* in general, though it thrived not under their managing thereof, ſo that in the twenty third year of the reign of King *Jehoaſh*, *they had not repaired the*[c] *breaches of the houſe*. We cannot be ſo uncharitable, as to conceive, they embez'led the monies appointed for that purpoſe, but rather impute their ſlow proceedings herein, either to

Levites why backward in repairing the Temple.

c 2 Kin. 12. 7.

1. The unhappineſs uſually attending great undertakings, few effectually advancing that work, wherein all are equally intruſted. Or elſe,
2. Being every one *to receive money of their own*[d] *acquaintance*, ſome carnal indulgence might be uſed therein to retard the buſineſs.
3. Receiving ſmall ſums of ſeveral perſons, they were inſenſible in the taking, and inconſiderable in their laying out.
4. Repairing was out of the *Levites* element, having no dexterity therein; and we know, that Miniſters, and Church-wardens are two diſtinct employments.

d 2 Kin. 12. 5.

Hereupon the *Levites* by King *Jehoaſh* are called, checked, commanded to forbear further collection of money, and ſome other particular perſons deputed for that purpoſe, who had more care, skill, and ſucceſs to order the matter.

The fashion and placing of *Corban*.

§ 4. To this end a chest was devised, with an hole [c] bored in the lid thereof, and appointed to receive the free-gifts of those who would contribute to so pious a work. It was placed very handy, and convenient for such as went up to sacrifice, to cast in their benevolence, being *set* [f] *beside the Altar on the right side* in the outward-court *as one came into the House of the Lord.* Perchance our Saviour reflected on the position of this chest so fit for dexterous Benefactors, when advising in giving of Alms, *Let* [g] *not thy left hand know what thy right hand doth.* In this chest were mens charities cast, and kept till amounting to a great sum, (and then the breaches of the Temple were perfectly repaired therewith) and in after-ages, it was called *Corban*, which name sometimes signifieth the [h] gift it self, sometimes the vessel receiving it, which was the pattern (not to say parent) of the *poor-mens-boxes* in our modern Parish-Churches.

c 2 King. 12. 9.

f Ibidem.

g Mat. 6. 3.

h Mar. 7. 11.

Ahaz his Dial.

§ 5. Here we must not forget that Dial of *Ahaz* (in those days no doubt, a master-piece of art) whereon the Sun miraculously went back ten [k] degrees, in token that *Hezekiahs* life should go forward fifteen degrees. Some conceive this Dial, not drawn on the outside of any wall, or house, but contrived within a winding stair-case, so that every step thereof bare proportion to the distance of an hour: but whether this fancy may be reconciled to art, be it referred to the judicious in dialling. However it was made, we shall scarce meet with a Dial more ancient in any Author, which many years after retained the name of *Ahaz* the erector thereof. But for all this Dial, *Ahaz* was one of those who could not *discern* [l] *the signes of the times*, nor perceive *the day of his visitation*; how his Kingdom, being past the flourishing Meridian thereof, did draw near to the night of final ruin and destruction.

k 3 Kin. 20. 9.

l Mat. 16. 3.

Adrichomius his conceit concerning this Dial.

§ 6. *Adrichomius* placeth this Dial on the House of the Lord, and therefore we mention it here amongst the ornaments of the Temple. Though, to speak my opinion, on perusal of the Text, it appears rather set up in some open place in the Kings Palace, so that *Hezekiah*, for the further confirmation of his faith, lying on his bed; might look on the retrograde motion of the Sun thereon: though I deny not, but he might receive information thereof from relation of others. But would [m] *Adrichomius* had acquainted us, whence he received his intelligence, for what he reports, that *Ahaz* made this Dial of the brazen [n] Altar of whole-burnt sacrifices. Indeed [o] Scripture tels us, that he took down the twelve brazen oxen from under the great sea, and it was poor reparation for his sacriledge, if in lieu thereof he set up a Dial, with figures for twelve hours, or perchance the twelve signs of the Zodiack thereupon. But carnal men conceive, they may safely steal Gods dove, and stick down a feather in the room thereof.

m *In quarta parte Templi.*

n *Fecit ex altari Holocaustiano.*

o 2 Kin. 16. 17

§ 7. Now

§ 7. Now beſides the original Utenſils of the Temple, of the ſame foundation with the Temple it ſelf, there were ſeveral recruits, (not of different, but the ſame faſhion with the former) which ſucceeding Kings made inſtead of thoſe inſtruments, which conſtant uſe and age had impaired. For, we muſt not think, that the Aſh-pans, Fire-pans, Snuffers, Caldrons, and Fleſh-hooks of the Temple, were like the buſh appearing to [p] *Moſes*, alwaies burning, yet never conſumed: or, that the knives uſed about the ſacrifices, were like the [q] cloaths of the children of *Iſrael* in the Wilderneſs, never a whit the worſe for wearing, but they did daily decay, and were duly repaired, eſpecially in the reign of King [r] *Jehoaſh*. Thus when the ſoul of a Chriſtian is by faith made the Temple of the Holy-Ghoſt, and fitted with ſeverall graces, the furniture thereof; the ſame notwithſtanding, becauſe of continual ſinning, muſt be conſtantly repaired by renuing repentance.

Two eminent ſupplies of holy inſtruments

p Exod. 3. 3.

q Deut. 29. 5.

r 2 Chr. 24. 14

§ 8. So much of the right and lawful iſſue of holy veſſels in the Temple. As for that ſpurious, and baſtard brood of Idolatrous Altars, and other Utenſils principally introducing by King [s] *Ahaz* and [t] *Manaſſeh*, contrary to Gods expreſs command, and placed them in the Houſe of God, we will not do them ſo much honour as once to mention them in this diſcourſe.

Idolatrous utenſils juſtly omitted.

s 2 King. 16. 3.

t 2 Chr. 33. 7.

CHAP. XII.

The Temple often ſpoiled of her Treaſure and Ornaments.

§ 1. THe firſt Temple of God at *Jeruſalem*, often had the ſame hard hap with him that journied thence to *Jericho*, even *to fall among Thieves*, or rather for Thieves to fall into it. Twice was it pillaged by foreign foes, and four times by her own friends before the final deſtruction thereof. Firſt, when *Shiſhak* King *of Egypt* in the reign of *Reboboam*, *took* [w] *away the treaſures of the Houſe of the Lord*, This wound, whence ſo much precious wealth did bleed forth, firſt ſhewed, the Temple with the riches therein to be mortal. *Shiſhak* did then but bruſh the Houſe of God, whilſt he ſwept the houſe of the King, whence *he even took away* [x] *all*. Afterwards *Joaſh* King of *Iſrael* in the reign of King *Amaziah*, having ſtormed *Jeruſalem*, took [y] *All the gold and ſilver, & the veſſels that were found in the Houſe of God with Obed-Edom, and returned to Samaria. That were found*, for, ſuch no doubt was the providence of the Prieſts to conceal ſome wealth from his ſight. A thing not impoſſible for them to do, having formerly hid a young King, and his nurſe ſix [z] years inviſible, from the jealous eys of *Athaliah*.

The Temple pillaged by *Shiſhak* King of *Egypt*, & *Joaſh* King of *Iſrael*.

u Luk. 10. 30.

w 1 Kin. 14. 26

x Ibidem.

y 2 Chr. 25. 24

z 2 Chr. 22. 12

liah. And now, seeing idolatrous *Joash* carried away this holy treasure to *Samaria*, let none hereafter conclude the best cause from the best success, finding the Cherubims of *Solomons* setting up, worsted by the golden Calves of *Jeroboams* erection.

The Tabernacle never plundred, and why?

§ 2. By the way, it is very remarkable, that the Tabernacle, which lasted four hundred and thirty years before the Temple was begun, was never plundered, or robbed, or spoiled of its goods. Yet the *Jews* in that age were as sinful, and their enemies as spightful, *Moabites*, *Midianites*, *Ammonites*, &c. who in the interim betwixt the Judges, oppressed the people of *Israel*, though we find none of them offering any affront, or violence to the Utensils of the Tabernacle. As for the *Philistines*, though they took the Ark by conquest in the field, we know they were forced with a witness to bring it back again. Whereas the Temple within less space was by foreign Princes often pilled and polled of the ornaments belonging thereunto. Enquiring into the reason hereof, we meet with none more probable, than because Divine providence delighteth in protecting what is weakest in it self. And seeing the Tabernacle was altogether undefensible, and able to make no resistance, consisting only of thin boards, slight skins, and slender curtains, God more immediately walled it about with an awful respect, which the very enemies thereof bare unto it. Whereas the Temple, being a strong structure of stone, in a stronger City, with walls, gates, and bars, visibly intitled it self to fortification, and therefore God left it to the arm of flesh to defend it, which frequently failed therein, as nothing can be safe, which hath only sinful men to secure it.

The Temple spoiled by her own Kings.

§ 3. But the Temple suffered oftner from her friends, than her foes, frequently spoiling the wealth thereof, insomuch, that in all desperate consumptions of the State, no gold was found so cordial to cure it, as what was taken out of the treasury of the Temple.

a 2 Chr. 16. 2. 1. *Asa brought out silver and*[a] *gold, out of the treasuries of the House of the Lord*, and bestowed them on *Benhadad* King of *Syria*, to purchase his assistance against *Baasha* King of *Israel*.

b 2 Kin. 12. 18 2. *Jehoash*, to appease the anger of *Hazael* King of *Syria*, marching furiously against him, took[b] *all the hallowed things, which his Father, and himself had dedicated*, and sent them as a gift to *Hazael*, to stop his coming up against *Jerusalem*.

c 2 Kin. 16. 8. 3. *Ahaz took the silver and gold*[c] *which was found in the House of the Lord*, and conferred it on *Tiglath-Pileser*, to hire his help against the Kings of *Syria* and *Israel*.

d 2 Kin. 18. 16 4. *Hezekiah cut off*[d] *the gold wherewith he himself had overlaid the doors and pillars of the Temple*, and gave it to pacifie *Sennacherib* coming against him.

c c Chr. 24. 7. Not to mention the wast and havock wicked[c] *Athaliah* and *Manasseh* made, in their idolatrous reigns, of the vessels of the Temple.

§ 4. There

Reason for the lawfulness of such sacriledge

§ 4. There want not those, who dare to defend the foresaid spoiling of Gods house to be lawfull, chiefly alleadging absolute necessity (that bawd-generall of all illegitimate actions) that, otherwise, in such extremities, the Kingdom of *Judah* could not be preserved from foreign invasion. In vain doth *what may be* dispute, when *what must be* sits Doctor of the Chair. It is not only lawfull, but needfull to shave the hair, thereby to save the head. The parting with the fruit, kept the tree alive; otherwise, if not pacified with such a present, the idolatrous enemies would undoubtedly have demolished the Temple, and totally rooted out Gods service therein.

Such arguments answered.

§ 5. But what ever politick palliations may be pleaded for the contrary, such sacriledge was unavouchable in it self, and those pretended extremities to justifie it, were only created; either by mens infidelity, not believing Gods power; or their impatience, not attending Gods pleasure, to defend his own glory, in his own due time, by his own means. Yea, Heaven by the finall success protested against such proceedings, and the treasure taken out of the Temple, and given to Pagans, rather presently declined, than finally diverted the imminent danger. Thus *Ahaz* [f] *took away a portion out of the house of the Lord and gave it to the King of Assyria, but he helped him not.* Likewise when [g] *Hezekiah* presented *Sennacherib* with the wealth of the Temple to buy his favour, his bribes proved ineffectual, who having received the present, was not pleased to understand the langnage thereof, but nevertheless in the next [h] verse invaded *Judah.* As for the instance of *Asa*, God directly by the mouth of his Prophet reproved him for his fact, in relying rather on the King of *Syria*, than divine assistance. In a word, though some were good men that did it, they were no whit the better for the doing it. For, though it be Christian policy, and Christs [i] precept, *that men make to themselves friends of the Mammon of unrighteousness*; yet, goods rightly consecrated to the righteous God, come not under that appellation: and such holy things are unjustly *degraded*, which having once been advanced to the dignity of a *free-will-offering* to God, are afterward set back, to become a *peace-offering* to man.

f 2 Chr. 28. 21.

g 2 King. 18. 15, 16.

h Ibid. ver. 17.

i Luk. 16. 9.

No sacriledge, say some, under the Gospel.

§ 6. Indeed some hold, that under the Gospel the sin of sacriledge cannot be committed. If so, it is either because nothing under the Gospel hath been given to Gods service; or, because God hath solemnly disclaimed the acceptance of any such donations; which, when and where it was done, will be hardly produced. If this their position be true, we have cause, first, to rejoyce in regard that God and his members are now adayes grown so rich, that they need not addition of humane gratuities to be bestowed upon them. Secondly, we may congratulate the felicity of ours above former ages, being not in a capacity of committing the sin of sacriledge, to which those were subject, who lived before the time of our Saviour. Lastly, we may silently smile, to see how Satan is defeated,

defeated, having quite loſt one of his ancient baits, and old temptations; men now adays being ſecured from this ſin, and put paſt a poſſibility to be guilty thereof. But, before we go thus far, let us firſt be ſure, we go on a good ground, otherwiſe it is the highſt ſacriledge, to ſteal away ſacriledge it ſelf, and to deny that (which formerly was a grievous) in our days to be any tranſgreſſion.

§ 7. To come now to the finall and fatall diſſolution of this Temple, with the diſſipation, at leaſt wiſe tranſportation of all the Utenſils thereof.

k 2 Chr. 36. 7.
l Ibid. ver. 10.
m Ibid. ver. 18

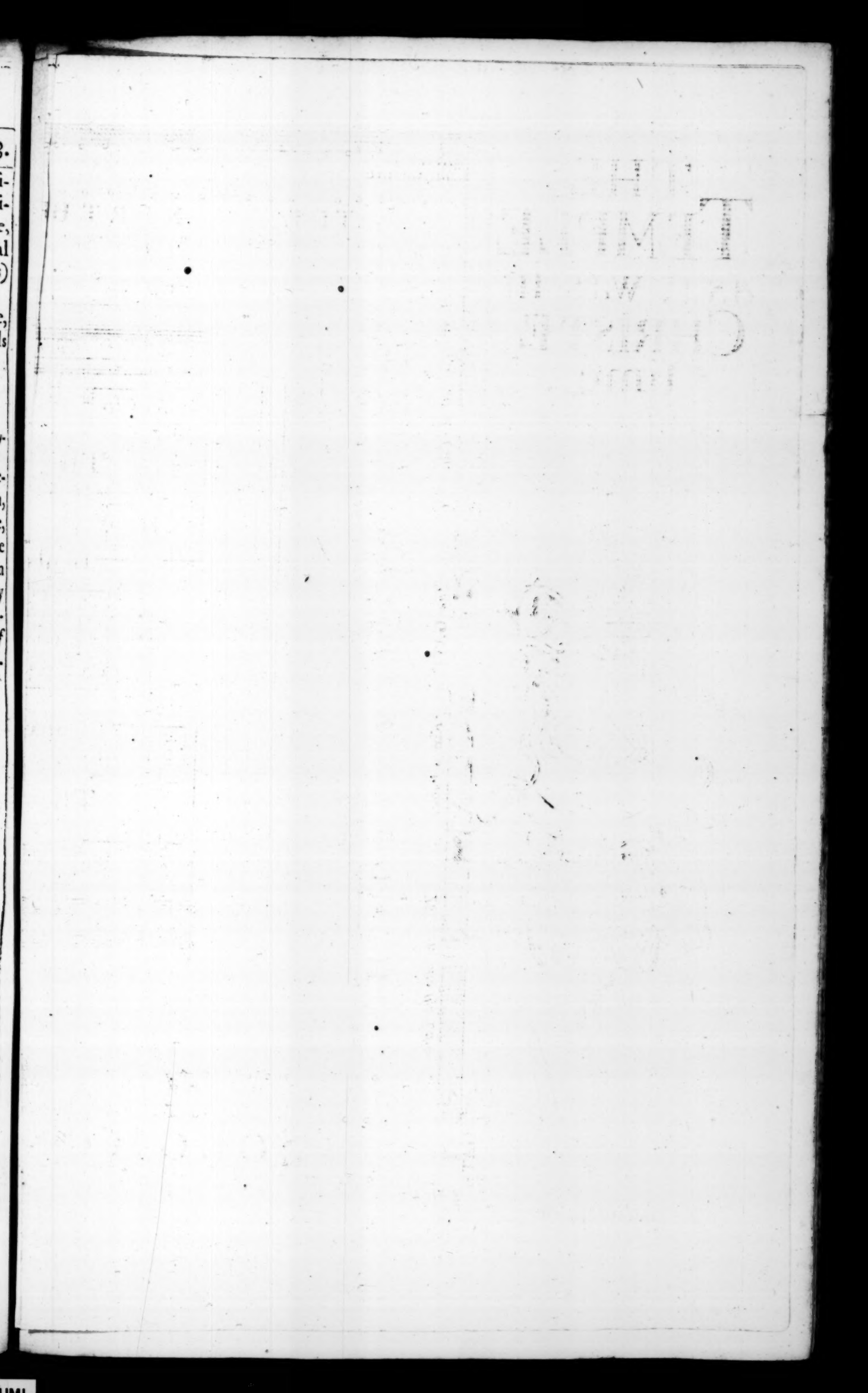
Three gradations herein may be obſerved.

Nebuchadnezzar { 1 In the 11 year of *Jehojakim* / 2 In the 4 month of *Jehojachin* / 3 In the 11 year of *Zedekiah* } caried { *Of the* k *veſſels of the houſe of the Lord.* / *The goodly* l *veſſels of the houſe of the Lord.* / *All the veſſels* m *of the houſe of the Lord, great and ſmall.* } to *Babylon.*

Here we will not obſerve the eleventh year of wicked Kings, climacterically to their kingdoms, ſeeing any year is equally fatall to a nation, when the meaſure of their ſins is made up. Rather we will take notice, how God, twice as it were in mercy, clipt the treaſures of the Temple with the *ciſers*, and (neither working repentance) the third time in juſtice ſhaved all away, with the *hired* n *razor* of *Babylon*. And it is my opinion, that though the outward Courts, and chambers of the Temple had formerly been frequently plundred, yet the *Holy*, and *Holy of Holies* remained entire, and untouched, till all was deſtroyed at the captivity of *Babylon*.

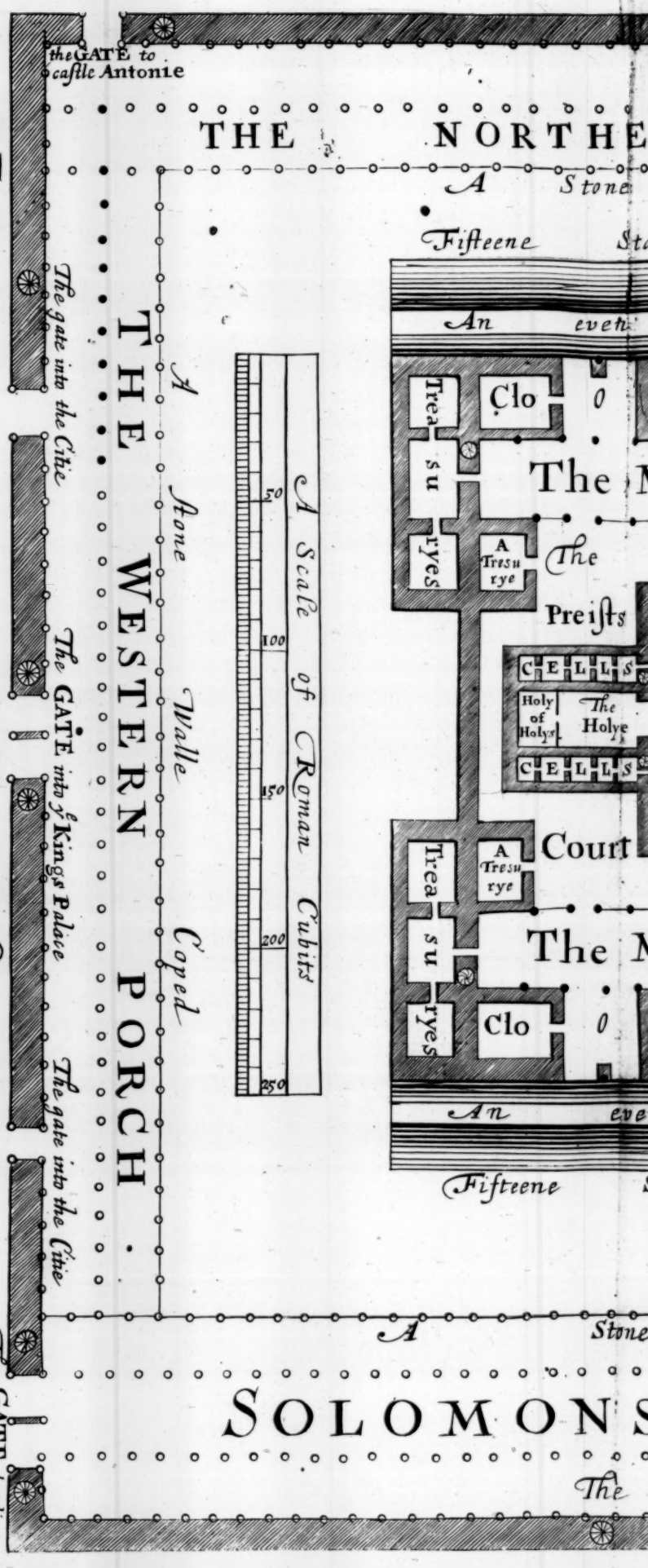
n Iſa. 7. 20.

Here the Map of Zorobabels *Temple is to be inſerted.*



THE TEMPLE as it was in CHRISTE time.

John Goddard Sculpsit



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Staires of Ascent

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ZOROBABELS THEMPLE, REBUILT BY *HEROD.*

CHAP. I.

The mean preparations for building this Temple.

§ 1. THe ſeventy years of the *Babyloniſh* captivity expired, God moved the ſpirit of *Cyrus* (whoſe name the Prophet[a] mentioned two hundred years before his birth) not only by his[b] proclamation to permit Gods people to return to their native Country, and thereby to encourage others to contribute neceſſaries unto them; but alſo reſtored the veſſels of *Solomons* making, and furniſhed them with proviſions out of his own Exchequer, for the erection of a ſecond Temple, which came after the former, not moe years in time, than degrees in magnificence. A thing no whit ſtrange, if the diſparity betwixt the builders be ſeriouſly conſidered.

Cyrus his proclamation.

a Iſa. 44. 28

b Ezra 1. 1.

§ 2. Firſt, *Solomon* was an abſolute Prince, full of wealth and power, in his peaceable Country, where no *dog durſt bark againſt him* (ſave two[c] or three whapping curs toward the end of his reign) whilſt the builders of this ſecond Temple were but raw captives, newly returned to their native land, where they met with much diſturbance, and conſtant oppoſition from their enemies. Wherefore, no ſuch (almoſt miraculous) ſilence obſerved at the ſecond Temple, like that in the firſt, wherein[d] *no tool of iron was heard*, it being probable, here was knocking of hammers, and (certain) here was claſhing of malicious foes againſt the faithful *Iſraelites*.

Difference in power

c 1 King. 11. 14. 23.

d 1 King. 6. 7.

§ 3. Secondly, *Solomon* (though alternately) employed *ſeven ſcore*[e] *and ten thouſand hewers & burden-bearers*, beſides *three thouſand three hundred overſeers* at building of his Temple; whereas the total ſum, and whole company of this *Remnant*, or rather, *Reverſion* of the *Jews*, with *their ſervants*

In number.

e 1 King. 5. 15.

ſervants [f] *and maids*, exceeded not fifty thouſand, not amounting to a full third of the former number. As few the men; ſo were they ill furniſhed with all kind of cattell. And whereas *Camels* had been neceſſary creatures to be uſed by them, for bearing of burdens at this ſtructure, ſo meanly were they provided therewith that [g] *Job* a private man, had *ſix* times (and after his reſtoration *twelve* times) moe *Camels*, than all the whole nation of the *Jews* had in their poſſeſſion, when returning from captivity.

§ 4. Thirdly, *Solomon* had (beſides other vaſt in-comes, and a *bank* provided by *David* his Father) the *gold of Ophir* ſwimming unto him in the *ſhips* [h] *of Tarſhiſh*, making their trienniall returns. Whereas no ſuch *golden fleet* arrived to the building of this ſecond *Temple*. As for *ſilver*, in *Solomons* time it was [i] *in Jeruſalem as ſtones in abundance*; but, in *Zorobabels* time, *ſilver* was as *ſilver* in ſcarcity, and eſteem, and the *exchange* of all coin ran very high in valuation. And whereas the coſt expended by *Solomon* on his Temple amounteds to many thouſand of [k] *Talents*, unto which are added *ten* [l] *thouſand drams of gold*, (only as a ſupernumerary fraction, or odde ſum above the entire Talents) the free-will-offering to the ſecond Temple is not at all computed by *Talents*, which would have diſgraced their poor proviſions, but (to ſtick to our *new tranſlation*) is only ſummed up by [m] *drams* (as the ſilver not by *Talents*, but *pounds*) for the greater grace and credit of their contribution, ſo ſmall in it ſelf, but large (no doubt) in proportion unto their poor eſtates.

§ 5. Laſtly, here was not (as in the making of the Tabernacle) any *Bezaleel*, or *Aholiah*, *filled with the* [n] *Spirit of God in all manner of workmanſhip*; no *Hiram* (as at the building of the Temple) [o] *filled with wiſdom, & underſtanding, and cunning to work all works in braſs*; no extraordinary artificer ſpecified by name, employed therein. Yet, probably, they entertained the beſt workmen that age did afford, their purſes or credit could procure, to poliſh, and adorn the building. And therefore the ingenuous [p] *Romaniſts* acknowledge a groſs errour in their *vulgar Latine*, where they read [q] *ordines de lapidibus impolitis tres*, *three rows of unpoliſhed ſtone*, which ſhould be *poliſhed ſtone*. For, אבן גלל *Eben Gelal* in the originall, is a ſtone *turned*, *rolled* and *toſſed* about, to ſmooth, and levigate every ſide thereof, & by [r] *Joſephus* is rendered λίθοι μὲν [ſ] ξεστοὶ τριῶν πηχῶν ὄγκους, of *ſhaved*, *hewed* or *carved ſtone*. However, our laſt tranſlation (following *Tremellius* therein) reads it GREAT STONES, as if the ſtate conſiſted, rather in their bigneſs, than beauty; amplitude, than art beſtowed upon them.

§ 6. Timber they fetched from [t] mount *Libanus* (the magazeen of Cedars) brought thence in ſhips to *Joppa*, and thence conveyed by land-carriages to *Jeruſalem*. But, we may be aſſured, that *Solomon* long ago had flitted the cream of the choiceſt trees in that mountain, this ſecond generation being leſſer, lower, and fewer than thoſe before them. Yea, in

f Ezra.2.64.65

g Compare Iob 1.3. with Ezra 2.67.

In wealth.

h 1 King. 9.28 & 10.22.

i 1 King.10.27

k 1 Chr.22.14 & 1 Chr.29.4.
l 1 Chr. 29.7.

m Ezra 2.69.

No eminent artizan.
n Exod. 31.3.
o 1 King.7.14

p *Ribera de Temp fabr.li.1 cap* 27.
q Ezra 6.4.

r *Anti.Iud. lib.cap.*
ſ In ſom copies ἐυξέστους as *Ribera* cites it.

Cedars fetched from *Libanus*.
t Ezra.3.7.

in proceſs of time, *Cedars* were ſo rarified iu *Libanus*, that [u] modern Travellers ſaw but four and twenty in their paſſage over this mountain, and heard but of a few moe (and they all in one place) extant there at this day.

u Biddulphs Trav. pag. 40.

§ 7. Some will object, all theſe defects were eminently ſupplyed by the favour of *Cyrus*, who in his *Charta Magna* for the building of the Temple, had provided, that *the expences be* [w] *given out of the Kings houſe*; and water may ſooner be wanting at the well-head, than they lack accommadations, who commanded the coffers of ſo mighty a Monarch. But, ſuch muſt take notice of the great ſpace of ground, betwixt *Jeruſalem* and *Babylon*; and the bounty of Kings (eſpecially at ſo great a diſtance) maketh more noiſe in the mouths of the reporters, than it brings profit into the hands of the receivers. So that all things conſidered, whilſt *Solomons* Temple, like the eldeſt ſon and heir, went away with the ſolid inheritance of a world of wealth; this latter, like the younger brother, was contented with a poor pention of the peoples bounty allotted unto it, eſpecially at the inconſiderable beginning thereof.

Great promiſes ill performed.

w Ezra 6. 4.

§ 8. Wherefore at the foundation of this Temple, the old men [x] wept at the laying thereof, who could call to mind the greatneſs, and gallantry of the former. How great was the grief of our firſt Parents after their expulſion out of Paradiſe, when comparing their preſent with their primitive condition, and what was loſt, with what was left unto them? Enough to drown them in deſpair, if not ſupported with certain expectation of the *promiſed ſeed*.

The old men weep.

x Exra. 3.12.

§ 9. But the youngſters, being moe in number, and greater in ſtrength, ſhouted for joy, conceiving the foundations newly laid a matchleſs fabrick for magnificence, having never ſeen better, nor other in that place. Thus, ſuch as have been bred in the *dark*, when firſt brought into the *twilight*, admire at the incomparable luſtre thereof. But, what ſaith our proverb? *Better children weep, than old folk*: and it had been happy, if here (by a tranſpoſition of their paſſions) whilſt the *young folk* ſorrowed, the *old men* had rejoyced: the former *thinking* themſelves to have juſt occaſion of mirth, the latter *knowing* they had too much reaſon for mourning.

The yongmen ſhout for joy.

§ 10. But, what ſaith the Prophet, in reference to this mean fabrick? [y] *Who hath deſpiſed the day of ſmall things*? God, who is *all in all*, delights to improve ſuch things, as are next to *nothing*. He that loved the *Jews* beſt, who were [z] *the feweſt of all people*; who made *Gedeon* a Judge, who was the [a] *leaſt in his Fathers houſe*; *Saul* a King, whoſe family was the [b] *leaſt of all in his Tribe*, *Paul* a preacher, the [c] *leaſt of the Apoſtles*; who delighted in [d] *little Benjamin their Ruler*, the *little Hill of Hermon*, the *lowlineſs of his handmaiden*; who multiplyeth *muſtard ſeed the* [f] *leaſt of all grains* into a *tree*, did cheriſh & hatch this weak building under the wings of his protection, bringing it from feeble beginnings, by faint proceedings, to ful perfection.

God delighteth in minims.

y Zech. 4. 10.

z Deut. 7. 7.

a Judg. 6. 15

b 1 Sam. 9. 21.

c 1 Cor. 15. 9.

d Pſal. 68. 27.

e Luk. 1. 48.

f Mat. 13. 32.

CHAP. II.

The dimensions of the Temple, and the foundations thereof laid.

This far less than *Solomons* Temple.

§ 1. BE it premised for an undeniable truth, that this Temple fell short of *Solomons* in the dimensions thereof. Which plainly appears, first, by the question the Prophet propoundeth; [a] *Who is left among you, that saw this house in her first glory? and how do you see it now? Is it not in your eies, in comparison of it, as nothing?* Secondly, by the tears the old men [b] shed, when the [c] foundation thereof was laid, whilst they beheld the meanness of the one with their eyes, and recollected the magnificence of the other in their memories.

a Hagg 2.3.

b Ezra 3.12.
c Ibidem.

Objection to the contrary.

§ 2. But here we meet with (almost) an inextricable difficulty. For, notwithstanding the premises so plain to the contrary, the dimensions of *Cyrus* his Temple appear larger than those of *Solomons*, if the ensuing parable be seriously perused.

1 King. 6.2.	Ezra 6.3.
And the house which King Solomon built for the Lord, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits.	*Let the foundations thereof be strongly laid, the height thereof threescore cubits, and the breadth thereof threescore cubits.*

Behold here, how *Cyrus* his Temple was *thirty Cubits* higher (just as high again) and *forty cubits* broader (thrice as broad) as *Solomons*. And, although the length of this second Temple is not expressed, yet an ordinary judgment will infer by the symmetrie of building, that the length thereof must needs be much greater, to manage such a breadth in any due proportion of Architecture. This so strong an evidence to the contrary, would almost have perswaded one to believe, that their old men were either deceived with their dim eyes, or mistaken in their frail memories, and that this Temple was greater than the former, did not the infallible testimonies of the [d] Prophets so peremptorily avouch the comparative smalness thereof, in respect of *Solomons*

d Hagga. 2.3. Zech. 4.10.

A *Salvo* rejected.

§ 3. Many are the solutions, which the learned produce in satisfaction of this difficulty. But, first, as for their conjecture, that *Zorobabel*, as the building of this Temple, purposely abated of those dimensions assigned by *Cyrus* (as too great for him to compass) contenting himself with a less scantling, but more proportionable to the weak power of his people: I can in no wise concur with them therein. For, in such defalcation of measures by *Cyrus* allotted, he shewed little courtship to his Master the Emperour, (in distrusting the performance of his promises) and less religion to *the Lord his God*, in not believing, that he, who miraculously *had stirred up the spirit of Cyrus* to appoint, would also vigorously inable him (or his successors) to effect the aforesaid *assignment*, in building of his Temple.

§ 4. Some

§ 4. Some ſuſpect a miſtake of numbers in *Cyrus* his *Grant*, which notwithſtanding will very hardly be admitted. For, ſeeing the laws of the *Medes* and *Perſians* could [c] *never be altered*, they were highly concerned to be accurate, and exact, in their entering, and inrolling all *Deeds on Record*. Others juſtly make a difference in the meaſures, and whilſt *Solomons* were ſufficiently kown to have been of the [f] *firſt meaſure*, [g] they conceive *Cyrus* his cubits to be common ones, but half as large as the former. And, thus the ſecond Temple, though ſixty cubits high, was for the main body thereof but juſt even with *Solomons* Temple. Mean time it came far ſhort of *Solomons* in this reſpect, becauſe *Solomons* had a moſt beautiful *Porch*, in nature of a *Tower-ſteeple*, [h] one hundred and twenty cubits high (that was double the body of the Temple) whilſt no ſuch aſpiring building graced the ſecond Temple, being all of one uniform height.

Others tendered.

c Dan. 6. 8.

f 2 Chr. 3. 3.

g *Tremellius in locum Ezræ*

h 2 Chr. 3. 4.

§ 5. This difficulty in the height thus ſatisfied, by the difference of *cubits*, let none be troubled at the breadth of this ſecond Temple, tripling that of *Solomons*, ſeeing here *breadth* is taken (as elſewhere in Scripture) for the *full extent of a thing on every ſide*. Thus in the [i] *Revelation*, Saint *John* ſpeaking of the numberleſs army of *Gog* and *Magog*, deſcribes them to *go upon the breadth of the earth*, that is, on the whole ſpace of the ſurface thereof. Nor is the Hebrew רחבו *Rokbo* (which properly ſignifieth *his breadth*, and uſed 1 *King.* 6. 2.) uſed in *Ezra*, but the *Chaldee* פחיה which (as [k] *Ribera* obſerveth) importeth the expanſion, or ſpreading of a thing *quaquaverſum*, on every ſide. On which conſideration; it is judiciouſly rendered by *Tremellius*, not *latidudine*, but *amplitudine ejus*, not the *breadth*, but the largeneſs thereof. So that *Cyrus* gave order, that the bigneſs of this Temple (length and breadth put together) ſhould not exceed threeſcore cubits (perchance forty in length, amd twenty in breadth) and ſo, both when firſt founded, and when fully finiſhed, it came far ſhort of the demenſions of *Solomons*.

Breadth how taken in Scripture.

i Revel. 20. 9.

k *De Templi fabrica. lib.* 1. *cap.* 27.

CHAP. III.

After many obſtructions, finiſhed at laſt.

§ 1. NOw went the building hopefully on, probable in ſome competent time to come to prefection; when the *Samaritans* (the envious enemies of *Iſrael*) firſt by fraud, then force, endevour to obſtruct their proceedings. Firſt, they tender [a] their ſervice to be fellow-builders with the *Jews*, (claiming a joynt-intereſt in their Temple, as ſerving the ſame God) which by *Zorobabel*, and the Elders of *Iſrael* was wiſely refuſed, as knowing, ſuch ſeeming helpers would prove reall hinderers. Thus, when [b] *Satan transforms himſelf into an Angel of light*,

Samaritans their falſe friendſhip.

a Ezra. 4. 15.

b 2 Chr. 11. 14

as pretending to ſing *Gloria in excelſis*, with the reſt of thoſe heavenly Spirits, it is only out of deſign to diſturb their harmony, and (if poſſible) to put that celeſtiall Quire out of tune.

Their open enmity.

§ 2. Their firſt project failing, the *Samaritanes* accuſe the City of *Jeruſalem* in the Court of *Artaxerxes* King of *Perſia*, to have been formerly a [c] *rebellious city*, referring themſelves to the Court-rolls for the proof thereof. See what it is to be a *Rebell on record*, their poſterity may fare the worſe for it, many years after. Indeed, it cannot be denied, but that *Zedekiah* King in *Jeruſalem*, though *ſworn by God* to the contrary, [d] *rebelled againſt King Nebuchadnezzar*, ſo that this ſuggeſtion of the *Samaritans*, had too much of truth, though more of malice therein. For, hence they inferred, were the place rebuilt, the people would return to their former ſtubbornneſs, whereby, in proceſs of time, the *Perſian Monarchy* would be deprived of all command, and [e] revenue *on this ſide the river* of *Jordan*.

c Ezra 4.15.

d 2 Chr. 36.13

e Ezra. 4.13. 16.

The *Iews* forbidden to build the Temple.

§ 3. Power, and Profit are the two *apples* of Princes *eyes*, woundable with the leaſt touch thereof. No wonder therefore if upon the premiſes, a Prohibition was preſently from *Artaxerxes* ſent, and ſerved upon the *Jews*, commanding them to deſiſt from building till farther order ſhould be [f] given them. Thus the work ceaſed till the ſecond of *Darius*. Mean time private Palaces in *Jeruſalem* were finiſhed, and garniſhed with [g] *ceiled work*, whilſt Gods Temple lay waſt. Did not thoſe private houſes bluſh at their own bravery, as ſerving-men may be juſtly aſhamed, to ſee themſelves finer than their Maſters?

f Ezra 4.21.

g Haggai 1.4.

Fall a building it again encouraged by the Prophets.

§ 4. Then aroſe *Haggai*, and *Zachary*, and [h] encouraged the people to build again. What, muſt the Pulpit be obeyed before the Throne? [i] *In the word of a King there is power*, but is there more in the mouth of a Prophet? Oh! a greater than *Artaxerxes* was here, theſe Prophets being warranted by divine inſpiration. On goes the Temple afreſh, whilſt the enemies of *Iſrael* ſeek in vain to hinder it the ſecond time. For, upon ſearch, the originall grant of *Cyrus* is produced from amongſt the Records of the [k] *Medes*, in purſuance whereof, *Darius* did not onely give leave, and liberty to the *Iewes* to build their Temple, with a penalty on ſuch as refuſed it, but alſo enjoyned *Tatnai*, [l] *Shethar-Boznai*, and others beyond the river (which ſided with the *Samaritans*) to contribute all neceſſaries towards the finiſhing, and Furniſhing thereof. No doubt the *Jews* (formerly refuſing their perſons) accepted their purſes to build with, as knowing, though the men were falſe, their money might be made faithfull towards the farthering of the work.

b Ezra 5.1.

i Eccleſ. 8.4.

k Ezra 6.2.

l Ibid. ver. 8.

Chronologicall difficulties juſtly declined.

§ 5. As for the many chronologicall differences, wherewith the building of this Temple is encumbred, we utterly decline them as alien from our ſubject. *He that medleth* (ſaith [m] *Solomon*) *with ſtrife belonging not to him, is like one that taketh a dog by the ears.* Chronology (all know) is a ſurly, churliſh Cur and hath bit many a mans fingers, who hath cauſeleſly medled therewith. Blame me not therefore, if willing to keep

m Prov. 16.17.

mine

mine own hands whole. Only I will add, that ſuch are much troubled, who apply to this Temple thoſe words of the *Jews* to our Saviour, [n] *Forty and ſix years was this Temple in building, and wilt thou rear it up in three days?* So that all their endevours can not conform thoſe numbers to *Zorobabels* Temple, which had not ſo many years ſpent in erection thereof. Wherefore for the main they plead, that *malice hath a wide mouth*, and loves to outlaſh in her relations. So that the *Jews* ſtood not exactly on the *particulars* of years, whilſt the *totall ſum* of their intent was to caſt a greater odium on Chriſt, by widening the diſproportion between *ſo many* years, and *ſo few* days. Yea, ſeeing at the ſame time they wilfully miſtook the meaning of our Saviours words, no wonder if withall they corrupted the computation of the building of the Temple, adding moe years thereunto, than were in the true account thereof.

n Iohn 2.20.

§ 6. But be the years moe or leſs, at laſt after many ſtops, ſtays; demurs, delays; ſuſpenſions, relaxations; deſertions, reſumptions thereof, the building was compleated, and a ſolemn ſacrifice at the dedication thereof, but far inferiour to *Solomons*, on the ſame occaſion.

Sacrifice at the Dedication.

1 King. 8. 63.

And Solomon offered a ſacrifice of peace-offerings, which he offered unto the Lord, two and twenty thouſand oxen, and an hundred and twenty thouſand ſheep.

Ezra 6. 17.

And they offered at the dedication of this houſe of God, an hundred bullocks, two hundred rams, four hundred lambs; and for a ſin-offrring for all Iſrael twelve bee-goats, according to the number of the Tribes of Iſrael.

See here a great fall, but the ſecond ſacrifice was ſuitable to their ſmall ſubſtance: of a little they gave a little to that God, who, where there is [o] *firſt a willing minde, accepteth it according to that a man hath, and not according to that a man hath not.* However, we muſt congratulate the hopefull mention of the twelve Tribes of *Iſrael*. Welcome happy name, and number, well met in holy writ, ſeeing ſo long ſince laſt we parted from you, ſome hundred years ago, when *Elias* offered his ſacrifice on mount [p] *Carmell*. A ſtrong preſumption, that ſome of each Tribe were now preſent, at the finiſhing of this Temple, whereof largely before.

o 2 Cor. 8.12.

p 1 King. 18.31

§ 7. This Temple was afterwards miſerably defaced, and profaned by wicked *Antiochus*, untill ſome years after, *Judas Maccabeus* cleanſed the Sanctuary, repaired the breaches of the Temple, renewed the gates and chambers about it, and deckt the [q] forefront thereof with crowns of gold. He ordained alſo in the month *Caſleu* an [r] annuall feſtivall *by the ſpace of eight days to be kept with mirth and gladneſs*. Some will ſay, this was but a ceremonious ſupererogation of *Maccabeus*, in making ſuch an ordinance; ſeeing, neither *Hezekiah*, when purging the Temple from the profanation of *Ahaz*; nor *Joſiah*, cleanſing it from the idolatrous pollutions of *Manaſſes* and *Ammon*, inſtituted any ſuch yearly ſolemnity in memoriall thereof. But, let ſuch know, that under *Antiochus* there was not only a ſuſpenſion, and interdiction of the Temple from pious uſes, but a totall alienation thereof from piety, and diverſion to profaneneſs: and

Repaired by *Maccabeus*.

q 1 Mac. 4. 57.

r Ibid. ver. 59.

and by *Maccabeus* the old Altar was not(as by *Hezekiah*,and *Josiah*) reconciled to Gods service, but a [f]new one erected (hence perchance the feast was called *Encænia*, or the *Renewing*) in the place thereof. And what,if in this particular point *Maccabeus* was more pious than either *Hezekiah*,or *Josiah*, let nothis memory fare the worse, for endevouring the better to preserve Gods favours in the memories of others.

[f] Ibid. ver. 47.

§ 8. Just (no doubt) were the considerations moving *Maccabeus* to make this annuall festivall, seeing our Saviour in the Gospel [t]graced this feast of the dedication with his presence. Although it appears not in Scripture,that Christ went up purposely to *Jerusalem* for the observation thereof, (as he did to the Passeover, which was of divine appointment) but there might be a casual coincidence of this feast, and his presence at *Jerusalem*. However, seeing Christ with his company adorned a [u]*marriage-feast* at *Cana* in *Galilee*, being a meeting of meer civil concernment, founded on no divine command, but only the commendable custome of the Country, no wonder if he honoured the feast of *Dedication* with his person, wherein the Temple was at first in some sort remarried to the proper use thereof, from which by the profaneness of persecutors it had formerly been divorced.

Christ at this Feast of Dedication.
[t] Iohn 10.22.

[u] Ioh 2.2.

§ 9. Here I must not omit the *Rhemists* note,[w]*Christ* (say they) *vouchsafed to honour, and keep that feast instituted by Judas Maccabeus, Lib.*1 *cap.*4. *and now Hereticks vouchsafe not to pray,and sacrifice for the dead,* [x] *used and approved by him.* But, Christ his presence at this feast of *Maccabeus* his institution, doth no more oblige us to an universall observation of all the actions of *Maccabeus*, without farther examination of them,how well they agree with Gods word; than his *eating of bread* in the house and at the invitation of *Simon the* [y] *Pharisee*, engageth us to avouch all the opinions, or practise all the traditions, which the said *Simon* might erroniously maintain.

The Rhemists their wilde note.
[w] *Pag.*292.*on Iohn* 10.22.
[x] 2 Mac.12.

[y] Luk.7.36.

CHAP. IV.

Of the Utensils in Solomons, *wanting in this Temple.*

§ 1. AS for bulk of fabrick, and beauty of frame: so also for variety and richness of furniture, this Temple fell short of *Solomons*. Indeed, grea t wasdivine providence in preserving the Utensils of the Temple, during the captivity in *Babylon*. Though *Belshazzar* [a] drank in the holy vessels, yet his sacrilegious *swallow* was not so *wide*, as to divour the metall thereof. These remained in the treasury, and were afterwards restored to the *Jews* at their return, even vessels of gold and silver, to the full numbers of [b] *five thousand and four hundred.* And yet notwithstanding the restitution of them,this *widow-Temple*, as I may term

Most of the utensils restored.

[a] Dan.5.3.

[b] Ezra 1.11.

term it, fell in beauty ſhort of the *Virgin-Temple*, wanting many eminent ornaments which were found in *Solomons*.

§ 2. Firſt, it is probable, that the ſtately[c] ſcaffold of braſs, with the Kings[d] pillar (which ſome conceive ſet thereupon) in nature of a royall throne, was in the ſecond Temple; ſo glorious a Sphere being needleſs, when there was no Sun to ſhine therein. Certainly this wanted.

But many wanting.
c 2 Chr. 9. 13.
d 2 Chr. 28. 13.

1. The two fair pillars of *Jachin* and *Boaz*,[e] broken in pieces by *Nebuchadnezzar*, to make them the more portable to *Babylon*, otherwiſe ſuch mountains of maſſie braſs, were unmanageable, till parcelled into many fragments, paſt poſſibility of being rejointed together, whilſt all the leſſer veſſels were preſerved whole & entire. Thus, greatneſs oft-times expoſeth eminent perſons to their own deſtruction, whilſt poverty carrieth its own protection, and inferiour people are preſerved by their meanneſs.

e 2 King. 25. 13

2. The great[f] *Molten Sea*, which being guilty of the ſame crime (its own overgreatneſs) ſuffered the ſame execution with the *braſen pillars*.

f Ibidem.

3. The fire from heaven, which, as in the[g] *Tabernacle*, ſo in *Solomons* Temple[h] *came down from heaven, and conſumed the burnt-offerings, the ſacrifices, and the glory of the Lord filled the houſe.* No ſpark of this fire appeared in the ſecond Temple.

g Levit. 9. 24.
h 2 Chr. 7. 1.

4. The *Pot of*[i] *Manna*, ſpilt, broken, or loſt, by ſome accident unexpreſſed in Scripture.

i Exod. 16. 33

5. The[k] *Rod of Aaron which budded*, but now was withered away (by ſome caſualty unrecorded) during the captivity of *Babylon*.

k Num. 17. 10

6. The *Ark of the Covenent*. Not, that we give any heed to *Jeremy* his Apocryphall[l] hiding thereof in mount *Nebo*; but, whereſoever it was, it was not in the ſecond Temple.

l 2 Mac. 2. 5.

7. The *two tables of the*[m] *Law*, written by Gods own finger, and put formerly into the *Ark of the Covenant*.

m Exod. 34. 1.

Here for the main we may obſerve, that the *Holy of Holies* in this ſecond Temple, was left altogether empty, and unfurniſhed. Such avoidance of the Utenſils thereof being purpoſely made to make room for the coming of our Saviour the true *High-prieſt*, who with his gracious preſence[n] *filleth all in all*.

n Epheſ. 1. 23.

§ 3. As for the *Oracle*, if it were preſent in this Temple in ſubſtance it was abſent in effect, becauſe dumb, and ſpeechleſs, as[o] *Joſephus* both ingenuouſly confeſſeth, and conſcienciouſly rendereth a reaſon thereof, affirming that the ſtones therein ceaſed to ſend forth their wonted ſplendour (by which formerly anſwers were returned) two hundred years before he wrote his book, *God being angry with his people for their prevarication from his law.* And thus this ſecond Temple was, as in her ſtructure, ſo in her ornaments much inferiour to that firſt of *Solomons* erection.

The Oracle ſpeechleſs.
o *Anti. Iud. li. 3 ca. 10. pag. 90.*

§ 4. All

Wherein it excelled *Solomons*.
p Hagg. 2. 9.

§ 4. All these defects notwithstanding, in one eminent respect this Temple equalled, yea excelled *Solomons*, according to the [p] Prophets prediction, *The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts*; so that in a mystical respect, the pavement of this, was higher than the roof of the other. For, hereon our Saviour, when a child, was presented to the Priests; when a youth, disputed with the Doctors; when a man, wrought many miracles, preached many Sermons; teaching within, and tempted without the Temple, on a pinnacle thereof. In a word, *Solomons* Temple, like Mans original creation, in purity and perfection, was most glorious in it self: this latter, like our state of regeneration, which, though full of faults, failings, wants, weaknesses, in comparison of the former, yet outstrips it in Gods gracious acceptance thereof, crowning it with perseverance here, and happiness hereafter.

The Courts of the Temple.
q Nehem. 8. 16
r Ezra. 10. 9.

§ 5. So much for the Temple it self, which also was guarded with Courts attending the same. Witness *Nehemiah* reporting, how, at the *feast of Tabernacles*, the people, to testifie their joy, *made themselves booths*, or *arbours, in the* [q] *Courts of the house of God*. But, whereas *Ezra* mentioneth the [r] *street of the house of God*, (whither all the people repaired, being about to reform their strange marriages) I take this to be no part, or parcell of the structure of the Temple, but some fair street in *Jerusalem*, leading thereunto: as *Temple-gate*, and *street* in *Bristol*, so termed, because in passage to the fair Church called the *Temple* therein.

Why no draught of *Zorobabels* Temple.

§ 6. Let not the Reader here expect from me, a draught of *Zorobabels* Temple. For, besides that already I have dipped my fingers deep enough in *holy mortar*, (when describing *Solomons* Temple) we have nothing out of *Scripture*, for the particular fashion thereof. To frame it therefore according to conjecturall fancies, would be as much offensive to any conscientious writer, as little satisfactory to the judicious Reader thereof. Only in lieu of *Zorobabels* we present here the *Herodian Temple*, and all the Courts thereof (the same in all essentials with *Zorobabels*) as *Herod* rebuilt it, although the story thereof be incumbred with many improbabilities, which we come now to relate.

CHAP. V.

Herod (*saith* Josephus) *plucked down, and rebuilt* Zorobabels *Temple.*

Wicked men sometimes do good.

§ 1. IT is strange, how the worst of Tyrants sometimes stumble on eminent actions, doing such works as might beseem better men to be the Authors thereof. Either, out of the *love of variety*, that being long

long wearied with a constant course of wickedness, they adventure on some commendable deeds, meerly for recreation. Or else, only *se defendendo, for their own security*, to fence themselves against the too just assault of peoples tongues, hoping in vain, by one good, to make amends for many evil deeds they have commited. Some such consideration put *Herod the King* upon the building of the Temple, who (as [a]*Josephus* reports) plucked down *Zorobabels* Temple to the ground, and erected a new one in the room thereof, of greater art, and larger dimensions.

a *Anti. Iud. lib.* 15 *cap.* 14. out of which all our ensuing history is taken

§ 2. But some[b] Authors of very good account, are very loth to give credence hereunto, utterly denying *Herod* to have *built*, and *launched a new vessell of a Temple*, although allowing him, to have *carined, new digged*, and repaired the old, & especially the south-porch thereof. They conceive this third Temple meerly modelled, & made by the fancy of *Josephus*, as which never had other than paper-wals, inke-mortar, and quil-timber in his book-description thereof. Yea are bold to call in *commentum, figmentum, fabulam*, and in downright terms *mendacium*, the *flat lie* of *Josephus*.

Some deny *Herods* rebuilding of the Temple.
b *Ekius* first, and after him *Villalpandus in Ezech. tom.* 2 *part* 2 *lib* 5. *disp.* 4. *cap* 6 & *sequentibus.*

§ 3. For mine own part, after very much reluctancy, I am at last contented to credit *Josephus* herein, though willingly I could have wished, that some other ancient Author of his own age had avouched the same, that so *in the mouth of two witnesses this*[c] *truth might have been established*. For, this is that same *Josephus* whom the great[d] *Scalager* characthereth *Diligentissimum* καὶ φιλαλη θέστατον *omnium Scriptorum, cujus fides & eruditio in omnibus elucet*. And, although we come not just up to this so high a commendation of him, yet we will not suspect him of falshood in such passages, wherein he dissenteth not from Sricpture.

Iosephus to be believed herein.

c Deut. 17. 6.

d *In Proleg. in librum de Emendat. Temporum.*

§ 4. For first herein he himself could not be deceived in a matter notoriously known, some being alive who could remember *Herods* building thereof. And *Josephus* himself had often Personally officiated in this Temple, in this Priestly function. Nor, would he deceive others by such a report; for, *qui bono*, what could he gain thereby; Nothing could be gotten by flattering the dust, or ghost of *Herod*; especially none of his linage (when *Josephus* wrote) being in power, or place to reward him. How can we then in charity conceive, that he did *transgress without a cause?* Seeing there were so many of his own countrymen, living in all lands, ready to confute so lowd a lie, if avouched by him.

Could not be deceived, would not deceive.

§ 5. Secondly, the words of the Disciples to our Saviour, [e] *Master, see what stones, and what buildings are here!* must in probability relate to some new, specious, eye-pleasing fabrick. And, if any should say, that the Disciples, being poor fisher-men, and untraveled into foreign parts, might be priviledged to wonder at a fabrick, not so admirable in it self; let such know, we collect the magnificence of this Temple, not so much from their admiration, as from Christ his concession; who (though reproving the Apostles carnall affections) allowed the statelines thereof in the sharp *return*, [f] *Seest thou* ταύτας τὰς μεγάλας οἰκοδομὰς,

Answers best to the Disciples admiration.
e Mark 13. 1.

f Ibidver. 2.

these great buildings? Now, this could not well agree with *Zorobabels* Temple, being little curious when new,& almost contemptible when old (if standing in Christs time, weather-beaten after four hundred years continuance) and therefore undoubtedly relates to thé *Herodian* Temple, as then in the prime, and perfection thereof.

Believed by many good Authors.

§ 6. Add hereunto, that *Herod* his wholly taking down, and rebuilding this Temple, is embraced, and believed by most ancient and learned writers, [g] *Hegesippus*, [h] Saint *Hierom*, [i] *Rupertus*, and many other Christian Authors. * And that some Talmudists acknowledge *Herods* Temple, a learned Critick hath sufficiently cleared the same. Yea, which is much materiall (even by the confession of such [k] as lately have opposed it) *mille quingentis annis nemo vocavit in dubium, nemo non credidit*; for fifteen hundred years (since *Josephus* wrote it) none ever doubted or questioned the truth thereof.

g *Lib. de.*
h *In cap* 11. *Zech. fere ini.*
i *In cap.* 2. *Haggai.*
* *Constantine l. Empe. in præfatione in Middoth.*
k *Villalpandus ut prius.*

CHAP. VI.

Objections to the contrary answered.

Much may be alledged against *Herods* building.

§ 1. HAving thus brought our belief (not over forward in it self) to *answer the spur*, in what *Josephus* reports, we confess notwithstanding, many shrewd objections may be alleadged to the contrary, which we shall endevour to satisfie in order, as followeth.

1. Objection.

2 Chr. 28.3.

§ 2. *Ob.* It is utterly improbable, that God who refused *Davids* tender to build him a Temple, meerly because he was a *man* [a] *of blood*, would accept of such a Tyrant a *Herod* was, for the same purpose. Who had murthered *Hircanus* his Patron, *Joseph* his own Uncle, *Aristobulus* his brother-in-law, *Mariamme* his wife, *Aristobulus* the younger, *Alexander*, and *Antipater* his sons. In a word, unlikely it is, his service should be employed in building the *Temple of God*, who endevoured to destroy the [b] *God of that Temple.*

b Mat. 2. 20.

Answer.

§ 3. *Ans.* Gods ways are in the deep, past mans finding, or fathoming out: who, to shew the fulness of his power, and freedom of his pleasure, useth variety in his own working. That shall be sometimes a bar to one, which other whiles shall be no hinderance to another. Who knowes not, but *Cyrus* was a cruell man, the manager of mighty wars, who came to a wofull and violent death? Witness, when [c] *Tomyris* the *Scythian* Queen, having cut off his head, and put it into a vessel of bloud, *Satiate* (saith she) *sanguine quem semper sitisti, Cloy thy self with bloud, which thou hast always thirsted after.* And yet God excepted of the service of *Cyrus*, not only to be a benefactor unto, but founder of his Temple, the [d] *expences thereof being given out of his own house.* Why then might not the same God make use of *Herod*, for the building of his Temple, when in continuance of time, much run into dilapidations?

c *Justine lib.* 1.

d Ezra 6.4.

§ 4. The

§ 4. *Ob.* The Temple extant in our Saviours time, was forty six years in building, as the [c] *Jews* did avouch; now, this cannot be applied to *Herods* Temple, who reigned in all but thirty seven years; it must therefore belong to *Zorobabels*, the building whereof was so long suspended, through the frequent opposition of their enemies.

2 Objection.

c Iohn 2.20.

§ 5. *Ans.* It cannot well be applied to *Zorobabels*, but exactly fits *Herods* Temple; for *Zorobabels* it falls out too large, which makes Expositors take refuge at several shifts, as we have formerly [f] observed. It is adequate unto *Herods* Temple, the Greek being ᾠκοδομήθη. the first *Aoriſt passive*, that is, *it hath been in building.* For, from the time that the first foundation was laid by *Herod*, untill the present instant of the *Jews* their speech, the sum of forty six years was exactly compleated, all which time (though the main of the fabrick was finished in the first eight years, and an half) workmen were constantly employed in trimming polishing, and perfecting the out-buildings thereof.

Answer.

f Above cap. 3. Sect. 5.

§ 6. *Ob.* The Prophet [g] *Haggai* foretold, that the glory of the second Temple should be greater than the first, which was accordingly accomplished in the coming of our Saviour, gracing it with his [h] presence, and preaching therein. Now, if the Temple extant in our Saviours time, were not the same numericall, individual Temple, which *Zorobabel* built, but another new one of *Herod* his erection, the Propheſie of *Haggai* took no effect, and missed of the due performance thereof. * *

3 Objection.

g Haggai 2 9.

h Mat. 3. 1.

§ 7. *Ans. Haggai* his propheſie found the full accomplishment thereof, in our Saviours preaching in *Herods* Temple, which was no distinct, but in all essentialls the self same with *Zorobabels*. The *holy ridle* in the *Revelation* is very hard to be understood, how the *beast* [i] *was the eight, and yet one of the seven.* But here it is obvious to any apprehension, that this was the *third*, and yet the *second Temple*, set up in the same place of the former.

Answer.

i Revel. 17. 11.

§ 8. *Ob. Zorobabels*, or the *second Temple* may as properly be termed the *first*, and avouched the same with *Solomons*, and third of *Herods* building may be called the *second* Temple, and maintained the same with *Zorobabels*. For, it was erected on the same Area, or *floor*, and had, though less limbs (smaller dimensions) the self same vitals, all the essential Utensils of the first Temple, restored unto it.

The same objection reinforced.

§ 9. *Ans.* Not so, for, not a foot of stone, or inch of timber used in *Solomons*, was found in *Zorobabels*, which being all utterly destroyed, new materials were fetched from mount [k] *Lebanon.* Whereas no doubt *Herod* made use of whatsoever was firm, sound, and undecayed in *Zorobabels* Temple. Besides, there was an interstitium, or distance of seventy years, between the destruction of *Solomons*, and erection of *Zorobabels* Temple; whereas here no vacancy at all, the service, and sacrifices to God being continued without any interruption. As therefore that man, who, out of a desperate consumption, by Gods blessing, physick, and

And answered

k Ezra 3. 7.

good diet, recovers new flesh, remains still the same man: so *Zorobabels* Temple, acquiring by *Herods* bounty more beauty and bigness, continued the same Temple, Gods unintermitted service (the life and soul thereof) preserving the *individuity*, or *oneneſs* of this Temple with the former.

4 Objection. [1] *Vid ejus annot. in Mat.* 24 1 & *John* 2.20.

§ 10. *Joſephus* himself elsewhere confesseth (as learned [1] *Grotius* doth observe) that the Temple was never but twice demolished, first by *Nebuchadnezzar*, and finally by the *Romans*.

Answered.

§ 11. Understand him (to reconcile him to himself) never but twice demolished in anger from enemies, whereas *Herod deſtruebat animo reſtruendi*, destroyed it with intent to rebuild it. As the Chirurgion, who, not out of cruelty, but pity breaks an ill set bone, with full intent to set it better. Hence it was, that this third Temple, in some sense, is always accounted, reputed, and esteemed by the Jewish Rabbins, the same with the second.

CHAP. VII.

Generall obſervables in Herods *building.*

Full credit not required to *Iosephus.*

§ 1. THus satisfied for the main, that *Herod* rebuilt *Zorobabels* Temple, come we to some memorable observables therein, gathered out of *Joſephus*, whose single bond if the Reader shall refuse to accept, we can tender him no better, yea, no other security. It is not therefore expected, that all which *Joſephus* relates, should be credited in the full latitude thereof: it is enough if the judicious Reader (with [a] Saint *Paul* in another case concerning the reports of the *Corinthians*) doth *partly believe it.*

a 1 Cor. 11.18

§ 2. First, to satisfie, and content the *Jews* (half suspecting his power, or pleasure to rebuild the Temple) he plucked not down the old Temple, till all necessaries for the new one were perfectly provided, and brought in place, ready to be set up, lest otherwise between two Temples, none at all should be left. Such as take down one Church, before fully furnished for the setting up of a new, make a dangerous breach for profaneness, and Atheism to enter in thereat. No such *regnum* for Satan, as in the *interregnum* between two religions..

§ 3. As for the dimensions of *Herods* Temple in relation to *Solomons*, the ensuing parallel thus presents them unto us,

1 King. 6. 2.	*Joſephus Anti. Jud. lib.* 15. *cap.* 14.
And the house which King Solomon built for the Lord, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits--[after the first b *measure] the porch therein was an* c *hundred and twenty cubits high.*	*Herod* removed the old foundations, and laying new ones, built the Temple an hundred cubits long, so many and twenty more, in height; as for the breadth (omited by *Flavius Joſephus Ben-Gorion* added, it was an hundred cubits.

b 2 Chr. 3.2.
c Ibid. ver. 4.

Not that the whole body of *Herods* Temple was an hundred and twenty cubits

cubits high, but only the middle thereof, as *Josephus* confesseth, the sides round about being lower. Thus whilst *Solomons* Temple was builded long ways, with the Porch, or Tower at the east end, *Herods* appears more round, with a Tower in the middle thereof.

§. Now, though the length, and breadth of *Herods* Temple exceeds *Solomons*, (as they make it) yet certainly, not cubits of the *first measure*, but common ones are meant by *Josephus*, as may appear by the vast proportion of firm stones employed in this building, being *twenty five cubits long, eight high, and twelve broad.* Oh! with what art, or engines were they brought hither; If the stones on *Sarisbury* plain, in a level and flat Country, and not above twenty miles from the sea, are accounted amongst the wonders of *England*, for their coveynance thither (though the biggest of them called *Corse stones* are far [d] less) I say, if they be beheld with such admiration, that judicious men resolve them not reall, but fictitious stones, of grit cemented with some unctuous matter, how can we conceive that these soild stones (four of them being the ful length of the Temple) were managed hither, farther off from the sea, over a mountainous Country? However, that great, and goodly stones were here, the [e] πολαιοὶ λίθοι and καλοὶ λίθοι in the Disciples observation, doth sufficiently prove.

Common cubits meant by *Josephus* appearing by the bigness of the stones.

d As but 24 foot high, 7 broad, and 16 in compass. *Camdens Brit in Wiltshire.*

e Mark. 13.1. f Luk. 21.5.

§ 5. The *Holy of Holies* had the inside thereof made only by the Priests (others not presuming to come on the ground) whereof a thousand were found very cunning in building. Now, although Saint *Paul* was a Pharisee, and a [g] *tent-marker* (the principles of that sect annexing some trade to their profession) it is strange, so many Priests, though skilfull in the *methematicall*, should be so dexterous in the *manual* part thereof. The pinnacles of the Temple (saith *Josephus*) were made so sharp, that a bird could not sit on them, to prevent the defiling thereof. Wherefore when the Devil set our Saviour on [h] *a pinnacle of the Temple*, (where no doubt his feet stood fast without any miracle, which the Devil could not, and Christ would not causlesly work, as presumption against the will of his Father) we understand thereby, not such a sharp *pinnacle*, but some *battlement*, *wing*, or *brink*, of building, higher than the rest of the fabrick.

Priests builders.

g Act 18.3.

h Mat. 4.5.

§ 6. It was finished (of all the days of the year) on *Herods* birth-day, and therefore (saith *Josephus*) the joy was the greater, two such eminent causes thereof meeting together. In very good time no doubt. Indeed the memories of *Philip* and *Jacob*; or, of *Simon* & *Jude*, have been anciently celebrated on the same day, being pairs of pious persons well agreeing amongst themselves. But, [i] *What communion hath light with darkness?* Heaven, with hell; *God* with *Herod*, that they should be coupled together in the same solemnity? However, the finishing of the Temple on *Herods birth-day*, was a better deed than what his grand-child *Herod Antipas* did many years after, on his [k] *birth-day*, beheading *John* the *Baptist*. The same

Finished on *Herods* birth-day.

i 2 Cor. 6.14.

k Mat. 14.6.

same Author reports they had it by tradition, that it never rained on the day-time, but only by night, during the building of the Temple that so the labour of the workmen might not be interrupted.

An incredible report.

§ 7. But a more improbable passage falls from the pen of *Josephus*, when he reports, that the Temple when finished, sunk down twenty cubits in the foundation, which the skilful in Architecture will hiss at as an untruth, For,

1. Strange that all parts thereof (as if by mutual consent) should at once equally sink directly down, such an even, and eminent proportion; the same weight above meeting with just the same weakness beneath; and no more in one place, than another. And grant, the walls all agreed to sink together, it is much, the beams were not broken with the sudden subsidency of the building.
2. Such a sinking fabrick would have frighted the Priests from officiating therein, and death hanging over their heads disturbed their devotion.
3. The same Author reports, that the *Holy of Holies* in *Herods* Temple was just twenty cubits high. If so, then by the sinking of this fabrick, it was wholly swallowed in the earth, turned into a cellar, so that the High-Priest, in Scripture phrase, must not *go up*, but *go down* unto it.
4. The Disciples, when gazing on the [l] greatness of the stones, might better have bestowed their wonder, that so firm a fabrick should stand on so fleeting a foundation.

l Mark 13. 1.

Wherefore with the sinking of his Temple, *Josephus* his credit sinks twenty cubits in my estimation, enough almost to make one un-believe whatsoever he hath formerly reported therein.

What use may be made thereof, if true.

§ 8. But admit it done, not suddenly, but leasurely, and by insensible degrees, sinking some cubits more or less, was not the hand of God more immediately therein? Partly to punish *Herods* pride; shewing he, rather permitted than approved, such a wretched Tyrant should build his Temple. Partly, to prognosticate the future ruine of this fabrick, not standing full fourscore years, before it was destroyed. However, in a spiritual sense, the true *Zion*, and Church of God hath the [m] *foundations thereof in the holy mountains* —*The highest himself shall establish her, God is in the* [n] *midst of her, she shall not be moved.*

m Psal. 87. 1.

n Psal. 46. 5.

CHAP. VIII.

Herods *Temple many degrees short of* Solomons.

An impudent lie of *Ben-Gorions*. a In his book of the *Herodians pag.* 103.

§ 1. BUt here we must have an abominable falshood of *Joseph Ben-Gorion*, posted, and pillored, impudently affirming, that the *Herodian* [a] Temple was a more gorgeous structure, than that of *Solomons*; flatly

flatly against the Scripture it self, which presenteth *Solomons* as a *None-such*, or peerless structure, (admitting no equall, much less a superiour) *exceeding* [b] *magnificall, of fame, and of glory throughout all Countrys*. But let us put the builders, and their buildings into the *ballance*, whilst the Reader is requested to hold the *beam* with an unpartiall hand.

1. *Solomon* was a mighty Monarch, subordinate to God alone, having many tributary Kings hómagers [c] unto him.
2. He had wealth at will, God promising there *should not* [d] *be any amongst the Kings like unto him all his days*; and had his ships from *Tarshish*, and *Ophir*, bringing him abundance of treasure.
3. He employed [e] an hundred forty three thousand three hundred for seven years in the building of the Temple.

1. *Herod* was a King *by the Courtesie of Rome*, and accountable unto *Augustus* the Emperour.
2. *Herod* (whilst *Solomon* was a Merchant royall) was so poor a Pedlar, that he turned the basest of theeves, and (as *Josephus* reporteth) robbed the sepulchre of *Dadid* for treasure hid therein.
3. *Herod* used eleven thousand men, and a thousand carts, eight years and an half, in the erection of his building.

[b] 1 Chr. 22.5.
[c] 1 King 4.13.
[d] 1 King 3.15.
[e] 1 King 5.15, 16.

Whosoever seriously considers the premisses, and remembers the words of [f] *Zalmunna* to *Gideon*, *for as the man is, so is his strength*, (actions bear proportion to the power of their actors) will conclude; *Herod* though surnamed *the great*, was too little to match, and far less to surpass *Solomon* in such undertakings.

[f] Judg. 8.21.

§ 2. As for *Joseph Ben-Gorion* extolling the *Herodian* above *Solomons* Temple for sumptuousness, his judgment is *lighter than vanity it self*. In all controversies Gods law provided, that *the* [g] *cause of both parties should come before the Judges*. But, *Joseph Ben-Gorion* (no news for them who know least to censure most) never saw either Temple, and yet is bold to pass censure on both. Indeed the aged Fathers that [h] wept, saw two Temples, *Solomons* before the destruction, and *Zorobabels* at the foundation thereof. *Flavius Josephus* the *Jew* saw one (*Zorobabels* rebuilt by *Herod*) in his time raised by the *Romans*; *Ben-Gorion* beheld no *pinnacle* of either being a late Author, living some hundreds of years since our Saviour. Yea (what the maid said to Saint *Peter*) [i] *his speech agreeth thereunto*, discovering himself a more modern writer, by mentioning the name, and nation of the **Franks*, a word not appearing in the world till some hundreds of years after our Saviour. Besides, the book of *Ben-Gorion* like *Geryon* (the famous monster amongst the Poets) consisteth of three bodies confounded into one; pieces of *Hegisippus*, parcels of *Ruffinus*, and patches of his own fancying, so jumbled together, that little truth, and less certainty can be extracted from it.

Ben-Gorion an incompetent Judge.
[g] Exod. 22.9.
[h] Ezra 3.12.
[i] Mark 14.67.
* *Lib. 6. cap. 1. fol. 53. Editionis Cracoviensis.*

§ 3. Here we must know, that such as advance *Herods* above *Solomons* Temple, for the beauty thereof, drive on a dangerous *Jewish* design. *Latet anguis in herba*, *there is a pad in the straw*, and invisible mischief lurking therein. Hoping hereby literally to verifie the Prophesie of *Haggai*, of the *glory of the second Temple*, in that carnall, materiall bravery, which *Herod* bestowed upon it, so to frustrate, & defeat the spiritual sense of those predictions, mystically accomplished in the coming of Christ. Where-

A dangerous Iewish design.

fore,

fore, all Christians are highly concerned to be zealous, to detect and detest an opinion, so destructive to the truth of Scripture, and derogatory to the glory of God.

The golden Vine in the *Herodian* Temple k *Historiarum. lib.* 5.

§ 4. However, we deny not, but that this *Herodian Temple* in it self considered, without relation to *Solomons*, was a magnificent structure, (as [k] *Tacitus*, an heathen, and no friend to the Jewish nation, doth confess;) and I believe that the *Courts* on all sides thereof took up a greater compass and circuit of ground, than those of *Solomons*, the *Mount of the house* (narrow in his days) being afterwards much enlarged. Therein we take principall notice of two eminent braveries. First, the *Golden Vine* ornamentall thereunto, which had clusters thereon as big as the stature of a man, as if corrivals in greatness to those *bunches of* [l] *grapes*, the spies anciently brought as a sample of the fruitfulness of the land of *Canaan*. This *Vine Ben-Gorion* makes of massie gold, whilst a learned [m] Author, out of *Flavius Josephus*, proves it to have been only woven of gold threed, which much abateth the price thereof. But, whilst *Jews* gaze with admiration on the cost, and curiosity of this *Golden Vine*, Christian eyes may better behold another, of more grace, and glory, often to be seen in the same Temple, even *Him* that said, [n] *I am the true Vine, and my Father is the husbandman.*

i Numb. 18. 23

m *Villalpandus*

n Iohn 15. 1.

The golden bloudy Eagle. o *Joseph. Antiq. Iud. lib.* 17. *cap.* 8.

§ 5. The other was that *Golden* [o] *Eagle*, set over the entrance of the Temple, which afterwards proved a *Bird of prey* to the poor *Jews*, occasioning a grievous slaughter amongst them. Who conceiving their Temple profained by this Image, brake forth into a mutiny thereupon, wherein they were slain in great numbers. Threefold was the offence, the *Jews* took at the making thereof, because

1. Scandalous, to set up any image in the Temple, as introductory to Idolatry.
2. Unbeseeming the state of *Gods house*, like an Inne to have a sign hung out of it.
3. The *Eagle*, being the *Roman Arms*, minded them of their subjection.

An ungratefull spectacle to the Jewish nation (so constant a pretender to freedome) to be daily upbraded with their loss of liberty.

§ 6. To conclude, and give *Herod* his due, this *third-second Temple* (as I may term it) though far short of *Solomons*, may be believed more magnificent than *Zorobabels*. So that, what *Hezekiah* ingenuously confessed of the Kings of *Assyria*, may as justly be affirmed of *Herod*, *Of a truth he hath done great matters*. Though, who had not rather have one line of *Josiahs* Epitaph written truly on his tomb, [p] *The rest of his acts, and his goodness*, than all the popular applause *Herod* received, for erecting this magnificent structure.

p 2 Chr. 35. 26

CHAP.

CHAP. IX.

The Actions of Christ in the Temple.

§ 1. WE have tendered to the view of the Reader, in our last map, the draught of *Zorobabels* Temple, as repaired and enlarged by *Herod*, so as the learned and pious *Ludovicus* Capellus* hath presented it, who exactly took his instructions therein from the pen of *Josephus*, an eye-winness hereof. Wherefore I justly dis-ingage my self from all objections against this Map, which are properly chargeable upon *Capellus* his account. I confess, herein I proceed not with that Παῤῥησία, and Πληροφορία, with that boldness and assurance, which I could desire; because the divisions and demensions of the Courts, and Chambers, as exhibited in this Temple, rely not (as *Solomons*) on Gods word, but only on humane fallible testimony. Oh it is excellent, when, with *Theophilus*, we may know *the* [a] *certainty of those things wherein we are instructed* out of Scripture it self.

The Map taken out of *Capellus*.

* In his *Compendium Historiæ Judaicæ* lent me by that learned & industrious Gentleman M. *Edward Leigh* Esq;

[a] Luk. 1. 4.

§ 2. Come we now to the actions of our Saviour in the Temple; having first premised this useful, yea necessary distinction. What our English tongue, for want of another proper word, promiscuously calleth *the Temple*, the original carefully expresseth by two names, adequate to two several parts thereof.

The difference betwixt Ναὸς and Ἱερόν.

Ὁ ΝΑΟ'Σ.	ΤΟ' ΙΕΡΟ'Ν.
This properly was the covered part of the Temple (from ναίω *to inhabite*, God peculiarly dwelling there) consisting of the *Porch*, *Holy*, and *Holy of Holies*, with the chambers about them. Into this *Christ* never came, (though *Zachariah* in his course did, to *offer* [c] *incense*) nor by the law (*under which he was made*, as not coming to *destroy*, but [d] *fulfill* it) might he enter thereinto; proper only for the Priests to officate therin. Yea though not his *Person* whilst living, his *Power* when dying, penetrated this Temple, namely, when he rent the [g] *vail*, thereby mystically opening an entrance into heaven by the merit of his passion.	Containing all the verge and compass of the Courts about the Temple, and within the outward *Sept* thereof. Christ constantly came hither, *I ever taught* (saith he) *in* [b] *the Temple*: understand him, that he never wilfully affected *Conventicles*, as ashamed of his doctrine, or willingly declined the Temple, when afforded convenient entrance thereinto. Otherwise, he taught also on the [e] *Mount*, in the [f] *Ship*, in *Synagogues*, in private *houses*; but never so properly in his centre, as when in the Temple.

[b] Iohn. 18. 20.

[c] Luk. 1. 9.

[d] Mat. 5. 17.

[e] Mat. 5. 1.
[f] Mat. 13. 2.
[g] Mat. 27. 51.

This distinction of Ναὸς and Ἱερόν, holds current, clean through the new Testament; save that once Ναὸς is taken for the whole circumference of the Temple, when *Judas cast down the pieces of silver* [h] therein: though he stayed not long there, as but of his own element, but desperately made haste, that he might [i] *go unto his own place*.

[h] Mat. 27. 25.

[i] Act. 1. 25.

§ 3. This distinction premised, we will wait on the Reader into the Temple. First, requesting him to carry competent money, and a

Beautiful gate full of beggars

charitable minde along with him. For as we ſhall enter in at the eaſtern gate,(commonly called *Beautifull*) we ſhall be ſure there to meet with many creeples, and beggars of all ſorts,as proper objects of his liberality. Here daily lay that [k] *lame man*, on whom Saint *Peter*, though money-leſs, beſtowed the beſt alms he could give, or the other receive, even the uſe of his limbs.

k Act.3.2.

Chriſt preſented in the Temple.

§ 4. But now we come to the memorable paſſages concerning our Saviour in the Temple. Theſe were either done on him, when an infant; or by him, when arrived to mans eſtate. Of the former was his preſentation by his Parents to the Prieſts, and when an [l] oblation for his Mother was made, *a pair of Turtle-doves, and two young Pigeons*.

l Luk.2.24.

Simeons teſtimony of Chriſt

§ 5. Hereat in-ſprings old *Simeon* into the Temple. God always performs his promiſes with advantage. He had a revelation that he ſhould not die before he ſaw *Chriſt*, who here both ſaw and felt him. Oh how he hugs him (though faſter by his Faith, than) with his weak arms, which ſeem the ſtronger for the *Burden*, as his dim eyes the clearer for this *ſight!* Yea, he petitions Heaven for a Goal-delivery, [m] *Lord let thy ſervant depart in peace*. Longer life would be longer loſs, and therefore fain would he flye *from Chriſt in his arms*, to *the arms of Chriſt*, before his refined joy were allayed with any worldly woe. Then he addreſſeth himſelf, with bitter-ſweets, to *Chriſts* Parents, neither frighting nor flattering, but plainly foretelling them, their *child ſhould be for the fall and riſe of many in Iſrael*.Particularly,he tels *Mary*, that a[n] *ſword ſhould pierce through her*, and Chriſt (though born) ſhould not die without the pain of his Mother. As if the throws, ſuffered by other women at the birth, were reſerved for her to endure at the death of her Son.

m Luk.2.29.

n Luk.2.35.

And is ſeconded by *Anna*.

§ 9. *Simeon* is ſeconded by *Anna*, a Propheteſs of an hundred years old, (temperance is the beſt prolonger of the candle of life) and herein ſhe exceeded *Simeon*. He came but [o] *into the Temple*, ſhe [p] *departed not from the Temple*, but ſerved God therein with faſting and prayer. *She alſo ſpake of Chriſt to all that looked for redemption*. And thus *Chriſt* was *proclaimed* in the *Temple* by two *Heralds* of different ſexes,whilſt his Parents carefully kept the copies of their ſeveral Proclamations, as truſting them in no other Cabinet than their own hearts.

o Luk.2.27.
p Luk.2.37.

How *Anna* departed not out of the Temple

§ 7. Now ſeeing it is ſaid of *Anna* (pardon a ſhort digreſſion) that ſhe *departed not from the Temple*, it will be enquired whether any women were conſtantly *Leigers* to live therein. Were any of the weaker ſex (being prohibited *to ſpeak in the Church*) permitted to live in the Temple? For, as for the nurſe of King *Joaſh*, hid with him in the [q] *houſe of God*, the caſe was extraordinary, and her clandeſtine condition nothing pertinent to the preſent queſtion. In anſwer whereunto: By *never departing thence*, we underſtand her *daily repairing thither*. It was *Davids* wiſh, *that he might* [r] *dwell in the houſe of the Lord all the days of his life*, i.e. *that he might have free acceſs thither upon any occaſion*. Thus the ſacrifice, though only morning, and evening,

q 2 King.11.3.

r Pſal.27.4.

ing, is called [f] *continuall Burnt-offering*. And thus *Anna* daily frequenting the Temple, was *continually there*, as formerly those persons who every day might be found in Saint *Pauls* Church at *walking-hours*, might in some sort be said *never to depart thence*.

[f] Exod. 29.42

§ 8. To return to our Saviour, who hitherto appeared only passive in the Temple, but afterwards acted miraculously therein. First, when found sitting in the midst of the Doctors, both [t] *hearing them, and asking them questions*. He, who himself was *the* [u] *Word*, would notwithstanding *hear*, before he did *speak*; and attentively listened to the *Positions* of those Doctors, before he began his *Opposition* against them.

Christs first act in the Temple.

[t] Luke 2, 46

[u] John 1. 1.

§ 9. Arrived at mans estate, we first fix our eyes on his [w] purging of the *Temple*, from Dove-mongers, Mony-changers, and such as sold sheep and Oxen therein. Had such Merchants kept themselves in the πεβαμὰ, or [x] *Sheep-market*, *Christ* had never disturbed them; who now, with *a Scourge of small Cords*, *drave them out of the Temple*. Say not it was as lawful to sell as sacrifice Cattel therein: the one being the main use thereof, according to Gods command; the other a notorious abuse of the *Temple*, turning it by fraudulent bargains into *a Den of Thieves*.

He purgeth it

[w] John 2.14.

[x] John 5. 2.

§ 10. Saint *Hierom* reports, that certain fiery * raies, or beams, darting from *Christs* eies, drove out these Merchants from this place. A conceit, w^ch we dare not presently avouch, for fear those thongs of *Christs Scourge* flie also in our faces thereupon. For if he whipped out those Merchants, for setting up their *Ware-houses* in the Temple, surely he will lend a *lash* to such as add Traditions to the Text. This sure we are (because recorded in Scripture) that Christ so earnestly pursued this Reformation, that *the* [y] *zeal of his Fathers House did eat him up*. Understand it, that our Saviour being truly *Carneus*, though not *Carnalis*, *of a fleshy, though no fleshly constitution*, had his body wearied out with faintness, not able in its performances, to keep pace with the desires of his mind.

St. *Hierom*'s conceit.

**Igneum enim quiddam & sidereum radiabat ex oculis ejus.* Hieron. in 21. Mat.

[y] John 2. 17.

§ 11. After this time, many were those heavenly Sermons Christ made in the Temple: which here we forbear to relate. Only we take notice of that he preached in *Solomons Porch* [z] (which afterwards deserved rather the name of *Christs Porch*, seeing *a greater than Solomon was here*) when the People (mysteries are blasphemies to ignorant ears) *took up* [a] *stones to stone him*. Some will ask, whence had they those stones? It being unlikely that any were let to lie loose in so holy a place. But we may be confident, if there were any to be had above ground, their malice would find them out. And probably they plucked them off from the pavement: their furious zeal counting it a meritorious act, rather to rend them out of the ground, than suffer a supposed Blasphemer to escape. Surely such stones would rather have [b] *spoken* in his praise, than done any thing to his prejudice, especially *before his hour was come*.

Christ's Sermon in *Solomon*'s Porch.

[z] Joh. 10.23.

[a] Joh. 10.31.

[b] Luk. 19.40.

§ 12. And as he spake well, so he did as well therein. [c] *The blind and the lame came to him in the Temple, and he healed them*. See here, those

Lame & blind cured in the Temple.

[c] Mat. 21.14.

with *Infirmities* might come to him in the Temple, not thoſe with *Infections*: the *lame*, but not the *leprous* might enter therein. Thus whileſt ſufferings and afflictions do not hinder us, ſinfull pollutions do debar our acceſs to Gods gracious preſence.

Chriſts ſecond purging of the Temple. d John 2. 15.

§ 13. We muſt not forget, that a little before his paſſion, *Chriſt* the ſecond time purged the Temple. Three[d] years ſince he caſt all Merchants and their appurtenances out of Gods Houſe, which now notwithſtanding that *ejection*, had again gotten unlawfull *poſſeſſion* therein. Devils he caſt out of men ſo finally, that *they entred no*[e] *more into them*; but wicked men once thrown out of the Temple, recovered their ſtations therein again. Abuſes in the Church depart not til they are driven, and then go away unwillingly, *animo revertendi*, with full intent to embrace the next opportunity to return. What need hath Reformation it ſelf to be frequently reformed, ſeeing corruptions will ſo quickly creep thereinto? Chriſt, the ſecond time[f] caſt thoſe vermin out of the Temple.

e Mark 9. 25.

f Mat. 21. 12.

His farewel to the Temple.

§ 14. Now, juſt before he took his farewell of his Fathers Houſe, he beheld the *Phariſees* caſting their money into the Treaſury. So that the[g] *Widows mites* was the laſt object (no ſmall credit unto her) which in the Temple entertained our Saviours eies on earth, and no doubt long ſince hath been rewarded by him in Heaven. For preſently he departed to Mount *Olivet*, and there foretold, yea thence denounced the Deſtruction of the Temple, which followed not many years after.

g Mark 12. 42 & Luk. 21. 2.

CHAP. X.

The Acts of the Apoſtles in the Temple.

Saint *Peter's* remarkable Sermon.

§ 1. CHriſt, after his aſcenſion, reſigned the *Temple* to his Apoſtles, to ſupply his abſence by their preaching to the people. Here on the day of *Pentecoſt* Saint *Peter* made that memorable Sermon, wherein he vindicated both himſelf and company from the aſperſion of *Drunkenneſs*, avouched the truth of Chriſts Reſurrection, and charged the *Jews* ſo *home* for ſhedding his innocent bloud, that by the ſharpneſs of his Reproof (a *the words of the wiſe are as Goads, and as Nails faſtned by the Maſters of the Aſſemblies*) ſuch as heard him were *pricked in their*[b] *heart; crying out to Peter, and to the reſt of the Apoſtles, Men and Brethren, what ſhall we do?*

a Eccl. 12. 11

b Act. 2. 37.

The Apoſtles joint-Commiſſioners.

§ 2. Here, by the Peoples equal applications, and addreſſes to the reſt of the Apoſtles, it appeareth, that they were all fellow-helpers, and joint-Commiſſioners with S. *Peter*, (all in the *Jewry* beſides the *Foreman* are not Cyphers) though he for order ſake, and regularity, to avoid confuſion, was made the mouth for the reſt. Yea, ſuch their ſobriety and diſcretion

discretion, though at that instant inabled with the *gift of tongues*, that they only made use of seasonable silence (such as best know how to speak, know best when to hold their peace) with their *tacite suffrages* concurring to the truth of what Saint *Peter* delivered: who further gave his Auditory counsel [c] *TO REPENT.*

[c] Act. 2. 38.

Evangelical repentance prescribed to the people.

§ 3. But was this well done of him to add grief to grief? What, more repentance still? Why further *pain*, to such as were *pricked* to their hearts? Was this any valour, to beat them with more blows who already cryed out for *fair quarter*, *WHAT SHALL WE DO?* But know, *Peter* herein advised them to join to their former *legal sorrow*, an *evangelical repentance*; such as is attended with desire, hope, & some assurance of Pardon. He prescribes them the same receipt, he lately took himself; having found the good fruit thereof, when, on his hearty [d] sorrow, he obtain'd pardon for denying his Master. No sermons so soveraign, as those which proceed from the Ministers [e] *comfortable* experience. Nor did he barely advise them to repent but also to [f] *be baptized every one of them in the name of Jesus Christ, &c.*

[d] Mat. 26. 75.

[e] 2 Cor. 1. 4.

[f] Act. 2. 38.

An army of converts.

§ 4. See the success of his counsel, [g] *about three thousand were added to the Church that same day.* O high *holy-day* in Heaven! This *Many-Saints-day* was a festival of great solemnity therein, where there is [h] *joy over one sinner that repenteth*, singing on their golden Viols, *Peter and the Apostles have saved their three thousand.* His Sermon (as set down) contained not so many *words*, as it converted *souls.* Though surely, what we read in Saint *Luke* was only the breviate, sum, and abridgment of his Sermon, seeing, *with many* * *other words did he testifie and exhort.*

[g] Act. 2. 41.

[h] Luke 15. 7.

* Act 2. 40.

Four advantages of *Peters* Sermon.

§ 5. Many advantages concurred to render his Sermon the more effectual. First, the suffering of our Saviour was so near in place, and late in time, that his wounds were (as I may say) still fresh bleeding in the guilty memories of the people assembled. Secondly, the present *miracle of tongues* bestowed on *Peter* and his companions, did wonderfully make way for the *Word* he delivered. Thirdly, such to whom he spake, were [i] *devout men*, blindly pious (like Saint *Paul* before his conversion) but desirous of information; zeal not being to be wrought, but regulated, not to be new gotten, but right guided in them. Lastly, and chiefly, the *Spirit of God* invisibly wrought on their souls. Thus when the [k] *door of utterance*, or the [l] *opened mouth of the Minister* meets with the [m] *door of Faith* or *entrance*, in the [n] *opened hearts* of the people, the Word makes miraculous improvement.

[i] Act. 2. 5.

[k] 1 Cor. 16. 9. & Colos. 4. 3.
[l] 2 Cor. 6. 11.
[m] Act. 14. 27.
[n] Act. 16. 14.

Christs promise plentifully performed.

§ 6. And now our Saviour had plentifully performed his promise: *He that believeth on me, the works that I do, shall he do also, and greater* [o] *works than these shall he do, for I go to my Father*; as then put into a capacity more effectually to assist them, (as formerly but with his prayers) then authortatively with his power. The *Disciple* (by his Masters permission, yea procurement) proved *above his Master* in success. Christ, all his life long, was angling for a few fishes, but a [p] *hundred and twenty*, whilst

[o] Joh. 14. 12.

[p] Act. 1. 15.

Peter comes with his Drag-net, and catcheth about *three thouſand* in one day. Amongſt the reaſons whereof, conſider

1. *Chriſt* was properly, not to be the Builder, but the *Foundation* it ſelf: and therefore others were more happy in edification.
2. He was to be humbled (as with hunger, thirſt, wearineſs, ſhame, and pain, ſo) with the heavy afflictions of long unprofitable preaching, becauſe of peoples [q] *unbelief*.
3. During his life, the Kingdom of Heaven was but [r] *at hand*, which, after his death, and Aſcention was *in hand*, The *broad gates of grace* being then opened for multitudes to enter, where few by eſpecial favour got in before by the *Wicket*.

q Mat. 23.58.

r Mat. 4. 17.

We have inſiſted the longer on Saint *Peters* Sermon, becauſe it is the beginning of Eccleſiaſtical Hiſtory after Chriſts aſcention, which in Gods due time, we are in ſome hope to finiſh by his aſſiſtance. And that the foreſaid Sermon was made in the Temple, appears by the paſſage of their [f] *continuing daily with one accord in the Temple*. Intimating that they were formerly aſſembled in the ſame place.

f Act. 2. 46.

What properly was *Solomons* porch.

§ 7. Paſs we by the other acts of the Apoſtles in the Temple, only we muſt not omit [t] *Solomons Porch* where they made their aboad. And it is worth our inquiry where the ſame was placed.

t Act. 3. 11. & 5. 12.

Not *Solomons* porch properly ſo called.

§ 8. Firſt, negatively, it was not that Porch of *Solomons* (nor any other afterwards built of the ſame dimenſions on the ſame floor) mentioned in the [a] *Old Teſtament*; becauſe

a 1 King. 6. 3. & 2 Chr. 3. 4.

1. That was a part (being the entrance) of the Ναὸς, or *Covered Temple*: Into which, the Diſciples (being no Prieſts) might not enter.
2. That Porch had but [b] twenty cubits in length, and ten in bredth, being ſo ſmall, that it could not contain the Diſciples and their company, being above three thouſand perſons.

b Ibidem.

3. That by the *Septuagint*, is called *Ulam* (retaining always the Hebrew word) not Στοὰ, as this Porch is called in the Greek tongue.

Rather therefore, by this *Porch*, we underſtand, one *ſide*, *ſquare*, or *cloiſter* of the great Court about the *Temple*.

Seated on the eaſt ſide.

§ 9. Now ſeeing the ſame was ſurrounded with Courts on all ſides, the queſtion is, on which ſide thereof *Solomons Porch* was placed. Here we had been utterly at a loſs, but for the ſeaſonable help of [c] *Joſephus*; *The people* (ſaith he) *perſwaded the King* [*Agrippa* the younger] *to repair the eaſt Porch or Cloiſter: Now this Cloiſter was of the outward Temple, ſtanding over an exceeding deep valley, raiſed upon a wall of four hundred cubits, which was made of ſquare white ſtones, of twenty cubits long, and ſix cubits high a piece, the work of King Solomon, who firſt built the Temple.* Whereby it appears, that this Porch reſpected the Eaſt, and was on each ſide of the entrance into the Temple.

c *Lib. Anti. 20 cap.* 8.

§ 10. But

§ 10. But the greatest difficulty remains. How came it to be called *Solomons Porch*? did not he equally build all the first Temple? Why therefore did this Porch (as his darling) bear his name above all the rest? And (which increaseth the difficulty) seeing all that Temple was razed by the *Babylonians* (following no doubt the cruel Counsel of the *Edomites*, [d] *Down with it, down with it, even to the gound*) how came this Cloister of the second Temple in *Christs* time, to retain the name of *Solomons*?

Quest. Why called *Solomons* porch?

d Psal. 137. 7.

§ 11. Some conceive this part stood undemolished by the *Babylonians*: seeing that curse, *there shall not be left* [h] *here one stone upon another, that shall not be thrown down*, was denounced against the second Temple, not against *Solomons*, some parcel whereof might be left standing. But under favour, I conceive, it was particularly called *Solomons-Porch*, because the very bottome, or floor thereof (being forced ground) was by much expence made by *Solomon*, and gained with art and industry, from the [f] valley beneath; so that (even when the superstructure thereon was by the *Babylonians* levelled to the earth) the admirable foundation, that Master-piece of art, still remained, preserved the memory, and imparted the name of *Solomon*, the founder thereof, to that Cloister, which in the second Temple was erected upon the same.

Answer thereunto.

e Mat. 24. 2.

f Compare *Iosephus* as afore cited, with himself, *de Bel Iud. li.* 5. *c.* 14.

§ 12. If any demand why the Disciples made choice of this Porch, above any other, to make their residence therein; several considerations might move them thereunto:

Why *Solomons* porch chosen by the disciples.

1. Because formerly handselled with our *Saviours* heavenly Sermon therein.
2. Because of great capacity, conveniently to receive them, without prejudice to other peoples passage into the Temple.
3. Because it was the first place that offered it self unto them, at their entrance into the Temple.

Herein they observed some Analogy of *Christs* counsel, *In* [g] *what place soever ye enter into a house, there abide untill ye depart from that place.* Thus *Solomons-porch*, being (as I may say) the first house *in the house of God*, into which the disciples entered; there they fixed themselves, as no strarters and fugitives, but such as would stand to the doctrine they delivered.

g Mat. 6. 10.

§ 13. So much of *Solomons-porch*; only let me adde; that *Capellus* (herein contrary to other [h] learned men) placeth *Solomons-porch* on the south side of the Temple; mistaking it, as we believe, with Στοὰ βασιλικὴ or *the Cloister Royall*: which out of *Josephus* [i] indeed appears, to have been largely built and beautified on the south-side of the Temple. However we would not innovate or alter any thing in our map from the minde of *Capellus*, though here, in our description; we presume *to enter our dissenting* from his opinion.

Wherein we decline *Capellus* his judgment.

h *Constantine I. Empereur in Middoth. p.* 53 *& Ludovic. de Dieu in Act. Apost. p.* 39. *& alii.*

i *Ant. li.* 15. *c.* 4

§ 1. Pass we by many other intermediate acts of the *Apostles* and *Disciples* in the *Temple*. Amongst all which none might lawfully avouch his entrance so far therein, as *Barnabas*, being a *Levite* by his extraction, and

The last passage of Saint *Paul* in the Temple.

k Act.4.35. and [k] therefore legally priviledged in his approaches to the Altar it self. Come we now to the last passage of Saint *Paul* in the Temple. Last indeed it was likely to prove unto him, and he lose his life therein, on this occasion.

Who almost lost his life therein. § 15. At the instance of some godly people, he was perswaded to purifie himself: thereby, partly to gain on the affections of the believing *Jews*; as yet zealous of the *Law*; partly to confute their falshood, who traduced him for an *Antinomian*, against all ceremonious observances. Hereupon he came *into*[l] *the Temple to signifie the accomplishment of the days of purification, untill that an offering should be offered for him & his companions.* If any grudge that after the coming of the *Gospel*, so much cost should be bestowed on the *Law*, & sullenly say, with *Judas Iscariot*, *To what purpose is th's*[m] *waste?* Might not the *Law* truly answer with our Saviour, in the same case, *He did it for my burial*,[n] and for the more solemn interment thereof.

l Act.21.26.

m Mat.26.8.

n Mat.26.12.

A popular mutiny. § 16. But Saint *Pauls* devotion in performing these *Obsequies* was interrupted by the people, who accused him for defiling the Temple, *having* [o] *seen Trophimus, an Ephesian, with him in the City, whom they supposed he had brought into the Temple.* Malicious jealousie never makes good Logician, so strange are the inferences thereof. In vain might Saint *Paul* deny the consequence of their syllogism, whilst they were ready to prove it by an *inartificial argument*, from the *Authority*, or *prevalency* rather of a popular uproar, [p] *Some cryed one thing, some another*, & those, no doubt, that knew least railed loudst, & *no certainty could be known for the tumult*, the many-headed multitude speaking a Language, whereof none can be an interpreter, to understand them, which understand not themselves.

o Act.21.29.

p Act.21.34.

Saint *Paul* rescued. § 17. *Suppositive* was the offences of Saint *Paul*, (only on their bare surmise) but *positive* must be his punishment, drawing him out of the Temple, whom certainly they had killed, had not the seasonable interposing of the Captain, rescued him from them. Who hence conveyed him safe into the [q] *Castle*, no doubt, of *Antonia* hard by, and not the Castle on *Mount Sion*, built out of the ruins of the Palace of *David*, though formerly (following the Authority of others) we made that place the Theatre of Saint *Pauls* future actions on this occasion.

q Act.21.37.

CHAP. XI.

Of the vast wealth of the second Temple.

The wealth of the *Corban* arising from pure Pagans. § 1. WE have cause to conceive, that the *Corban*, or Treasury of the second Temple, was about our Saviours time, welnigh as well lined with wealth, as in the reign of *Solomon*, flowing from three principall springs,

1. Meer *Gentiles*. 2. Proselytes. 3. Native *Jews*.

The first of these were very bountiful to the Temple, and constantly con-

contributed many great gratuities unto it. For, though they had no distinct knowledge of the true God, yet out of that confused notice they had of him, hearing far of the fame of his miracles, they were liberall Benefactors to his service. According to the prediction of the Psalmist, [t] *Because of thy Temple at Jerusalem, shall Kings bring presents unto thee.*

[t] Psal. 68. 29.

§ 2. And here it will be strange, but usefull to read, *Tully* the *Roman* Oratour (not intentionally, but) effectually commenting on this passage of *David* the Hebrew Prophet, whilst he pleads for *L. Flaccus* his Client, accused for being the first man who prohibited the annual exportation of gold to *Jerusalem*; *Cum*[u] *aurum, Judæorum nomine, quotannis ex Italia, & ex omnibus vestris Provinciis Hierosolymam exportari soleret, Flaccus sanxit edicto, ne ex Asia exportari liceret. Whereas Gold on the behalf of the Jews, was wont yearly to be exported to Jerusalem, out of Italy and all your Provinces, Flaccus by proclamation ordered, that it should not be lawfull to carry any out of Asia.* Wherein each emphatical word deserves serious consideration:

Tully commenting on *David*

[u] *Oratione pro L. Flacco.*

1. *Gold* the best of Metals, whereof much might lie in little room.
2. *Was wont*, no innovation, but an ancient custom time out of mind.
3. *Yearly*, so that it was a constant and certain revenue.
4. *In the behalf of the Jews*, therefore not out of politick ends to pay the *Roman* President, or Pretorian Souldiers there.
5. *To be sent to Jerusalem*, certainly not to the City, but Temple therein, for in the next sentence, *Tully* terms this custom a * *Barbarous superstition.*
6. *Out of Italy, and all their Provinces*: well known it is, how many and wide these were, almost over all the then known world.
7. *Flaccus*, the pragmatical Officer of *Asia*, being the first that forbad the carrying out of such treasure, fell so far under publick censure for this fact, that he needed the eloquence of the *Roman* Orator to defend him.

* *Huic autem barbaræ superstitioni resistere severitatis fuit.*

It is hard to determine, when this custom of carrying Gold from *Rome* to *Jerusalem* first began, which possibly might fetch its originall from that solemn Covenant and confederacy *Judas* [w] *Maccabeus* made with the *Romans*. And although no expres mention is made in that agreement, of any monies to be sent to *Jerusalem*, yet a labell of vast latitude was affixed to their Articles, to [x] add or diminish any thing, which either party should think meet.

[w] 1 Mac. 8. 20

[x] Ibid. ver. 30.

§ 3. *Proselytes* were the second Contributers to the wealth of the Temple, being *Gentiles* by extraction, and *Jews* by religion, whereof many being of greatness and quality, were very liberall to the service of God. We may well believe, that the *Eunuch* in the *Acts*, who had the charge of all the treasure [y] of *Candace* Queen of the *Ethiopians*, when he returned from worshiping at the Temple in *Jerusalem* left no small quantity of Gold behind him (not as an unjust Steward of his Mistresses, but) out of his own plentifull estate.

Proselytes their bounty.

[y] Act. 8. 27.

§ 4. Native

Native *Jews* their liberality.

§ 4. Native *Jews* were the laſt and beſt Benefactors to the Temple, eſpecially if all contributed thereunto in proportion to the poor Widow *who caſt in two* [z] *mites, being all her ſubſtance.* Now, had one been preſent when the Scribes and Phariſees caſt in their Offerings into the Treaſury, it had been pleaſant to behold the conflict betwixt their covetouſneſs and vain-glory, and how the latter prevailed in them. For though they *were* [a] *covetous*, yet when People beheld them, they were content to part with their money, or rather to let it out for the intereſt of popular applauſe. But, beſides Free-will-offerings at any time, that Gods ſervice might not be left arbitrary, the *Jews* were enjoined thrice a year [b] at the ſolemn Feſtivalls with their Men-children (when able, ſaith the Rabbin, led in their Fathers hands, to climb up the Mountain whereon the Temple was built) to appear before God; where none, who hoped to return with their hearts full of Joy, came with their hands empty of money. For ſeeing the *Jews* held their eſtates of no *mean Lord*, but all by tenure in *capite* from the God of Heaven, theſe were the three ſolemn Payments of their *head Rent* to their high *Land-lord*. Beſides theſe in the days of our Saviour, vaſt were the Sums which were advanced to the Treaſury, by that gainfull Divinity current amongſt the People, though ſtamped only with Phariſaicall traditions; of which this one that followeth, was the moſt remarkable.

z Mark. 12.44

a Luk. 16.14.

b Exod. 34.23.

The gainfull doctrine of *Corban*.

§ 5. It plainly appears, that all Children, if of ability, ſhould maintain their [c] Parents, if by age or accident grown weak and impotent to ſubſiſt of themſelves, according to Gods command, *Honour* [d] *thy Father and Mother, &c.* Notwithſtanding which obligation, the Scribes and Phariſees did preach and teach, that in caſe any Children were pleaſed to compound with [e] *Corban* and to pay a round ſum proportionable to their eſtates, unto pious uſes, thereby they were diſingaged in conſcience, from making any farther proviſion for their poor Parents. Going on this ground, that one debt was to be but once ſatisfied, and if they paid it in to the ſervice of God the Grandfather of all mankind, thereby they were diſcharged from duty to their immediate and ſubordinate Parents.

c 1 Tim. 5.16.

d Exod. 20.12

e Mat. 15.5. & Mark. 7.11.

The ill influence of this doctrine.

§ 6. This *commutation-money* (as I may term it) amounted to a *Nemo ſcit* of revenue, but withall made a dearth of dutifull Children in the Land, who counted it the more frugall way, once for all to fine to the Temple, than to pay the conſtant rent of daily relief to their Parents. But can an *Acquittance* of *human tradition*, be valid, againſt a debt of *Specialty* by *Gods command*? Oh! had the hole in the cover of *Corban* been a *mouth* to *ſpeak*, as well as to *take in*, how zealouſly would it have proteſted againſt ſuch proceedings? And we may conceive this one cauſe of haſtening the wofull ruine of the Temples wealth, ſuch ill gotten money poiſoning the *Corban*, making it ſuddenly ſwell, and then break in pieces, when ſwept away by the Romans, which we come now to relate.

CHAP.

CHAP. XII.

The finall abolition of the Utenſils of the ſecond Temple.

§ 1. GReat houſes commonly crack before they fall, to give the dwe'lers therein notice to depart. Thus, before the Temple was finally ruined, and her veſſels taken away, two grand warnings were given the *Jews*, ſeaſonably to amend, and prevent farther miſchief. The firſt in that famous year wherein *Tully* and *Mark Antony* were Conſuls, ſome ſixty years before our Saviours birth; when [f] *Pompey* the great, having taken the City and Temple, entred the *Holy of Holies* with ſome of his Soldiers, the floor whereof had formerly felt no other feet, but thoſe of the high Prieſts, and thoſe but once a year. Here he ſaw myſterious ornaments, underſtand (not the meaning but) the matter thereof to be pure gold; a ſhrewd bait to tempt his hungry Soldiers to ſacriledge, beſides two thouſand talents of ſilver in the treaſury of the Temple. On all which he only feaſted his and his Officers eies, whilſt their hands did faſt, not diminiſhing the leaſt mite thereof, in veneration of that Deity to whom they did belong; Only he took on him to reſtore *Hircanus* to be high Prieſt, a preſage that the Jewiſh Prieſthood would ſhortly fall down, which already did ſo ſhake, that the high Prieſt needed to take a *Preſentation, ad corroborandum*, from the hands of *Pompey* a Pagan Patron.

Pompey his moderation in ſparing the treaſure of the Temple.

f *Ioſephus Ant. Iud. li.* 14. *c.* 8.

§ 2. Secondly, when *Craſſus* that rich churl, and *Roman* General marching with his Army into *Syria*, and through *Jeruſalem*, flayed, what *Pompey* did not fleece, ſpoiling the Temple to the value of ei ght thouſand talents. Indeed, [g] *Eleazar* keeper of the holy treaſures, gave, or rather payed to *Craſſus* a wedge of gold weighing three hundred pounds, to ranſome the reſt from his rapine. But the golden wedge did but widen the covetouſneſs of *Craſſus*, and like a break-faſt did inable him to encounter a dinner with a greater appetite; ſo that, notwithſtanding his oath to the contrary, he added ſacriled ge to is perjury. But ſeeing thieves give whatever they take not away, we have rather cauſe to commend his bounty, that the golden table, candleſticks and other ornaments eſcaped his fingers; except, they were either hid from him by the carefull providence of others, or left by him out of his own politick covetouſnes, like neſt-egs to encourage others again to lay up more wealth in the ſame place. And no doubt he hoped, though now he had mowed down the Temples treaſure to the bare roots, ſhortly, when grownu p again, to return to the *after-ſhare* thereof; but all in vain, for, marching with his Army into *Parthia*, there his *money periſhed with him*, loſing the *principle* of his ſtoln wealth, and paying his own life for *intereſt*. Thus, thoſe who on a ſudden grow rather foggy, than fat, by feeding on ſacrilegious morſels, do pine away by degrees, and die at laſt of incurable conſumptions.

Craſſus his ſacriledge.

g *Ioſephus. Ant. Iud. li.* 4. *c.* 12.

§ 3. Here we cannot but take notice, how profoundly ſhallow the

The fond Criticiſm of the Scribes.

the Scribes and Phariſees were, in that their ſuperſtitious Criticiſm, and leaden diſtinction, how he that *ſwore by the Temple*, was left at liberty, whilſt he that *ſwore by the* [h] *gold of the Temple*, was bound up and concluded in conſcience to the performance of his oath. Whereas our Saviour demonſtrateth, that *the Temple was greater than the gold*, as the *ſanctifier* thereof. Beſides, in common ſenſe, he ſhould ſeem faſter tyed, whoſe faith by oath was ſtaked down to the Temple, as a fixt, firm, ſtable ſtructure, than he whoſe truth was tyed only to the gold thereof, a more fading, flitting, moveable matter, as appears by *Craſſus* and others carrying ſo much of it away with him into foreign Countries. But indeed (as our Saviour teacheth) the main obliging power of thoſe oaths, conſiſted in the preſence of God, before whom they were made, who alone is immoveable and immutable, whereas in proceſs of time, the Temple it ſelf, as well as the gold thereof, came to deſtruction.

h Mat. 23.16.

The finall abolition of the utenſils of the Temple.

§ 4. For, *Veſpaſian* and *Titus* his ſon, *Roman* Emperors, *Anno Dom.* 72. razed the Temple, and utterly confounded all the Utenſils thereof. Indeed they were firſt carried in triumph to *Rome*, but what afterward became of them is altogether unknown. It is no ſin to conceive that their property was altered; and they either converted to coin, or turned to plate for the uſe of the Emperor, or his favorites. Sure none are known to remain in *ſpecie* at this day: and one may wonder, that no impudent *Relick-monger* hath produced a golden feather of a *Cherubims* wing, or a *knop*, *flower*, *bowl*, or *almond*, of the *ſeven-branched candle-ſtick*, having pretended ſince Chriſts time, to improbabilities of as high a nature. Strange that no Pope hath gotten a piece of *Aarons* Mitre, or *breaſt-plate*, to grace his wardrobe, or a parcel of the *manuſcript-commandments* written by Gods finger, to adorn his *Vatican*. But divine providence hath utterly razed all foundation for ſuperſtition to build upon, in the total abolition of theſe holy ornaments. And if thoſe reaſonable *Witneſſes* of Gods truth, were by his permiſſion *overcome, and killed by the Beaſt, when they had finiſhed their* [i] *teſtimony*, no wonder if theſe ſenſleſs & inanimate types, having *ſerved their generation*, the truth being come, were finally extinguiſhed. Nor have I ought elſe to obſerve of thoſe holy Utenſils, ſave that all were made of pure gold, and yet the Apoſtle is bold to term them, and all other legal ceremonies [k] *beggarly elements*, ſo debaſing them in compariſon of Chriſt, the Author of grace, and giver of eternal life.

i Revel. 11.7.

k Gal. 4.9.

Finis Libri Tertii.

To the Right Honourable

FRANCIS Lord Russell,

Son to the Right Honourable

WILLIAM Earl of Bedford.

MY LORD,

PEruſing this paſſage in the beginning of Saint Luke's *Goſpel*, -- To[a] write unto thee in order, moſt excellent Theophilus, that thou mighteſt kuow the certainty of thoſe things, περὶ ὧν κατηχήθης, wherein thou haſt been *catechiſed*, or inſtructed: *it furniſhed me with ſome obſervables, very conducible to my preſent purpoſe*:

a Luke 1. 3. 4.

1. *Though* God[b] alone be good, *yet man in ſome ſenſe may be* moſt excellent.

b Luk. 18. 19.

2. *Even in that age, wherein* they had all[c] things common, *Nobility remained ſeverall, as appropriated to ſome principal perſons.*

c Act. 4. 32.

3. *No diminution to the dignity of a Noble Man, to be catechised, when young in the Principles of Religion.*
4. *Dedicating of Books to Noble Persons is an ancient practise, warranted by Scripture-precedents.*
5. *Saint* Luke *in his dedication sought not Patronage for his Book (the* Word of God *being* the [d] Sword of the Spirit, *needs not the* Arm of Flesh *to defend it) but intended the instruction of* Theophilus *therein.*

d Ephes. 6. 17

These things collected from the text, encouraged me, being to put forth a Treatise to publick view, to make choice of an Honourable Patron, and hope I have found a Theophilus *in your Lordship, whom I see to be* youug, *know to be* Noble, *and beleeve to be* Religious. *The* Composure *therefore of this ensuing Book (the Issue by Gods blessing of mine own industry) this alone I humbly* dedicate *to your Honour to protect the same. As for the* matter *thereof, being wholly Scripture, I heartily* dedicate *your Honour thereto, to be instructed therewith.*

And now, my Lord, *may I request you to take a serious survey of your own extraction, to be unto you a forcible motive unto vertue. To instance only in your deceased Ancestors (as out of the reach of Flattery)* John *your Atavus by his Wisedome, and Valour (the fortunate Generall against the Rebels in the West) founded under God the Nobility of your Family.* Francis *your Abavus (whose* Hall *seemed a* Court, Closet, *a* Chappell, *and* Gate-house, *an* Hospitall) *shined as a light with his Piety in those darker days.* William *your Proavus, to whom agreed the Character of* Sergius Paulus, [c] A Prudent man, and Deputy of the Country, *and that an*

c Act. 13. 7.

Island

Iſland too (though not Cyprus, *yet)* Ireland; *of whoſe abilities* Queen Elizabeth *was well aſſured, when chooſing him Pilot of that leaking Land, then toſſed with the violent tempeſt of Rebellion.* Francis *your Avus, whoſe death I would epithete* Untimely *(not only for the behoof of his own Family, but benefit of the whole Nation) did not the ſame Authority, which reproved Saint* Peter *for calling that* [f] common, *which he had* cleanſed, *forbid me to term any thing* untimely *which his Providence hath appointed.* [f] Act. 10. 15.

Now, my Lord, upon a review of this your pedegree, I will not be ſo Pedantick to mind you of a Grammar-inſtance, to make it true conſtruction in your Honours Practiſe, Magnorum haudquaquam indignus avorum; *but in Scripture-phraſe I requeſt you to* [g] Look to the Rock whence you are Hewn, and to the hole of the Pit whence you are Digged; *and do nothing unworthy of that honourable Parentage whence you are derived.* [g] Iſa. 51. 1.

Far be it from your Honour to be liſted among thoſe Noble men, of whom it may be ſaid in a ſad ſenſe, *that they are* very highly deſcended, *as being* come down many degrees *from the worth, and vertues of their noble Progenitors.*

To conclude then with Theophilus, *with whom I began. It is obſervable of him, that though ſtyled* moſt excellent *by Saint* Luke *in his Goſpel, yet in the* Book *of the* Acts *(which was written many years after) he calls him only* [h] Theophilus, *without any honourable addition. What? Had Saint* Luke *in proceſs of time leſs civility, or* Theophilus *(with more age) leſs Nobility? Surely neither, but Saint* Luke *may be preſumed, purpoſely to wave his titles, out of compliance to the temper of* Theophilus, *who in his reduced age grew* [h] Acts 1. 1.

grew weary of worldly Pomp, more pleaſed to have the truth of Honour fixed upon him, than hear the titles thereof faſtned upon him: according to the Analogie of the Apoſtle's precept, Let him that hath Honour, be as if he had it not. *Thus the longer your Lordſhip ſhall live, the leſs you will delight in outward ſtate, and daily diſcover the vanity thereof; eſpecially in your old age, your Soul will grow ſenſible, that nothing can ſatisfie it which is leſs than Grace, or Glory, or God himſelf. To whoſe protection you are committed, by the daily Prayer of him, who is*

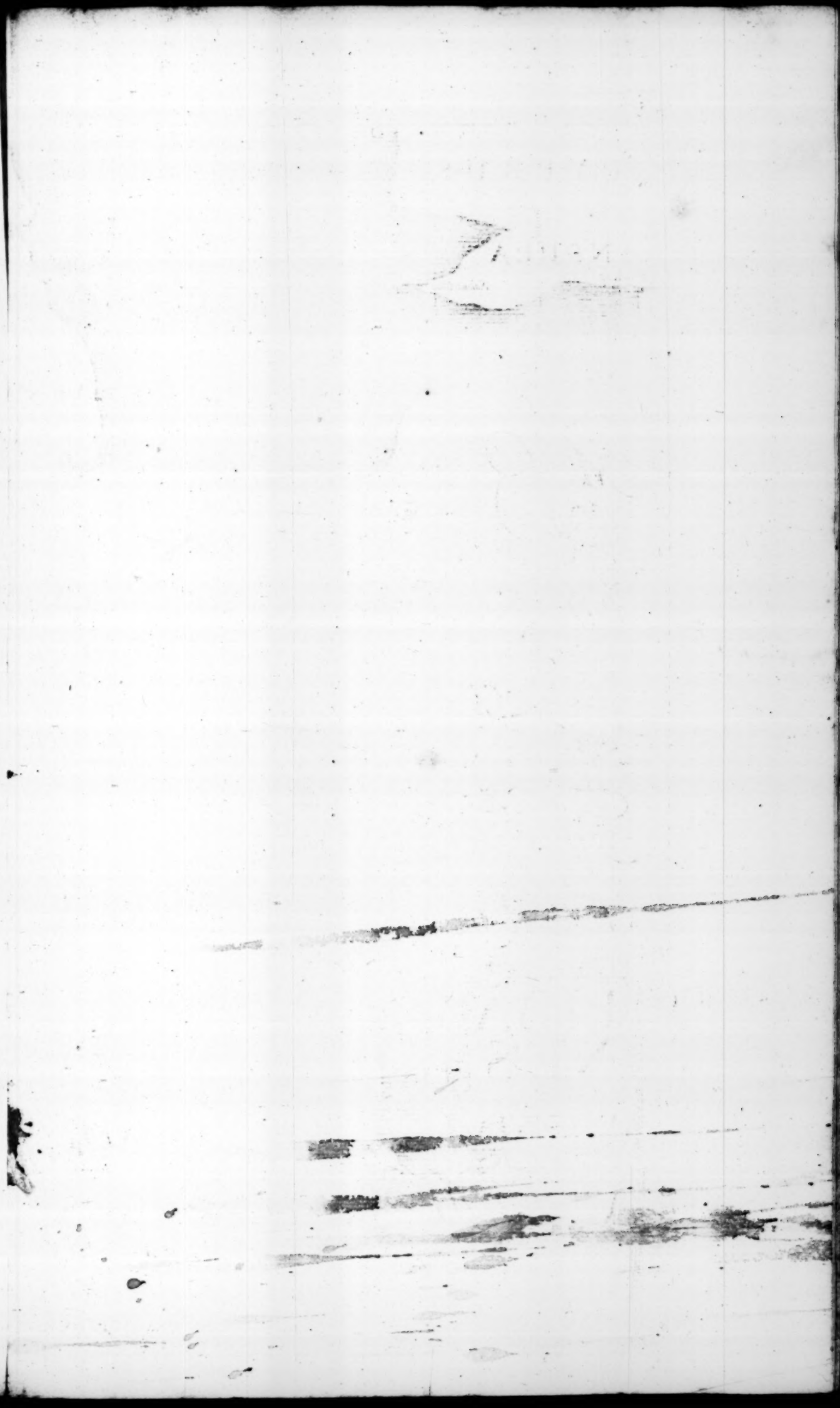
Your Honours

Waltham Abbey,
July 16. 1650.

moſt humble Servant

THO. FULLER.

Here followeth the Map of Mount Libanus.



CYPRUS
INSULA
Paphos
Salamis
Laodic
Gabal
Gabala
ARVADÆ
SYRO
Aruad
Aradus
Antaradus
Gamale
GAMMADÆI
MARE
MEDI
TERRA
Θεου προσωπον
Tripolis
Blaura
Thayry
Hatreeh
LIBA
Archa
CŒL
Propri
Eden
Anchora
Castellum Prædonum
Adonius fluvius
Botris
Byblus
Barutus
Lieus fluvius
Climax Mons
DAN
Tribus
HIVÆI
Pars
Hamath
Sidon
Hor mons
TERRA CABUL
Abel-beth Maachah
Pars Tribus
ASHER
NEPTHALI
Sarepta
Hazor
Fons Hortorum Libani
Tirus
LIBANUS
et
ejus
VICINIA

SIMEONI BONNELL Mercatori Londinensi amico meo in re incerta certissimo inter minutiores vivos (si staturam spectes) sed maximos hujusce operis promotores reponendo, Tabulam hanc dedico. T.F.

THE DESCRIPTION OF *MOUNT LIBANUS.*

and the adjacent Countries.

The Fourth Book.

CHAP. I.

§. 1. SO much for the *Jewel*, *Paleſtine* it ſelf. Now for the *Caſe* thereof, namely, the neighbouring Countries which ſurrounded it. Only herein the *Simile* holds not, becauſe *Caſes* ſerve, as to compaſs, ſo to preſerve and defend the Jewel; whereas theſe bordering Nations were ſworn enemies to oppoſe and deſtroy the Land and People of *Paleſtine*. The moſt quiet Neighbour *Judea* had, was the *Midland-ſea* on the Weſt ſide thereof, which though ſomtimes, (as the Pſalmiſt obſervs) *it would rage horribly*, yet generally it was more peaceable and ſerviceable than the Pagans, which bounded them on all other quarters: as namely,

1. In *Syria*, on the North, *Giblites*, *Arvadites*, *Aramites*, &c.
2. In *Arabia*, on the Eaſt, and South-Eaſt *Ammonites*, *Moabites*, *Iſmaelites*, *Midianites*.
3. In *Egypt* and the Wilderneſs of the South, *Edomites*, *Amalekites*, *Egyptians*, &c.

So that the *Jews*, to find faithful friends muſt not look about them, but above them, even to Heaven, whence all their ſafety was derived.

§ 2. For the present we are to describe Mount *Libanus* or *Lebanon* with the parts of *Syria* confining thereunto. A Mountain which some will have so named from Frankincense, (λίβανος in Greek) whereof great plenty groweth there. Yet seeing it is usuall for Parents to give names to their Children, not Children to their Parents, more probable it is that Frankincense is called λίβανος from this Mountain, breeding store thereof, than that the Mountain should be named *Libanus* from Frankincense growing therein.

§ 3. But whilst human Writers are best pleased with this Greek extraction of *Libanus*, more conformable to Scripture is the Hebrew Etymology thereof from *Whiteness*[a]: because the faithfull Snow forsakes not the top of this Mountain (no not when persecuted by the Sun in the dog-days) but remains there all the year long. A pleasant sight at the same time to have Winter on the top, and Sommer at the bottom of one and the same Mountain. Excellent the use of this Snow in these hot climates, the Prophet[b] mentioning it, as most welcom and precious, *Will a man leave the Snow in Lebanon*, wherewith the *Tyrians* and neighbouring Nations used to allay and mix their Wines: so making the Torrid and Frozen *Zone* to meet in the Temperate, more healthfull for their Constitutions.

a In Hebrew *White.*

b Jer. 18. 14.

§ 4. *Lebanon* was a place so pleasant, that an Epicure therein might feed all his senses to a surfeit.

1. *Sight.* The Spouse saith of[c] Christ, *His countenance is as Lebanon*, where most delightfull is the prospect, with high Hills, humble Dales, sweet Rivers, shady Groves. No wonder then if *Ptolemy* placeth *Paradise* a City hereabouts, where what Poets can fancy, Nature hath performed.

c Cant. 5. 15.

2. *Smell.* Such the fragrancy of Flowers, Gumms, and Spices thereon, perfuming the air round about.[d] *His smell is as the smell of Lebanon.*

d Cant. 4. 11. Hos. 14. 9.

3. *Hearing.* For besides the melody warbled forth by the sweet Choristers of the wood, pleasant it was to listen to the complaints which the Rivers murmuring made against the Rocks, for wronging them in obstructing their Channels: whose complaints therein were so far from finding pity in mens hearts, that they only lulled their heads the sooner and faster asleep.

4. *Taste*, and *Touch.* Such the most delicious fruits and liquors this Mountain affords. *Vinum C.O.S. The scent thereof shall be as the*[e] *Wine of Lebanon. Galen*[f] also reporteth that yearly in Mount *Libanus* Husbandmen used to sing, *God raineth Honey*, at which time they spread hides on the ground, and from the boughs of trees shook into them the honey dropt from Heaven (called therefore *mel roscidum & aereum*) filling pots and pitchers with the same.

e Hos. 14. 7.

f De alimentis facult. lib. 3. cap. 38.

No

No wonder then that *Moſes* made it his earneſt requeſt to take this place in his way to heaven: I[g] *pray thee let me go over and ſee the good Land, which is beyond Jordan, that goodly mountain and Lebanon.* As if his ſoul more conveniently might *take his riſe* from the top thereof to eternal bliſs, and be the better provided to entertain endleſs happineſs, when firſt he had ſipt ſome drops of the ſame in delightful *Lebanon*, the temporal type thereof. g Dut. 3. 25.

§ 5. It will perchance be objected againſt the fertility of this place, that the Prophet[h] foretelleth, *Is it not yet a very little while, and Lebenon ſhall be turned into a fruitful field?* Where its future converſion into fruitfulneſs ſeemingly implies the preſent barrenneſs thereof. But here we muſt diſtinguiſh betwixt *field* and *foreſt* fruitfulneſs. The former is compoſed of the concurrence of art and induſtry with nature; the latter only takes what nature tenders, without any toil to improve the ſame, wherein *Libanus* already did exceed. But now the Prophet foretels (beſides this wild and native) an elaborate and artificial fertility likely to befal this mountain, namely in the ſpeedy and univerſal alteration of things in *Iſrael*, when champian fields for fear ſhould be forſaken, and husbandmen for their ſecurity retire with their tillage to mount *Lebanon*. Thus much for this fair and fruitful place full of goodly trees, wild and tame beaſts in abundance; and yet when meaſured by an infinite Majeſty, [i] *Lebanon is not ſufficient for him to burn, nor all the beaſts thereof ſufficient for a burnt offering.* h Iſa. 29. 17. i Iſa. 40. 16.

§ 6. Having largely praiſed this place (enough to ſet all the neighbouring Princes at variance about the propriety thereof) it is now high time to inquire to whom the right thereof did belong. Here we finde an undoubted evidence, that the ſame by a double title pertained to the land and People of *Iſrael*.

1. As a fence to the Vineyard. 2. As a Common to a City. As a fence to a Vineyard. So the Prophet in his Parable[k] *And he fenced it, and gathered out the ſtones thereof.* Now although this fencing principally refers to Gods protection over the *Jews*, yet is it not unappliable to the natural poſture of their country, hem'd in with mount *Libanus* on the north. Secondly, if we conceive all *Judea* under the notion of a great City, *Lebanon* was Common [l] aſſigned thereunto, *and ALL LEBANON towards the Sunriſing.* And though probably the neighbouring Tribes *Aſher*, *Naphtali*, and *Dan* did reap the moſt benefit thereby, yet all the reſt are perſumed to have a right both in the herbage for their profit, and wild beaſts for their pleaſure. However, either with or without the leave of *Iſrael*, the **Hivites* (and **Archites*, whoſe City *Archa* is by *Ptolemy* placed hereabouts) made bold to ſhare with them in the commodities of this mountain. Here grew the goodly Cedars, of whoſe ſeveral kindes, (ſome bearing fruit without flowers, others bringing flowers without fruit) manner of growing, having ſtreight and clean k Iſa. 5. 2. l Joſh. 13. 5. Judg. 3. 3. *Gen. 10. 17.

bodies to the top, and there a tuft of boughs and leaves, (where ſhould the hair be but on the head?) natural qualities, or ſupernatural rather, (becauſe ſaid to be free from corruption, and therfore uſed to make *the ſtatues of the Gods*) the Philoſopher[m] will give the beſt account, to whoſe reports we remit the Reader.

m *Plin. nat. hiſtory.*

§ 7. Forget we not that humane Writers make a diviſion of the mountain, calling the northen ledge thereof *Libanus*, the ſouthern *Anti-Libanus* whereas the Scriptures taking no notice of this diſtinction, expreſs both under the general name of *Libanus*.

§ 8. And now to clime this mountain, behold it every where ſcattered with *Solomons* workmen, ſome bearing of burdens, (Better to carry the meaneſt material to the Temple of God, than carve the moſt curious pieces for the tower of *Babel*) ſome hewing of ſtones, all buſied, either with their hands as labourers, or eyes as overſeers. No hole left for idleneſs to peep in at, but preſently ſhe was perceived and puniſhed. I hope without affence, one may wiſh them *God ſpeed*, the rather becauſe[n] he *that hewed timber afore out of the thick trees, was known to bring it to an excellent work, but now they break down all the work thereof with axes and hammers.*

n Pſal. 74.6,7.

§ 9. It is now high time that leaving the general Deſcription of *Libanus* we come to ſurvey the ſeveral places on, or near thereunto. In the ſouth-weſt ſide thereof near *Zidon*, and the Sea, lay the land of *Cabul*, which *Solomon* gave to *Hiram King of Tyre* for the coſt and charge he was at in building the Temple. Hereby it appears that this territory (though lying in[o] *Galilee*) was no part of the *Land of Canaan*, it being above the power of the Kings of *Iſrael*, to alienate any parcell thereof. But though it was unlawful *to take the childrens bread, and caſt it unto dogs*, yet the cruſt and parings thereof might be given them: to which this Land of *Cabul* may well be compared, being ſo courſe and baſe a Country, that it little contented King *Hiram*, who therefore called it[p] *Cabul*, that is *dirty*, or *diſpleaſing*. It may ſeem ſtrange that *Solomon*, who in other things conſulted with his honour and magnificence, and *to whom God gave a large heart*, ſhould herein have ſo narrow a hand, as not to give *Hiram* (a friend and foreign Prince) full conſideration, who ſo freely had furniſhed him with all neceſſaries for his building. But

o 1 King. 9.11.

p 1 King. 9.13

1. Haply *Solomon* beheld *Hiram* as a Homager unto him, holding the Kingdom of *Tyre* from the Crown of *Iſrael*. And if ſo, then all he did was but his duty, and fully rewarded in *Solomons* favourable acceptance thereof.

2. *Solomon* might conceive *Hirams* expences ſufficiently ſatisfied in allowing his men ſuch a vaſt[q] proportion of yearly proviſion: ſo theſe cities were given him not in compenſation of the charge, but as an overplus and meer gratuity. For which *Hiram* ought to be thankful, becauſe ſo good; not diſpleaſed, becauſe no better.

q 1 King. 5. 11
2 Chron. 2. 10

3. Moſt

3. Moſt probable it is, that abſolute need, and no other reaſon, made *Solomon* fall ſhort, in ſatisfying *Hirams* expectation. His treaſure being much exhauſted (exceſs will beggar wealth it ſelf) by his ſumptuous ſtructures. The ſame neceſſitous principles, which cauſed his intolerable taxes on his own people, might alſo make him (againſt his own will, and generous diſpoſition) fail in rewarding the full deſerts of *Hiram*.

It is ſome contentment unto us, that though we know not the ſeveral names, yet the [r] Scripture acquaints us with the exact number of the cities in *Cabul-land*: being twenty in all, as in our Map, we have reckoned them accordingly. [r] 1 King. 9. 11.

§ 10. But here ſome will be very much ſtartled, that this land of *Cabul* ſhould ſo lately receive this denomination from *Hirams* diſpleaſure, whereas we finde it ſo called four hundred years before in the book of *Joſhua*, where the borders of the Tribe of *Aſher*, are thus aſſigned: they *go out to* [t] *Cabul on the left hand*. To ſatisfie which ſeeming difficulty, we muſt know, that though the book of *Joſhua* contains matter of far more ancient date, yet it was written by *holy-men of God* after the days of *David*, and probably in the reign of *Solomon*. This appears becauſe in *Joſhua* mention is made of the book of [t] *Jaſher*, wherein the ſtanding ſtill of the Sun and Moon was recorded, and that book of *Jaſher* was penned after *Davids* reign, becauſe therein *Davids* [u] acts were alſo Chronicled. [t] Joſh. 19. 27. [t] Joſh. 10. 13. [u] 2 Sam. 1. 18.

§ 11. Mount *Libanus* is overſpread with the [a] *buildings of Solomon*, whereof ſome may be conceived the fragments made out of the Remnants and Reverſions of the ſtones and timber left of what was provided for the Temple. Yea probably ſome were platforms and models to heighten and improve the skill and knowledge of his builders. True it is, in the making of the Tabernacle, every *Tenon*, *board*, *hook* and *ſocket* were *Jure Divino*, both by precept and precedent, according to the [b] *pattern in the Mount*: but it was not ſo in the building of the Temple. Therein, God gave *Solomon* a *large heart*, and furniſhed him with *Hiram* a skilful workmen; but as for all particular proportions, they were left at large for their wiſdomes to contrive. It may therefore with much likelyhood be conceived, that to better their knowledge in Architecture for the Temple ſome ſlight buildings in *Libanon* were erected, which afterwards might ſerve *Solomon* for privacy, and pleaſure, retirement, and recreation. And ſeeing *Solomon* took his natural hiſtory *from the Cedar that grows in Lebanon, to the Moſs on the wall*, haply he might ſtudy in ſome of theſe buildings, where *Cedars*, and other ſimples were preſented unto him, being beſt able to comment on Natures works when he ſaw the text before his eyes. Of theſe buildings in *Libanus* that tower *which* [c] *looks towards Damaſcus* was the principal, to which the Noſe of the ſpouſe in the *Canticles* is compared, for the whiteneſs, uniformity, and proportionable [a] 1 King. 9. 19. & 2 Chr. 8. 6. [b] Heb. 8. 5. [c] Cant. 7. 4.

portionable largeneſs thereof, whereby the generouſneſs and animoſity of the Church is intimated. The [d] *Philoſopher* telleth us that a tower-faſhioned Noſe (round and blunt at the top) is a ſign of magnanimity.

[d] *Ariſt. in libro phyſiognomico.*

§ 12. From this tower we may take the Proſpect of all the adjacent country: wherein we take no notice of the diviſion of *Syria* according to humane Writers, but confine our ſelves to Scripture expreſſions.

1.	*Rehob.*	5.	The land of *Hamah.*
2. *Arom* or	*Maachah.*	6.	*Syrophœnicia.*
3. *Syria* of	*Damaſcus.*	7.	*Cœlocia.*
4.	*Zobah.*	8.	*Phœnicia.*

[e] 2 Sam. 10.6. [f] Gen. 14.14. [g] Heb. 7.9. [h] Gen. 14.16. [i] Gen. 14.24. [k] Gen. 14.18.

Aram [e] *Rehob*, or *Beth-Rehob*, ſo called from a principal City therein, lay ſouth eaſt of mount *Libanus*. Herein was [f] *Dan* the place where *Abraham* overtook the four Kings, who after many victories had took *Lot* and his wife captives. By *Dan* we underſtand not the city of *Dan* (formerly *Laiſh*) which ſome hundreds of years after was ſo named (though [g] *Levi* is ſaid [vertually] to pay tithes in the loins of *Abraham*, *Dan* cannot be conceived [formerly] to name cities, being as yet in the body of his great Grandfather) but the eaſtermoſt fountain of *Jordan*, anciently called *Dan*. And ſurely ſprings the iſſue of nature, are ſeniours to all cities the reſult of Art. Here *Abraham* overtook them, and with three hundred and odd men conquered and purſued them (being numerous and fluſhed with former victories) to [h] *Hobah which is on the left ſide of Damaſcus*. Thus that army which is but a handful of men, managed by Gods hand, will work wonders. Hereby *Lot* recovered his liberty the *King of Sodome* his ſubjects, they their goods; the Auxiliaries of [i] *Aner*, *Eſhcol* and *Mamre*, receive their pay out of the ſpoil, *Melchiſedec* had the tithes, *Abraham* the honour, and God the glory of the victory.

[l] 1 Chr. 18.6,7 [m] 2 Sam. 10.6 [n] 2 Sam. 10.9. [o] 2 Sam. 3.3. 1 Chr. 3.2.

§ 13. *Aram-Maachah*, lay ſoutheaſt of *Aram-beth-Rehob*, the [l] King thereof appeared very active (though bringing into the field but a thouſand [m] men) in the battle againſt King *David*. It ſeems *Joab* the politick General reputed theſe *Syrians* valiant, who took the [n] choiceſt men of *Iſrael* under his own conduct to oppoſe them, conſigning the refuſe under *Abiſhai* againſt the [o] *Ammonites*, preſuming they would fly of *courſe*, if the other were worſted: as indeed it came topaſs. Appendants to this *Aram-Maachah* were.

1. *Geſhur*: hereof *Talmai* the King; and *Maachah* his daughter was maried to *David*, and Mother to *Abſalom*. No wonder then if the child proved a croſs to his Father, begotten on a heathen woman contrary to Gods command. And here *Abſalom* (changing his climate, not conditions) ſtaid [p] three years, clouded with his Fathers diſpleaſure for murdering his Brother *Ammon*.

[p] 2 Sam. 13.38 [q] 2 Sam. 10.6.

2. *Iſhtob*, which contributed twelve [q] thouſand men in the General engagement of the *Syrians* againſt King *David*.

*So *Munſter* expounds the name thereof.

3. *The land of Tob:* that is, the *good-land* (or **Goth-land* if you pleaſe) ſo

ſo called from the goodneſs thereof. Though all the good we know of it is this, that it afforded a ſafe refuge to [r] *Jephthah*, when perſecuted by his Brethren, who hence was ſolemnly fetched to be Judg of *Iſrael*.

r Judg. 11. 3.

Adrichomius, and other Authours here make the Land of [s] *Uz* where *Job* dwelt. I cannot blame any place to be deſirous of ſo pious a man to be an Inhabitant therein. But both *Jobs* friends and foes forbid the ſituation of *the Land of Uz* hereabouts. His foes the *Sabeans*, his friends *Eliphaz* the *Temanite*, &c. who are known to live far ſouth of this place, of whom properly in the Deſcription of *Edom*.

s Job 1. 1.

§ 14. *Aram* of *Damaſcus* ſucceeds lying North-Eaſt of *Aram-Maachah*, watered with the Rivers of *Abanah* and *Pharphar*. This *Abanah* in human Writers is called *Chriſoroas* or *golden-ſtream* from the yellowneſs of his banks and water. Otherwiſe, as little gold is to be found in his channell, as at the *Golden grove* in *Caermarthen-ſhire*, or at the *Golden-vale* in *Hereford-ſhire*. However *Abanah* and *Pharphar* were highly beholden to [u] *Naaman*, who preferred them *before all the waters of Iſrael*; as poſſibly they might equall, yea exceed them in ſome outward reſpects. But what if the water in the Ciſtern be clearer than that in the Font? Know it is divine inſtitution which puts the difference betwixt them, leaving the one a plain Element, and making the other a ſoveraign Sacrament. This River *Chriſoroas* running Northward is afterwards ſwallowed up in the ſandy ground, and there is the viſible end thereof. So that *Solomons* rule, *All Rivers run into the* [w] *Sea*, muſt admit of an exception or expoſition, namely either openly or ſecretly, as no doubt this River hath an underground recourſe to the Ocean.

t 2 Sam. 8. 5.

u 2 King. 5. 12.

w Eccleſ. 1. 5.

§ 15. Coming near to *Damaſcus* we find the place where Saint *Paul* was caſt down to the ground, as he went with a Commiſſion from the High Prieſt to perſecute the Saints at *Damaſcus*. Now ſeeing *Damaſcus* was not in *Judea*, if any demand why *Paul* ſhould ſtraggle ſo far from his own Country, hear his own anſwer, *Being exceedingly* [x] *mad againſt them, I perſecuted them even unto ſtrange Cities*: and it is reaſon enough for the actions of blind zeal, that they are the actions of blind zeal. Beſides, it ſeems the High Prieſts at *Jeruſalem* had a kind of Eccleſiaſticall Juriſdiction over the *Jews* in all places. Some ſeeming contradiction but on ſerious thoughts eaſily reconciled, appears in the Hiſtory of Saint *Pauls* travells.

x Act. 26. 11.

Acts 9. 7.	Acts 22. 9.
The men alſo which journeyed with him ſtood amazed, hearing a voice, but ſeeing no man.	*Moreover they that were with me ſaw indeed a light, and were afraid, but heard not the voice of him that ſpake unto me.*

For, two things conſiderable in this viſion.

1. The generals thereof communicated to his fellow-travellers, that they might atteſt the truth of his miraculous accident No ſeeming fancy but really acted. Hereupon they heard confuſedly that there

there was a ſound, but heard not diſtinctly what the ſound was, and were admitted to ſee a light, but did not diſcover the perſon of *Jeſus* appearing.

2. The particulars thereof imparted to *Paul* alone (as calculated only for his converſion) whoſe ears and eyes plainly heard and ſaw the voice and apparition.

Hence Saint *Paul* was conducted to the City of *Damaſcus*, whither we follow after him.

§ 16. *Damaſcus* is by ſome conceived to have been founded by *Eliezer Abrahams Steward*, only becauſe he is ſtiled [y] *Eliezer of Damaſcus*: But if ſo, then ſignal was the piety of *Eliezer* who preferred rather to live a ſervant in *Abrahams* good Family, than to rule as a Lord in a great City of his own building. Various was the ſucceſs and fortune of *Damaſcus* under ſeverall Lords, and we will only inſtance in ſuch as are mentioned in Scripture.

y Gen. 15.2.

1. It was Inhabited by the *Syrians*, and accounted the Metropolis of the Country.

z 2 Sam. 8.5,6. & 1 Chr. 18.5.

2. It was probably conquered by *David*, when he put [z] Gariſons into *Aram of Damaſcus*.

a 1 Kin. 1.23.4.

3. In the days of *Solomon* it was poſſeſſed by [a] *Rezin* a fugitive *Sirian*, who being made a King thereof, was a profeſſed enemy to *Iſrael*.

b 2 King. 14 28

4. It was won by *Jeroboam* the ſecond, King of *Iſrael*, who is ſaid to have reſtored [b] *Damaſcus*.

c 2 King. 16.6.

5. It was recovered again by the *Syrians*, and *Rezin* in the days of *Ahaz* was [c] King thereof.

d 2 King. 16.9.

6. It was taken by *Tiglath-Peleſer* [d] King of *Aſſyria*, who carried all the Inhabitants thereof away captive.

In the New Teſtament we find it in ſubjection to the *Roman Emperour*, under whom [e] *Aretas* was King, a perſecuter of Saint *Paul*.

e 2 Cor. 11.32.

§ 17. Wonder not that the *Roman Emperours* ruling over the world, ſhould ſuffer ſome Kings to reign under them: which was their conſtant practiſe, and whereby they received no ſmall benefit. For firſt, hereby they kept their people in more willing obedience, when they ſaw their former Government not wholly altered, but ſome ſhadow thereof ſtill remaining in their Kings continued amongſt them. Secondly, when any diſtaſtfull project was ſet on foot, the Emperours uſed theſe Kings to promote it: ſo caſting the odium upon them, which themſelves declined, while ſuch [f] Kings (uſually by their immediate dependence) durſt not diſpleaſe, but do whatſoever the Emperours enjoined them. Thirdly, it conduced to the ſtate of their Empire to have Kings homagers thereunto. It is but a *Farm* (though of never ſo great reveneues) and not reputed a *Manor*, which hath not ſome Free-holders holding of it, and owning *ſuit and ſervice* unto it. Semblably it was part of the Imperiall glory amongſt the *Romans* to have even Kings to hold

f *Vetus ac jam pridem recepta populi Romani conſuetudo, ut haberet inſtrumenta ſervitutis & reges.* Tacit. in vita Agricolæ.

their

their Scepters and Crowns, by deputation under it, as *Herod* in *Judea*, *Deiotarus* in *Galatia*, our *Lucius* in *Britan*, and this *Aretas* King of *Damascus*.

§ 18. Under him Saint *Paul* had a miraculous deliverance, though both Prince and people plotted his destruction, and [g] *watched the gates day and night that they might kill him.* But what saith the Psalmist? *Except* [h] *the Lord keep the City, the watchman waketh but in vain*, either to keep out those whom he will have in, or to keep in those whom he will have out. All the wall shall be one open gate to those, whom divine providence will have to escape, as here to Saint *Paul*, being let down over the wall by a rope in a basket.

g Act. 9. 24. & 2 Cor. 11. 32.
h Psal. 127. 1.

§ 19: Amongst the publick buildings of *Damascus*, the house of *Rimmon* was most remarkable; It troubled the tender Conscience of converted *Naaman*, [i] *when his Master went up to worship there*, that he had so often bowed to that Idol: so an excellent [k] Critick proves the words to be read, relating not his future but former actions. Wherefore the Prophets answer, *Go in peace*, is not a toleration of his Idolatry for the time to come, but an absolution from his former faults, upon *Naamans* free confession and serious sorrow for the same. They shew also in this City the house or rather hole wherein [l] *Ananias* (Saint *Pauls* ghostly-father) dwelt or lurked, being a Cellar under ground, to which pilgrims descend by many stairs, who have so filled the walls thereof by [m] writing their names therein, that Reader there is no room left to register thy name if going thither.

i 2 King 5. 18.
k *Nic. Fuller Miscel. Sacra. pag.*
l Act. 9. 12.
m *Biddulph in his travels. pa.*

§ 20. Modern *Damascus* is a beautiful City. The first, *Damask-rose* had its root here, and name hence. So all *Damask* silk, Linen, poulder and plumbes called *Damascens*. [n] Two things at this day are most remarkable amongst the inhabitants: There are no Lawyers amongst them, no Advocates or Sollicitors of causes, on compacts being made for future performance, but *Weigh* and *Pay*, all bargains being driven with ready money. Secondly, Physicians here are paid no fee, except the patient recover his health. And now I perceive that *Mahomet* was a politick man, who entred but once into *Damascus*, and perceiving the pleasures thereof, would never return again, for fear (forsooth) lest he should be betwitched with the delightfulness thereof, and hindred from the great work he had in hand. I indeed perceive that so pleasant a subject hath too long retarded my pen, almost forgetful to go forward in our description, we therefore leave it and proceed.

n *Nullæ ibi sunt ob fortunæ bona lites, & nulli proinde advocati procuratores, aut causarum sollicitores, quia debitores non sunt ulli, aut creditores. Omnia prompta & parata transiguntur pecunia. Medicis omnio nihil nisi restituta prius ægro sanitate offertur. Georg. Broun in civit: orbis terrarum. in des. Damasc*

§ 21. *Aram-Zobah* lay north-east of *Aram-Damascus*. *Hadadezar* or *Hadarezar* was King thereof, so glorious a Prince, that his servants wore shields of gold in war, as if they intended to dazle their enemies eyes with the splendor of their arms; but all in vain. For the best swords of steel will command the bravest shield of gold: and *David* at *Elam*, got an absolut conquest of him, killing [o] *Shobach* his Captain, as formerly

o 2 Sam. 10. 16

merly he had [p] defeated him and ſtript him of much rich ſpoil. As for thoſe golden ſhields, they fell not to the ſhares of any private perſons, but were treaſured up by *David* for the building of the Temple, where this glorious Plate ſhined in its proper ſphere; and where Riot, and Luxury abuſed by man, was converted into well grounded bounty, as beſtowed on Gods ſervice. Here *David* houghed the horſes of *Hadadezar*, and only reſerved an hundred [q] chariots of them as a Trophee of triumph to be uſed for ſtate at publick ſolemnities.

p 2 Sam. 8. 4.

q 2 Sam. 8. 4.

§ 22. Some will cenſure this as an improvident and unpolitick act, and character *David* as more happy to get, than able to uſe a victory; not caſually letting ſlip, but wilfully caſting *ſuch a power of horſe* out of his hand, which managed with a proportionable infantry, might have given Law to all the eaſt Country. Surely it was not done out of a cowardly ſuſpicion, leſt the *Syrians* ſhould recover thoſe horſes again; much leſs out of conſciouſneſs of want of horſemanſhip in the *Iſraelites* to ſet riders upon them: Rather it was, that *David* being privy to the deceitfulneſs of mans heart (how hard it was to have much humane ſtrength, and not to have confidence in it) did it to wean his ſubjects from *the arm of fleſh*, that they might more rely on divine protection. And he did it, to encourage in them, what properly is called *Manhood*: that they might not expect victories of equivocal generation begotten betwixt men and horſes, but ſuch atchieved only by mans proweſs, inſtrumental to get, and Gods providence, the principal to give them. Yea, *David* might ſeem to have houghed all the horſes in the world, with that his ſhort, but ſharp ſentence, *A* [r] *horſe is but a vain thing to ſave a man.*

r Pſa. 33. 17.

§ 23. It will further be objected, that grant theſe horſes not to be uſed in the wars of *Iſrael*, yet what needs this waſt to ſpoil Gods good creatures? Might they not have been ſold for many Talents and given to the poor? It is anſwered, that *David* did it in an holy *Brave*, to ſhew that the Pagans pride, was *Iſraels* ſcorn, and that he as much diſdained to gain wealth by the ſale, as to get ſtrength by the ſervice of thoſe horſes. Beſides, *David* herein did follow the precept given to, and preſſed and practiſed by [s] *Joſhua* in the like caſe. And indeed multiplying of horſes was [t] forbidden the Kings of *Iſrael*. But after *Davids* days the Militia was much altered and managed by horſe; by the way, *Abſalom* was the firſt *Iſraelite* whom we finde riding in a chariot, and how he was bleſt is not unknown: Afterwards *Solomon* brought many horſes out of *Egypt*, and an Egyptian Wife on the back of them, who certainly hindred more, than the other helped him; and generally the *Iſraelites* were more proſperous before their uſe of horſes, than ever after; Their ſucceſs was mounted when they fought on foot, but ſcarce went on foot when their armies were mounted on horſe-back.

s Joſh. 11. 6.

t Deut. 17. 19.

§ 24. But to return to *Aram Zobath*: Two prime Cities thereof with four

four names are mentioned in Scripture, [u] *Beta*, and *Berothai*, [w] elſe where called *Tibbah* and *Chun*. Here (not to ſay that *Beta* and *Tibbah* by Metatheſis are the ſame) it is no news for Cities ſtanding in the confines of ſeveral kingdoms, and the juncture of ſeveral languages to have double names. What the Engliſh-man calls *Gloceſter* and *Worceſter*, the Welſh-men tearm [x] *Caer-Loyw* and *Caer-Frangon*. And probably one of the names of theſe Cities was *Hebrew* and the other *Aramite*. But of them afforded much braſs [y] to King *David* (Gods receiver general for that purpoſe) for the building of the Temple. But *Zobah* which gave the name to the Country is generally conceived at this day to be called *Aleppo*, (though ſome *Jews* inhabiting therein count it anciently the City of *Sepharvaim*) from *Alep* which ſignifies [z] *milke* in the Turkiſh language; whereof ſuch plenty here, that if *via lactea* be to be found on earth, it is in this place. It is ſo ſeated on a navigable ſtream which runs into *Euphrates*, that here the commodities of the Eaſt and Weſt do meet. The former from *Babylon* by water, the latter by *Land-caravans* from *Scanderoon*, and this City is the golden claſp to couple both ſides of the world together, and we remit the Reader to modern Merchants for further information thereof

§ 25. And here ſtanding on the utmoſt verge of our Map, we could wiſh it of ſuch extent as might repreſent to the Reader *Aram-Naharam* or *Meſopotamia* (otherwiſe *Padan-Aram*) where *Bethuel* and *Laban* dwelt; *Charran*, whither *Abraham* firſt removed; *Caldea* and *Ur*, a City where he formerly dwelt; *Babylon* and *Nineveh*, the two Empreſſes of the world, with the Rivers which watered and bounded Paradiſe it ſelf. But alaſs, as Prodigals who have ſpent their poſſeſſions, take little delight to ſee a ſurvey of the lands they have ſold, (the ſad remembrance of their former riot and preſent wretchedneſs) ſo ſmall comfort can accrew unto us by the curious enquiry into the ancient place of Paradiſe, having long ſince in our firſt Parents forfeited all our right and title thereunto. But the main matter forbidding our Pens progreſs any further, is becauſe, as *Shimei* confined by *Solomon* to *Jeruſalem* ſuffered juſtly as an offender for gadding to [a] *Gath*: ſo *Paleſtine* with the neighbouring countrys, being the proper ſubject of our diſcourſe, we ſhall be taken treſpaſſers, if found wandering beyond the bounds thereof. However I hope without offence my hand may point further than my feet may follow, and tell the Reader that the fore-named places lie North-eaſt of the City of *Aleppo*.

§ 26. The land of *Hamah* lay Weſt of *Uram-Zobah*, anciently inhabited by the *Hamathites*, deſcended from the eleventh and youngeſt Son of *Canaan* [b] the Son of *Cham*, of whom largely before. In the days of *David* *Toi* was King of this Country, who being at war with *Hadadezer*, and hearing how the *Iſraelites* had defeated him, ſent [c] *Joram* his Son to King *David* with preſents in his hand, and complements in his mouth,

u 2 Sam. 8. 8
w 1 Chr. 18. 8.

x *Humfrey Lhuyd in deſcrip. Walliæ.*

y 2 Sam. 8. 8.

z *Biddulphs travels p.* 45.

a 1 King. 2. 44.

b Gen. 10. 18.

c 2 Sam. 8. 10.

to congratulate his victory. Long after *Salmaneſer* ſubdued this country and extinguiſhed the Royal race; witneſs that brag: *Where is the King of Hamath* [d] *and of Arpad?* Though that proud queſtion admits of an anſwer; namely, *they were even there, where their ſins ſet them*: ſeeing it was not ſo much the *Aſſyrian* valour, as the *Syrian* wickedneſs which caſt theſe Kings out of their country. *Riblah* was a prime City in this land, where *Nebuchadnezzar* cauſed the eyes of [*] *Zedekiah* to be bored out, Some conceived this done in the land of *Naphtali*, others with more likelihood in this place, and we (ſee Reader our carefulneſs to pleaſe all if poſſible in this captious age) mention it in both. Yet becauſe this *Riblah* was many miles nearer to *Babylon* and further from *Jeruſalem*, it is more probable to be the place, as more for *Nebuchadnezzars* eaſe and *Zedekiahs* anguiſh: it adding to the Conquerors ſtate to fetch the captive furtheſt from his own Country.

d Eſa. 37. 13.

*2 Kin. 25. 6, 7

§ 27. *Hamah* the City which gave the name to the Country, was afterwards called *Antiochia*. Seven and twenty Cities are ſaid to be of the ſame name. For ſeveral *Antiochuſes* being ſucceſſively Kings of *Syria*, ſtocked their dominions with many Cities after their names, as being either built, beautified, ſtrengthened or enlarged by them, or their Favorites. But it matters not how many younger brethren there be of the ſame family, as long as our *Antioch* is the heir, and though not in age, in honour to be preferred before all the reſt. Here the profeſſors of the Goſpel formerly termed *Believers* for their faith, ſometimes *Brethren* for their love, *Saints* for their *holineſs*, *Diſciples* for their knowledge, were for all theſe firſt called [e] *Chriſtians*. Probably when many of all nations believed, the name *Chriſtian* was given them, to bury the difference betwixt *Jews* and *Gentiles* (thus *England* and *Scotland* happily joyned in *great Britain*) which two names though remaining afterwards, were uſed as terms of civil difference, not odious diſtinction. Had this happened at *Rome*, how would the Tide of *Tiber* have ſwoln above all his bounds and banks at the conceit that in her City Religion it ſelf was chriſtened? But this *Antioch* hath ſtill more to brag of: The *Chair of Saint Peter*, wherein he ſate Patriarch many years before his removal to *Rome*: And therefore no wonder if *Antioch* grudge to give *Rome* the ſuperiority. Why ſhould not that place be the prime, which was the firſt? Beſides, Saint *Peter* was honoured at *Antioch*, murdered at *Rome*. And why ſhould that City receive moſt credit by him, which uſed moſt cruelty unto him? But let Eccleſiaſtical Heralds deduce the pedegree, and martial the precedency of theſe Churches, we will only add, that this Phariſaical *taking of the upper-hand*, hath in all ages hindered the *giving of the right hand of Chriſtian fellowſhip*.

e Act. 11. 26.

§ 28. Now ſurely no malignant quality in this place, but a principle of perverſneſs in mens hearts, was the cauſe, that ſo many famous contentions happened in this City of *Antioch*. Here it was, that ſome *coming*

ing down from Judea, maintained the neceſſity of [f] circumciſion, and the legal ceremonies, endevouring to ſet up a Religion (like thoſe monſters in *Africa*, begotten betwixt ſeveral kindes, partaking of both, perfect in neither, but defective in their very redundancy) a medley mongrel betwixt Judaiſm and Chriſtianity. This occaſioned the calling of the firſt great Councel in *Jeruſalem*, which in fine concluded that this legal Yoke was not to be laid on the neck of Chriſtians. Here *Peter* being guilty (it is the expreſſion of [g] *Eraſmus*) of *ſuperſtitious diſſimulation*, with his example (oh the impulſive power of great mens Precedents!) brought [h] *Barnabas* into the ſame fault: for which Saint *Paul* preſently and publickly reproved him. But we will not widen the wounds in good mens memories, rather commending to poſterity, the holy zeal of Saint *Paul* in ſeaſonable giving, the humble piety of Saint *Peter* in patient taking ſo ſharp a reproof.

f Act. 15. 1.

g In his Epiſtle to the Cardinal of *Loraine* prefixed before his tranſlation of *Chryſoſtome* on the *Galatians*

h Gal. 2. 18.

§ 29. But the greateſt contention happening here, was the *Paroxyſm* betwixt *Paul* and *Barnabus*, the one as earneſtly refuſing, as the other deſiring the company of *John Mark* to go along with them. In which conteſt, *Paul* is generally conceived to have moſt reaſon, *Barnabas* moſt paſſion on his ſide, becauſe

1. He ſaw clearly without carnal relation, whilſt *Barnabas* beheld *Mark* his [i] ſiſters ſon through the ſpectacles of natural affection.

i Coloſ. 4. 10.

2. A reaſon is rendred by *Paul* why *Marks* company ſhould be declined, namely, becauſe he [k] departed from them at *Pamphilia* and deſerted the work, none alledged by *Barnabas* why the ſame ſhould be accepted.

k Act. 15. 38.

3. *Paul* immediately departing after this contention is ſaid to [l] *be recommended by the brethren to the grace of God*, which ſeems to amount to a general approbation of his carriage herein. No ſuch paſſage appears of *Barnabas*.

l Act. 15. 40.

4. After this time Saint *Paul* and his acts are celebrated in every Chapter, whereas *Barnabas* ſinks here in ſilence, and his name mentioned no more in the hiſtory of the Scripture.

But we muſt admire Gods wiſdom in mans weakneſs, ſanctifying this diſcord to his glory. For whilſt *Paul* and *Barnabas* were newly converted, and their company needful for mutual aſſiſtance each to other, their Perſons and affections were united together: but how grown ſtrong in grace, and able ſingly to ſubſiſt, God ſuffered this unhappy difference to ſerve them. Whereby the *Goſpel* encreaſed, the one ſailing to *Cyprus*, the other ſtaying in *Syria*. So whereas formerly one place at the ſame time did jointly enjoy them; now there became two Flocks, two Shepheards, two Vines, two Vine-dreſſers, and the diviſion of Preachers proved the multiplication of Preaching.

§ 30. We muſt not forget how one *Nicolas* a Proſelyte of this City of [m] *Antioch*, was the laſt of the ſeven Deacons, and the firſt founder of an hereſie

m Act. 6. 5.

n Rev.2.6.

*Baronius An. Eccles. Ann.68 Num.10.

hereſie (which God profeſſeth himſelf to[n] hate) from him called the *Nicolaitans*. For this * *Nicolas* is reported to have had a beautiful woman to his Wife, and being taxed for being cauſleſly jealous of her, to vindicate his innocence, he proſtituted her to the embraces of any that would lie with her; with ſome other ſtrange opinions he maintained. Thoſe therefore who ſo undiſcreetly expreſs their deteſtation of one ſin, that they fall foul on the committing of the contrary, may by a ſpiritual proportion be accounted myſtical *Nicolaitans*.

§ 31. There was alſo belonging to *Antioch* (pardon a little digreſſion) a delicious ſuburb called *Daphne*, where *Apollo Daphneus* was adored. Now (ſome three hundred ſixty years after Chriſt) *Julian* the Apoſtate, the profeſſed enemy to piety, ſacrificed to this *Devil-God*, who uſed to be very talkative in giving of Oracles, but lately was grown very mute. And being demanded the reaſon of his ſuddain ſilence, anſwered (for-ſooth) it was becauſe the body of *Babylas* (martyred under *Decius* the Emperour) was buried near his Temple, the vertue whereof ſtopped his wind-pipe. Hereupon a conceit was taken that other Martyrs bones might be found upon trial as terrible to the Devil, which gave the[o] firſt occaſion to the enſhrining, worſhipping, and circumgeſtation of the Reliques of Saints. See how *Satan* (much delighted in his apiſh Parallels of divine ſervice) was ambitious, that a denominative point of Antichriſtianiſme ſhould have its original in the ſame place where the name of Chriſtianity firſt began. But long ſince *Antioch* hath ſmarted for this ſuperſtition, and her other ſins; reduced at this day to a petty village, (ſtanding in the rode betwixt *Scanderoon* and *Aleppo*) and *Orontes*, the River thereof once navigable, (Saint *Paul* is ſaid to have[p] ſailed to *Antioch*) much obſtructed with ſand, and more profitable for good *Eeles* there taken, than any other commodity, and the few buildings remaining miſerably ruinous. But ſeeing ſilkes, though ragged, may be worn with the leſs diſcredit; the torn and tattered edifices in *Antioch* ſeem no diſgrace, becauſe moſt of them are made of Rich ſtuffe, even coſtly marble curiouſly poliſhed.

o See M. *Mead* in his Apoſtaſie of of the latter times. *pag.* 122.

p Acts 14. 26.

§ 32. Leaving *Antioch* we come to *Seleucia* ſeated on the Sea ſide, a Port once graced with Saint[q] *Pauls* preſence: whence they ſailed into *Cyprus* lying over againſt it. This Iſland is ſo called from *Cypreſs* trees growing there in abundance, which a great[r] Critick conceives to be that *Gopher*[s] *wood*, whereof the Arke of *Noah* was made, and boldly affirmes that ſetting aſide the adventitious termination, *CVPAR* and *GOPHER* are effectually the ſame in Hebrew. Frequent the uſe of Cypreſs-boughs in Funeralls, whereof the[t] reaſon is rendred becauſe that tree cut down ſprouts no more, as no natural hope of a dead corps reviving.[u] Coffins alſo were generally made of Cypreſs even amongſt the heathen, in memorial, as[w] one will have it, of the deluge, and mankinde buried quick many moneths in the Cypreſs ark. The diſtance

q Act.13.4.

r *Nic.Fuller, Miſcel.lib.4. cap.5.pa.493.*
s Gen.6.14.
t *Cupreſſus inciſa non renaſcitur, ſicut ex mortuo nihil jam eſt ſperandum. Scal. caſti. in Feſtum.*
u λάρναξας κυπαρισσίνας *Thucid.hiſt.l.2 pag.5.*
w *Nic: Fuller ut prius.*

of

of *Cyprus* from the continent cannot be great, if it be true what [x] *Pliny* reports, that whole heards of Deer uſed to ſwim over thither (ſenting, though not ſeeing land) the formoſt like an adventurous Captain valiantly conducting them; and then in order one ſo lying on another, that the leaders hanch was the followers pillow to reſt his head upon. Moſt fruitful was this Iſland, affording all things both for pleaſure and luxury, and therefore *Venus* worſhipped for cheif Deity therein. The women of this country anciently were very wanton, or as they counted it, very religious; for, having a Whore for their Goddeſs, no wonder if adultery was their devotion.

[x] *Nat. hiſt. li. 8 cap. 32.*

§ 33. Amongſt the eminent perſons bred in *Cyprus*, whilſt Stateſmen take ſpecial notice of *Solon* the law-giver, Philoſophers of *Zeno* the Stock, Poets of *Aſclepiades* firſt Author of thoſe verſes from him ſo called, it will be fitteſt for us to obſerve [y] *Mnaſon* an old Diſciple, hoſt to Saint *Paul*, *Sergius* [z] *Paulus* debuty of this Iſland, a prudent man, Saint *Pauls* Convert; and *Barnabas* here born a *Jew-Levit-Cypriot* (the firſt by nation, the next by family, the laſt by place of his nativity) and had therein poſſeſſions of conſiderable value. If any ſay it was covetouſneſs, and diſtruſt of divine providence in *Barnabas* to be a *landed* [a] *Levite*, becauſe that Tribe had no inheritance given them; *The Lord of Iſrael was their* [b] *inheritance:* Let ſuch know, that conſtitution was only temporary and local, to laſt no longer, than whilſt the *Jews* continued at home in a ſettled Common wealth, after whoſe baniſhment abroad, happy that *Levit*, who (when charity of others waxed cold) could warm himſelf with his own well gotten goods. But afterwards *Barnabas* that *Son of conſolation* (comforting the bowels of the Saints as well by his works as words, deeds as doctrine) ſold [c] his poſſeſſions and tendered the price thereof at the feet of the Apoſtles. Such practiſes were ſincerely performed in the primitive times, ſuperſtitiouſly imitated with opinion of merit in after ages, and ſcornfully derided by too many in our days, ſo far from parting with the propriety, that they will not appropriate a part of their goods to good uſes. We finde Saint *Paul*, Preaching in two cities in *Cyprus*; [d] *Salamis*, where there was a Synagogue of the *Jews*, and *Paphos* (where *Venus* was worſhipped, thence ſurnamed *Paphia*, and) where *Elymas*, the ſorcerer was ſtruck blind, for oppoſing Saint *Paul*. We cannot recover *Paphos* proportionably into this Map, behold it therefore peeping in, but excommuned the lines thereof.

[y] Act. 21. 16.
[z] Act. 13. 7.
[a] Act. 4. 36.
[b] Joſh. 13. 33.
[c] Act. 4. 37.
[d] Act. 13. 5, 6. verſe 11.

§ 34. But to return to the Continent, where we fall on *Syrophœnicia*, whoſe mixt name ſpeaks its middle ſituation betwixt *Syria* and *Phenice*, ſo that if thoſe two countrys ſhould fall out, no fitter umpire to arbitrate their difference than *Syrophœnicia*, participating of, and therefore preſumed impartial to both. Of this [e] Country was that *bold beggar*, who would have no *ſaying nay*, but importunate in the behalf of her daughter, no whit diſcouraged with the diſadvantage of her perſon, diſaffection of

[e] Mark 7. 26.

of the disciples, (miserable mediators interceding for her repulse) deep silence and afterwards disdainful denial of Christ himself, would not desist (as if her zeal was heated with the Antiperistasis of the cold comfort she received) till the violence of her faith had wrested a grant from our Saviour. The bounds of *Syrophœnicia* are variously assigned, the principal Cities whereof are *Laodicea*, different from that, to which Saint *John* wrote, and whose [l] lukewarme temper made health it self sick thereof.

l Rev. 3. 16.

§ 35. Next we find on the Sea the City of *Gebal* (in *Ptolemy* and *Strabo Gabala*) and the Inhabitants therein and thereabouts, termed *Giblites* in [m] Scripture. These led the *Van* in the grand conspiracy against *Israel*, [n] *Gebal* and *Ammon* and *Amalek*, *the Philistims with the inhabitants of Tyre*, *Asher also*, &c. But *Solomon* taught their hands another lesson, not to fight against Gods People, but to help to finish his [o] Temple. At the Coronation of *Tyre* the Queen-Mart of the world, (so largely described by *Ezekiel*, where all neighbouring Cities as in *Grand-Sergentry*, held their places, by some special attendance about her) the *Ancients of Gebal*, *and the wise-men thereof were here* [p] *calkers*, to stop the leakes and chinks in her ships, so cunning were the *Giblites* in that imployment. Yet all their curiosity in this kind, could not keep out the deluge of divine anger, from entring their own City, which at this day hath drowned *Gebal* in utter destruction.

m Josh. 13. 5.
n Psal. 83. 7.
o 1 Kin. 5. 15. 18. See the margin in our bibles.
p Ezek. 27. 9.

§ 36. More south the river *Eleutherus* arising out of *Libanus*, shaped his course to the sea, so being the northern boundary of *Phœnicia*. In this river, saith reverend [q] *Beza*, was the *Eunuch* baptized by *Philip*, therein making an unexcusable mistake. For except the Eunuch in his travel went (like the Sun on [r] *Ahaz* his dial) backwards, it was impossible for him going to *Gaza*, and so into *Æthiopia* his own Country, once, to come near this River, lying far north quite the contrary way. Had *Beza* (in stead of the Eunuch baptized) placed the Emperour *Barbarossa* drowned here, it had born better proportion to truth. However from this learned mans mistake, I collect comfortable confidence of pardon for my faults committed in this our description. For seeing so strong legs are prone to stumble, surely the falls of my feeble feet will be freely forgiven me by the charitable Reader.

q *Vide Bez. Annotat. in locum.* Act. 8. 36.
r 2 King. 20. 11

§ 37. Near the running of *Eleutherus* into the mid-land Sea stood *Antaradus*, so called because opposite to *Aradus* (*Arvad* in Scripture) a City of remarkable antiquity, situation, and subsistence. Well doth *Strabo* call this an ancient place, seeing it retained its name, more than two thousand years, from [s] *Arvad* the ninth Son of *Canaan*, even till after the time of our Saviour. The City is seated in an Island seven furlongs in compass, and twenty distant from the Continent, being all a main [t] rock (industry and ingenuity will make wealth grow on a bare stone) watered in peace from the main land, in war with an engine (consult with our [u] Author for the forme thereof) which limbeck-like extracted sweet

s Gen. 10. 18. 1 Chr. 1. 16.
t *Strabo. li.* 16. *pag.* 753.
u *Strabo ut prius*

ſweet water out of the brackiſh Ocean. The Citizens of this place ſerved *Tyre* in a double office; by land as Soldiers, *The men of* [w] *Arvad with thine Army were upon the walls round about*; by water, as Sailers, *The Inhabitants of Arvad were thy Marriners*: which ſufficiently ſpeaks their dexterity in either Element.

w Ezek. 27. 11 & Ezek. 27. 8.

§ 38. Next the men of *Arvad* the Prophet mentioneth the [x] *Gammadims* (the joint naming them probably inſinuates the vicinity of their habitation) which were *in the Tower of Tyre* as a Gariſon to defend them. By *Gammadims* ſome underſtand *Pygmies* of a Cubit-high, (equal to the ſtandard of *Ehuds* [y] dagger) becauſe, *Gamad* ſignifies a *Cubit* in the Hebrew tongue. But how ill doth this meaſure agree with martial men? except any will ſay, that as the *Jebuſites*, in a proud confidence of the natural ſtrength of mount *Sion*, placed the [z] *lame and blind* to man the ſame: ſo the *Tyrians* preſumed that dwarfs were tall enough to make good their Giant fortifications. More likely is the conjecture of [a] *Tremellius*, that the *Gammadims* were a people in *Phœnicia* inhabiting a part thereof, which ran out bowed and bended into the Sea. And we know that *Ancona* in *Italy*, and [b] *Elbow-lane* in *London* receives names from the ſame faſhion. And ſeeing *Corniſh-men* are ſo called from the form of their Country, dwelling in a land which by degrees is contracted or narrowed into the likeneſs of an horn; why not *Gammadims Cubit-men* from the ſimilitude of their Country in the ſituation thereof? Here to fortifie his conjecture *Tremellius* produceth a place in [c] *Pliny* of *Gamala*, a City in *Phœnicia*, ſince ſwallowed up, where he conceiveth the *L* to be changed into the *D*, that the *Gammadims* were inhabitants thereof. However for quietneſs ſake, may the Reader be contented, to ſuffer them to remain there in our Map, if not as dwellers, only as ſojourners, until ſuch time as learned men ſhall provide a more proper place for them.

x Ezek. 27. 11

y Judg. 8. 16.

z 2 Sam. 5. 8.

a *Vide Tremel. annot. in locum.*

b See *Stows* ſurvey of *London.*

c *Nat hiſt. l. 2. cap. 91.*

§ 39. And now on a ſuddain we are fallen unawares againſt our propounded order, on *Phœnicia*, of the name and nature of which Country formerly in the Tribe of *Aſher*. The chief havens therein were *Tripolis*; ſo called, ſay [d] ſome, becauſe it hath been thrice built; by others, becauſe [e] three Cities (*Tyre*, *Sidon*, and *Aradus*) concurred to the building thereof. Next in the promontory called Θεῦ πρόσωπον or *Gods face*, which no whit affrighted the Pirates, and Sea-robbers (who had a Caſtle hard by, called [f] *Caſtellum prædonum*) from their miſchievous cruelty. *Botrus* ſucceeds, whoſe name ſignifieth a *bunch of grapes*, either from plenty of wine growing there, or becauſe the houſes in this compacted city were built in a cluſter, though now become ſo thin ſcarce any two of them ſtand together. *Byblus* the birth-place of *Philo* commonly ſurnamed *Byblius*, *Barutis*, anciently a good haven, now decayed. *Adonius*, ſo called from the minion of *Venus* worſhipped hereabouts, and *Licus* are the chief Rivers in this Country: (having many other ſmaller brooks) and *Climax* the mountain of moſt note, whoſe figure like that *figure in Rhetorick*, aſcends like a ſtaircaſe by degrees.

d *P. Hylin Microcoſm. p. 556*
e *Strabo Geog. lib. 16. p. 754.*
f *Idem. p. 755*

§ 40. *Cœlosyria* is only behind, or *hollow Syria*, so called because lying in a concavity betwixt the mountains of *Libanus* and *Antilibanus*. Though *Ptolemy* and others stretch the name thereof in a large acceptation, even as far as *Arabia*. Full it was of fair Cities, but none we meet with named in Scripture, and therefore forbear the further prosecution thereof. Only to cover the nakedness of our Map, we mention four modern Villages under the command of the *Turks*, where, and where [g] alone the *Syriack* tongue is spoken at this day, namely, *Hatcheeth*, *Sharri*, *Blouza*, and *Eden*. The last the seat of a Bishop of the *Maronites* (who have a poor Patriarch residing at *Tripoli*) and the People here against all sense conceive this *Eden* to be the place of Paradise. Worse errors they maintain in point of doctrine, concurring with the Greek Church; but in discipline late reconciled to *Rome*, where the *Pope* on his own cost gives some of their children education. Honest harmless People these *Maronites* are, happy in the ignorance of luxury, and so hospitable that in stead of receiving, they return thanks to any western Christians which will accept of their entertainment.

g *Biddulps travels. p.*

§ 41. There remains nothing more in the Map for me to acquaint the Reader with, save only that we have set the modern stages or Inns (we must have all wares in our pack, not knowing what kind of chapmen we shall light on) betwixt *Aleppo* and *Damascus*, and so forwards to *Jerusalem*. Amongst these *Canes* or *Turkish Inns*, *Marra* and *Cotefey* are most beautiful; the latter little inferiour to the *old Exchange* in *London*; built by a *Bashaw* (O let not Christians confound, whilst Turks found places for publick use) for the benefit of Travellers, being both a Castle for their protection, and a Colledge for their provision: Where on the Founders cost sufficient food is afforded both them and their cattel. As for some Christian Travellers who [h] scorned to feed thereon, it seems that either they were not soundly hungry, or were not of the solid judgment of *Eliah*, who surely would have taken meat from the hands of Turks, who refused not flesh from the beaks of [i] Ravens.

h *Biddulps travels pag.*

i 1 Kin. 17. 6

Here the Map of Midian, Moab, Ammon, Edom, *is to be inserted.*

THE

CONFINIA PALESTINÆ Cum incolis ad ORIENTEM
Scala Milliarium
10
20
30
Gilead Mons
Terra Tob
AMMON
Mahanaim
Iabok flu:
Succoth
GAD
Jabesh Gilead
Ramoth Gilead
Iazer
Aqua Nimrim
Bethnirah
Aroar
Rabba Philadelphia
Minnith
Abel-vineārum
Iordanis fl:
Mephaath
Heshbon
Elealeh
Dibon
RUBEN
Medeba
Amon
Rabba Moab
Kiriathaim
Johazah
Kedemoth
42
Shittim
41
Bamoth
Nahaliel
40
Mattanah
Bozra
Mons Abarim
Nebo
Arnon flu:
Zalmon - Diblathaim
Beth-Diblathaim
Eglaim
Kirioth-Huzzoth
Zoar
Jerusalem
Holon
Mitzpah-Moab
Bayth
MOAB
Misgab
Luhith
Ar-Moab
Kirioth
Zared flu:
Kir-Moab
Madmen
Madmenah
Occidens
JUDAH
Dimon flu:
Recoboth
Desertum
Edom
Selah Petra Crach
Vallis Salis
Zaiir
Mons Halak
Sepulcrum Aaronis
Mor Mons
33
34
Kadesh
Zin Desertum
Pau
Masrekah
AMALEK
EDOM
MONS SEIR
Avith
Bozra
Dinhabath
Desertum Dedan
Dedan
32
Ezion gabor
Elath
Desertum Teman
Teman
Mare Rubrum
Meridies

Septentrio
ISMAELITÆ
siue
HAGARENI
HENRICO BARNARD, Civi et Mercatori Londinonsi, Viro modestissimo, non minus liberæ, quam secretæ in Inopes largitionis, Typum hunc qualemcunque dedicat T. F
Karkor
MIDIAN
Desertum
MOAB
Nattanah
39
DIBON-Gad
Beer
Beer-elim
Horonaim
Gamul
38
Ije-Yabarim
Shuah
Guvbaal
2. Chro. 26. 7.
Oriens
PARS
Sabæi
ARA
37
OBoth
Edom
36
Phunon
Terra Vz
Tentorium
Iob
BIÆ
FŒ
Zalmonah
TERRA TEMAH
LI
CIS
Fras sculpt

THE DESCRIPTION OF *MIDIAN, MOAB, AMMON, EDOM.*

CHAP. II.

§ 1. BEfore we come to the particular Deſcription of the Countrys, ſomething for ſatisfaction; why *Midian* firſt, and why *Midian* and *Moab* together. In giving *Midian* the Precedency, we obſerve ſeniority, he being extracted from *Abraham* the Uncle, by *Keturah* his Wife, whilſt *Moab* came from *Lot* the Nephew, by his own daughter. As for putting them together, we are loth to confeſs our poverty, that lack of larger inſtructions to furniſh forth ſeveral Maps, was any cauſe of our conjoyning them together. The main motive is not only the vicinity of their habitation, but alſo correſpondence of ſeveral atchievements betwixt them, which makes them often coupled together in Scripture. Thus[a] *Hadad King of Edom ſmote Midian in the field of Moab.* The Elders of *Moab* and[b] the Elders of *Midian* were jointly imployed to fetch *Balaam.* The[c] daughters of *Moab* and the daughters of *Midian* enticed the *Iſraelites* to whoredome and Idolatry.

a Gen. 35.36.
b Num. 22.7.
c Compare Num.25.2. with Num.25 18.

§ 2. *Midian* conſiſted of two families: one ſeated ſouthward near the *Red-ſea*, ſerving the true God, (not ſo purely but with the mixture of ſuperſtitions) where *Jethro Moſes* his Father-in-law lived, of whom (God willing) hereafter. The other Idolaters, planted more Eaſtward; the ſubject of our preſent diſcourſe. This diſtance of place and difference of Religions gave probability to their opinions, who fancy them two diſtinct Nations, which is ſeemingly confirmed, becauſe the former is called *Madian* in the[d] new Teſtament. But though in ſome caſes we confeſs that the difference of a letter, may make more than a literal difference, yet here is not enough to make real diſtinction: ſeeing Hebrew words made Greek often ſuffer greater mutations than of a vowel, *Midian* into *Madian.* Others are ſtartled, becauſe the *Midianites* are[e] ſomtimes termed *Iſhmaelites*, whereas the latter come from *Hagar*, the former

d Act. 7. 29.
e Gen.37.25. 27, 28, 39. Judg.8. 22.24 26.

from *Keturah*. But it is probable (ſurely ſuch as reject our conjecture will ſubſtitute a better in the room thereof) that becauſe *Iſhmael* was the eldeſt ſon of *Abraham*, chief of the houſe, all thoſe eaſtern people deſcended from *Abraham* were denominated by the generical name of *Iſhmaelites*.

§ 3. It is as difficult preciſely to define the bounds, as impoſſible compleatly to deſcribe the Country of *Midian*. For beſides this mixture and conjunction (not to ſay confuſion) of theſe eaſtern people, interfering amongſt themſelves in their habitations, the *Midianites* eſpecially led erratical lives, and therefore had uncertain limits. They dwelt moſt in Tents, which we may call *moving Towns*, and *extempore Cities*, ſet up in a few hours, and in fewer taken down and diſſolved. Next morning oft times found them many miles off, from the place where laſt night left them. And if we wonder at the wildneſs of their wandering, and rudeneſs of their roving abroad, they will admire as much at the ſtilneſs of our ſtation, and dulneſs of our conſtant dwelling in one place. And no doubt they obſerved a method in their removals, as there is a regularity as well in the motion of the Planets, as of the fixed Stars.

§ 40. For the general we dare avouch they had *Reuben* and *Gad* on the weſt, *Moab* on the ſouth, *Ammon* on the north, the *Iſhmaelites* or *Hagarens* on the eaſt. [f] Some place them more ſouth, hard by the *Dead-ſea*, but therein ſuch miſtake. For when [g] *Gideon* had the *Midianites* in chace out of the Land of *Canaan*, they betook not themſelves ſouthward (and ſurely ſuch Foxes when hunted would haſt home to their own kennels) but ran through the Tribe of *Gad* full eaſt, to their proper habitations. But now what a ſlender account ſhall we make of the Towns and places in *Midian*? But I conceive it better to preſent the Reader with a Map without Cities, or thoſe Cities without names, than thoſe names without truth, or at leaſt-wiſe that truth without certainty, and a fair blank is preferred before a full paper blurred over with falſhoods.

f *Adrichom. de Ter. Sanct. in tab. Reub.*

g Judg. 7.

§ 5. But firſt we do behold thoſe Caſtles and Cities of *Midian*, all on a bright fire, [h] burnt by *Eleazer* and the twelve thouſand *Iſraelites* (whereof no [i] one man ſlain in the action) wherein they killed all the males of that Country and females which had known man. What time alſo they did execution on five Kings of *Midian*, and *Balaam* the falſe Prophet their Chaplain, who fell by the ſword of [k] man, though he had eſcaped that of the [l] Angel. Some may think ſtrange, that the *Iſraelites* having conquered this Country poſſeſſed not themſelves and their heirs thereof. Let ſuch know, firſt, that this ſandy land was barren it ſelf, whoſe beſt fruitfulneſs conſiſted only in the largeneſs thereof: Secondly, God intended an entire territory to his own people, whereas this ſtragling Country was hardly kept, though eaſily conquered: Thirdly the *Midianites* were of the half bloud with the *Iſraelites*, deſcended from *Abraham*, and therefore God would not have them diſinherit their kinſmen of their poſſeſſions.

h Num. 31. 10

i Num. 31. 49.

k Num. 31. 8.

l Num. 12. 31.

§ 6. If

§ 6. If we go out of their Cities to take free air in their Country, ſee how thick their tents are ſpread over the face of the earth. Whereof, though the coverings might ſeem courſe, their courtains (mentioned by the Prophet [m]) being both the ſide walls, and roof of their inward rooms, were moſt coſtly and curious. As the *Midianites* were called *the Children of the Eaſt*, ſo none more orient in their apparel, and gorgeous accoutrements. For if their Camels wore [n] Collers of gold about their necks, how rich may their Riders be preſumed to be in pearls, and precious ſtone?

§ 7. Another great part of their wealth conſiſted in their cattel, amongſt which we muſt take ſpecial notice of their [o] *Dromedaries*, ſeeing the moſt or beſt of this kind were bred hereabouts. A *Dromedary* is a dwarf-camel, nature recompenſing his ſmalneſs in his ſwiftneſs, ſo that he will travel an hundred miles a day, and continue at that rate with ſparing diet a week together. He hath but one bunch on his back (the Camel having more) the natural ſaddle for his Rider to mount upon, generally more uſed for travel than bearing of burdens, and of as much more refined ſervice above Camels, as Hacknies are above Packhorſes. In a word, as in one reſpect this beaſt is the commendable character of perſeverance, not fleet by fits, at the firſt; but holding out a conſtant and equal tenour in travelling: ſo in another regard, it may paſs for the emblem of hypocriſie pretending to both ſymptomes of a clean beaſt, really chewing the cud, and ſeemingly cleaving the hoof, but only on the out ſide, whereas [p] within it is wholly fleſhly, and entirely round like a platter.

§ 8. Yet all their ſpeed could not ſave their Maſters from the purſuit of *Gideon*, when ſuch a fatal blow was given to the *Midianites*, that the Text [q] ſaid, *They lift up their heads no more*. Yea, which is memorable ſcarce, any part of their body appears afterwards in Scripture, or any mention of [r] *Midianites* (ſave with relation to the former defeat) which leads us to this conjecture, that the remains of that nation, which eſcaped that diſmal overthrow, ſhrowded themſelves under the names of ſome neighbouring people, probably of the *Iſhmaelites*, of whom but a word or two, and ſo to *Moab*.

§ 9. Nor need the Reader be afraid to adventure amongſt them, ſuſpecting the *Iſhmaelites*, like *Iſhmael* their Father, to be [s] wild men, *Whoſe hands were againſt every man, and every mans hand againſt them*; ſeeing their fierceneſs and fury had been well tamed by the *Reubenites*, *Gadites*, and half Tribe of *Manaſſeh* in that memorabble victory, wherein no fewer than an [t] hundred thouſand of them were taken captives, and thoſe Tribes dwelt in their tents even unto the River [u] *Euphrates*. Conceive it in a curſory condition, only grazing their cattel *during the ſeaſon*, which amounted not to a conſtant and ſettled habitation.

§ 10. The *Iſhmaelites* were deſcended from *Iſhmael*, other whiles called *Hagarens*, wherin the difference not great; their former name being

m Habak. 3. 7.

n Iudg. 8. 26.

o Eſa. 60. 6.

p *Geſner. de quadrup. in Dromedar.*

q Iudg. 8. 28.

r *Midian* mentioned 1 King. 18. relates not to theſe, but to the ſouthern *Medianites*, whereof hereafter.

s Gen. 16. 12.

t 1 Chr. 5. 21.

u 1 Chr. 5. 9.

ing fetched from their Father, the latter (but one degree further) from *Hagar*, their Grand-mother. Of this *Iſhmael* it was foretold, firſt that he ſhould *dwell*[w] (as alſo he did[x] *die*) *in the preſence of all his brethren*, that is, he ſhould not hide his head in holes, or creep into corners, as afraid of the force of his neighbours, be ſhould juſtifie and avouch his Right in open habitations, daring and defying all pretenders to his poſſeſſions. Secondly, it is ſaid he ſhould be[y] *Onager homo* or *a wild-aſs-man*; in which ſimilitude (the holy Spirit not uſing caſual but choice compariſons) ſurely very much is folded up of the Phyſiognomy both of him and his poſterity. Wild aſſes are ſaid to carry a bow in their heels, and to find arrows in the ſandy ground where they go, wherein if hunted they do beſtir themſelves with flinging the gravel behind them, that therewith they pierce the breaſts, yea ſometimes[z] ſplit the heads of ſuch as purſue them: as the *Iſhmaelites* excellent arches laid about them with their arrows to kill and ſlay ſuch as oppoſe them.

w Gen. 16.12
x Gen. 25.18.
y Gen. 21.12.
z *Ammian. Marcellinus.*

§ 11. Large were the bounds alotted to *Iſhmael*, and divine providence which ſtaked them down within certain limits, allowed them a very long teddar, *They*[a] *dwelt from Havilah unto Shur, that is from before Egypt till as thou goeſt towards Aſſyria:* a ſpong of ground ſomewhat nigh a thouſand miles, (perchance not ſo entire but interruped with other nations) and not bearing a proportionable breadth, conſiſting generally of the *Sandy and ſtony Arabia*, ſo that a *ſpan of Iſaac's* was worth a *ſtride* of *Iſhmaels* poſſeſſion. However, in relation to *Iſhmaels* poſterity that Prophecy, *he ſhall dwell in the preſence of his brethren*, admits alſo of interpretation, that the land alotted him ranged out ſo far, that the bounds and borders thereof abutted on all his kindred, *Edomites* and *Iſraelites* his Nephews or brothers ſons, *Moabites* and *Ammonites* his Couſins once removed, *Midianites* deſcended of his half brother by *Keturah*, and *Egyptians* his near kinſmen both by his Wife and Mother.

a Gen. 25.18.

§ 12. In this large Country did dwell the twelve[b] Sons of *Iſhmael*, which I may call the twelve Tribes of the *Iſhmaelites*.

b Gen. 25.13, 14, 15, 16. 1 Chron. 1 29, 30, 31.

1. *Nebaioth.*	4. *Mibſam.*	7. *Maſſa.*	10. *Jetur.*
2. *Kedar.*	5. *Miſhma.*	8. *Hadar.*	11. *Naphiſh.*
3. *Adbeel.*	6. *Duma.*	9. *Temah.*	12. *Kedemah.*

A learned[c] man, from the alluſion of letters and ſimiltude of ſounds, hath found out in *ſtony*, *deſart*, and *happy Arabia* ſome places ſymbolizing with theſe names; and I commend his induſtry, not daring altogether to concur with his judgment; conceiving the ſubject in hand to want a bottome for any to build with certainty thereupon. Sooner ſhall Chymiſts *fixe quick-ſilver*, than Geographers place theſe People in a ſetled habitation. Indeed mention is made of ſome[d] *Towns* and *Caſtles* (no Cities) they had, (perchance ſome ſtrength to retire to) but generally[e] Saint *Hierom* tells us, they had neither doors nor bolts, but lived in tents in deſart places. Wherefore, as foreigners, for matter of cloaths, paint an Engliſh-

c *Vid. Tremel. in locum.*
d Gen. 25.16.
e Comment in *Iſaiam li. 5. cap. 21.*

Engliſhman with a pair of ſhears in his hand, taxing therein his levity in following faſhions, continuing conſtant to no kind of apparel; ſo we may preſent the *Iſhmaelites* (beſides a bow at their backs) with a ſtaff in their hands, to intimate their ambulatory and ever-moving condition. Here we may remember how *Hagar* being with child with *Iſhmael*, was [f] found by the Angel wandering in the Wilderneſs, and as if the pregnant mothers condition had made an impreſſion on her child and his poſterity, we find their home to be in a conſtant roving and wandering in a deſart Country. Leave we theſe *Iſhmaelites*, and come to men of a milder temper, and more fixed habitations, I mean the *Moabites*.

f Gen. 16. 7.

§ 13. MOab Son and Grand-child of *Lot*, was inceſtuouſly begotten on his eldeſt daughter, in his [a] drunkenneſs; after which act; no more mention of *Lot*, or what befel him in the hiſtory of the Bible: (drunkenneſs makes men to forget and to be forgotten, drowning their memories in neglect and obſcurity: (only after this, the new Teſtament epithets him [b] *Reighteous Lot*. That Spirit of meekneſs naming good men, not from the obliquitie of ſome acts, but habitual integrity of their hearts. Yea, for love to *Lot* God granted many great favours to the *Moabites*, aſſiſting them to conquer the Giants [c] *Emims*, and peaceably poſſeſſing them of their Country, with ſpecial [d] command to the *Iſraelites* not to diſturb or moleſt them in this enjoyment thereof.

a Gen 19. 37.

b 2 Pet. 2. 7.

c Deut. 2. 10.

d Deut. 2. 9. Jud. 11. 15. 17, 18.

§ 14. Yet the *Moabites* ill requited *Iſraels* kindneſs unto them. That *falling-out* which was firſt begun betwixt the ſervants, and [e] heardſmen, was afterwards continued and increaſed betwixt the Sons and poſterity of *Lot* and *Abraham*. Yea, upon all occaſions the *Moabites* were *back-friends* to *Iſrael*; witneſs *Balak*, who Barked at, and *Eglon* who bit them, whom *Iſrael* ſerved [f] *eighteen years*. Note by the way, that under the Judges all the heathen which bordered on *Iſrael* (*Edom* almoſt only excepted, the cauſe whereof hereafter) [g] *Aramites*, [h] *Ammonites*, [i] *Midianites*, [k] *Philiſtines*, &c. did all ſucceſſively tyrannize over *Iſrael*. No ſhrub growing about on the banks of *Canaan* was ſo little, but it was big enough for God thence to gather a Rod to whip his wanton children. Now if it be any eaſe to the ſick-man, to have his bed, not diſeaſe often altered, *Iſrael* had the favour of exchange of tyrants and variety of oppreſſors; amongſt whom I dare ſay the *Moabites* were none of the mildeſt. More might be ſaid of their malice to the *Jews*, but I ſpare them for good *Ruth*, [l] their Country womans ſake; who, when her ſiſter *Orpha's* complemental Religion came off with a kiſs, perſevered to wait on *Marah* her Mother-in-law (for [m] ſo ſhe deſired to be called) into *the land of Canaan*.

e Gen. 13. 7.

f Iudg. 3. 14.

g Iudg. 3. 8.
h Iudg. 10. 7.
i Iudg. 6. 1.
k Iud. 13. 1. &c

l Ruth. 1. 14.

m Ruth. 1. 20.

§ 15. But becauſe the *Moabites* could not be perſwaded to *love*, *David* was the firſt who forced them to fear the King of *Iſrael*; [n] *Moab is my waſhpot*, that is, one condemned to ſervile imployments: yea ſuch was *Davids*

n Pſal 60. 8.

Davids absolute command over this Country, that he [o] *measured the Moabites with a line, casting them down to the ground, even with two lines measured he to put to death, with one full line to keep alive.* At the first sight he may seem to have killed two, and save one: A mercilesse proportion. But on better consideration it may possibly be, that the preservative might equal both the destructive lines, though not number, in the measure; as one overflowing cup may contain as much as two sparingly filled. What caused this severity in *David* against the *Moabites* the Scripture is silent, and I had rather be so too than affirm with the persumptuous *Rabbins* without warrant, that it was because the King of *Moab* had slain *Davids* Father and Mother, [p] whom he had left there for protection whilst *Saul* persecuted him.

§ 16. If any object, this act of *David* was a breach of Gods [q] command, *Distresse not the Moabites, neither contend with them in battell*, it is answered,

1. This prohibition was temporary to *Moses* conducting the *Israelites*, that they should not molest *Moab* in their passage by his country out of *Egypt*.
2. *Israel* might not begin with offensive war to provoke them; but being stricken might strike again, and follow their blow as *David* did.
3. *Moab* might be distressed to subjection, not to ejection; might be brought into obedience, not dispossessed of their Country.

After the defection of the ten Tribes from the house of *David*, *Moab* remained tributary to the *King of Israel* till the death of the wicked but valiant *Ahab*. After which time, *Moab* [r] rebelled, and though [s] attempted was never reduced into obedience by the Kings of *Israel*.

§ 17. *Moab* had the River *Arnon* on the North, the *Dead-sea* on the West, *Edom* on the South, and *Arabia* on the East. It contained about a square of an hundred miles, fit for grazing; and the peoples industry following Natures guidance to their own profit, principally imployed it to that use. Yea *Mesha* their King is termed a [t] *sheep-master*. Husbandry doth no more eclipse the resplendent beams of Majesty, than the oil in the Lamp hindreth the bright shining thereof. Guess the greatness of the *Grist* by the *Toll*, the multitude of *Moabs* flocks from the Tribute he rendered to the Kings of *Israel*, a [u] *hundred thousand Lambs, and a hundred thousand Rams with the wooll.*

§ 18. To come now to the particular description of *Moab*, let it not be censured for a needless Tautology in this Map, that therein all the Cities of *Reuben* are again represented, being done deliberately on a double consideration.

1. Formerly that land belonged to *Moab*, before *Sihon* King of the *Amorites* had forcibly wrested it away from them.

2. After

o 2 Sam 8.2. 1 Chron. 18.2

p 1 Sam. 22.3.

q Deut 2.5.

r 2 King. 1.1. s 2 King 3.6.

t 2 King. 3.4.

u 2 King 3.4.

2. After the *Reubenites* were carried away captive by *Tiglath-Pileſer*, the *Moabites* reaſſumed their ancient poſſeſſions, as appears by the [w] Prophets. w Eſay 15. Jer. 48.

As for the particular deſcription of thoſe Cities, we remit the Reader to what formerly hath been written in the Tribe of *Reuben*.

§ 19. In the north-eaſt bound of *Moab* towards *Midian*, *in the border of Arnon*, [x] *which is in the utmoſt coaſts*, ſtood a nameleſs City, where *Balak* met *Balaam*, ſtanding as it were on his tiptoes on the very laſt label of his land, to reach forth welcome to that falſe Prophet, who hither rode in ſtate with his [y] two men to attend him, whilſt many Miniſters of the *Truth* are forced to be ſlaves to others, and ſervants to themſelves. But that theſe two men of *Balaam* were *Jannes* and *Jambres* the *Egyptian* Enchanters, the *Chaldee Paraphraſe* ſhall never perſwade me, whilſt the diſtance of time and place proteſt againſt the poſſibility thereof. Not to ſay, that it is likely that the Sorcerers, ſo frequent in the preſence of *Pharaoh*, had long before waited on their Maſter through the read-ſea to another world. Hence *Balak* conducted *Balaam* to [z] *Kiriath-Huzoth* or the City of ſtreets, which at that time ſeems to be the Metropolis of *Moab*. x Num. 22.36 y Num. 22. 22 z Num. 22.39

§ 20. *Mizpah* of *Moab* followeth, where the Father and Mother of *David* repoſed themſelves whilſt their Son was perſecuted by *Saul*. *Ar* of *Moab*, and *Rabbah* of *Moab* were alſo places of great note in this land, and beſides theſe, many other Cities of inferiour note. But as many mean men living obſcurely, ſo that the world takes no notice of them, if ſurprized by ſome unuſual and ſtrange mortality, become remarkable for their deaths, who were never memorable for their lives: ſo ſome Cities of *Moab*, whereof no mention in Scripture for any action done in, or by them, are only famous in holy writ, for their ſtrange ruine and deſtruction, by the Prophet ſadly foretold, and therefore certainly accompliſhed. Such are [b] *Miſgah*, *Horonaim*, *Luith*, *Baith*, *Eglaim*, *Ber-elim*, *Holon*, *Kirioth*, *Kirherez* and [c] *Madmen*. The laſt, as I conceive, is note-worthy, not for its own merit, but others miſtake. For in the Bibles, and thoſe numerous, printed *Anno Dom.* 1625. the verſe in *Jeremy* is thus rendered, *O Maiden the ſword ſhall purſue thee*; where the Corrector of the Preſs conceiving it incongruous to join *Thee* a ſingular Pronoun, with *Madmen* (which he miſtook for an appellative, no proper name) ran himſelf upon that dangerous errour. a 1 Sam. 22.3. b Read Iſa. 16 & Jer. 48. c Jer. 48.2.

§ 21. But *Kirharaſheth* ſeems the Metropolis of *Moab*. Near to this three Kings, *Jehoram* of *Judah*, *Jehoſaphat* of *Iſrael*, and the nameleſs King-deputy of *Edom*, marched on a deſign to chaſtiſe *Meſha* the rebellious King of *Moab* into ſubjection. But wandring in the Wilderneſs of *Edom* they encountred a worſe enemy, *Thirſt* it ſelf, wherewith all of them were ready to faint. But happily it happened that *Eliſha*, [d] *who poured water on the hands of Eliah*, by the ſame element ſeaſonably refreſhed the d 2 Kin. 3.11.

hearts of the diſtreſſed armies, reſpecting *Jehoſaphat* for his own goodneſs, the other two Kings for his company. How many general benefits do the very *Tares* enjoy, becauſe inſeparable mingled with the *Wheat* in the field of this world? Yea, *Eliſha* was an inſtrument to give them not only water, but victory (heavens favours go commonly by couples) after this miraculous manner.

§ 22. The *Moabites* beholding water miraculouſly brought in that place, where never any was ſeen or known before, and the ſame at diſtance appearing [c] red unto them, guilded with the beams of the Sun) concluded it to be bloud, and that that *Paroyal of Armies* had ſmitten one another. Wonder not that their conjecture was ſo wide and wild, for well might the Comment be out of the way of Truth, when the Text was out of the Rode of nature, and the *Moabites* on the ſudden not capable to ſuſpect a miracle. Hereupon the word is given, [f] *Moab to the ſpoil*, which in ſome ſenſe was true, that is, not to *take*, but *become the ſpoil* of others. For the Tents they aſſaulted, being lined with armed men, quickly overcame them. And it is worth our obſerving, that this victory was beſtowed on *Jehoſaphat* (my eys are only on him, on whom alone the [g] looks of *Eliſha* reflected) juſt in the morning when the [h] *Meat-offering was offered*, as procured by the Propitiatory virtue thereof; all favours being conferred in and for the merits of Chriſt the truth of all ſacrifices.

§ 23. God gave, man uſed this conqueſt. Improving their ſucceſs, they [i] *beat down the Cities, and on every good piece of land, caſt every man his ſtone, and filled it, and ſtopped all the wells of water, and felled all the good trees*. This was contrary to Gods expreſs [k] command; but none could better diſpenſe with the Law, than the Lawgiver, who in deteſtation of the rebellion of *Moab* againſt *Iſrael* [l] enjoyned this ſeverity. Only the City of *Kirharaſheth* was left, and that they beſieged, until the King of *Moab* therein took and ſacrificed his eldeſt Son, who was to ſucceed him: either out of a bad imitation of *Jephthah*; (and their Idols we know were adored with ſacrifices of men) or to give aſſurance to the beſiegers, that they were men reſolved to endure all extremities, ſo that they might preſume he that would ſacrifice his Son would not ſpare to ſpend his Soldiers on any deſparate adventure. Hereupon the foreſaid three Kings ſurceaſed their ſiege: either out of policy, perceiving the ſame deſperate, and unlikely to prevail; or out of a royal ſympathy, that it was revenge enough to diſtreſs, though not deſtroy a King; or (which is moſt probable) out of a religious horrour (the trembling whereat made their ſwords fall out of their hands) as unwilling to provoke the beſieged any further to ſuch impious, and unhumane performances; leſt heaven ſhould arreign them as acceſſary thereunto, by giving the occaſion thereof: whatſoever was the cauſe, home they returned, content with the ſpoiling, without the final conquering of the Country.

§ 24. Many

c 2 Kin. 3.22.

f 2 Kin. 3.23.

g 2 Kin. 3.14.
h 2 Kin. 3.20.

i 2 Kin. 3.25.

k Deut. 22.19.

l 2 Kin. 3.19.

* Some conceive him (being ambiguous in the text) ſon to the King of *Edom*, grounding it on Amos 2.1.

§ 24. Many are the invectives of the Prophets againſt *Moab* for their ſins. The people thereof are charged *to have been at eaſe from their youth, and ſettled on their* [m] *lees, becauſe not emptied from veſſel to veſſel*, neither carried into captivity (whilſt poor *Iſrael* was poſted from *Canaan* to *Egypt*, from *Egypt* to *Canaan*, from *Canaan* to *Babylon*, from *Babylon* to *Canaan*, backward, and forward) God therefore threatneth, becauſe they had not *been emptied from their veſſel, to* [n] *break them* in their veſſel, and foretelleth that *Moab ſhould be made* [o] *drunk*, (haply alluding to his geniture, ſeeing he was begotten in a fit of drunkenneſs) *and wallow* in his vomit; and come to utter deſtruction. Thus never to be acquainted with any affliction in youth, is a certain prognoſtick of final confuſion in old age. So much for *Moab*, leaving it to learned men to diſpute, what is intended by the [p] reſtauration of *Moab*, foretold in the latter days; as alſo let them inquire whether that paſſage in [q] *Daniel*, that after a general overthrow, *Edom, Moab, &c. ſhould eſcape*, muſt not myſtically be meant of the enemies of the Church, in which ſenſe we may be ſure, the Devil will have a *Moab*, as long as God hath any *Iſrael* in the world.

m Jer. 48. 21.
n Jer. 48. 38.
o Jer. 48. 26.
p Jer. 48. 47.
q Dan. 11. 41

§ 25. *Ammon*, another baſe Son of *Lot*, had *Midian* on the Eaſt, *Moab* on the South, *Gad* on the Weſt, and *Syria* on the North: a circular Country extending about ſixty miles every way. The ancient Inhabitants hereof were the Giants [r] *Zamzummims*. Theſe were conquered and caſt out by the *Ammonites*, who afterwards dwelt in their Country, being a fruitful land, and too good for theſe *Ammonites* that bare an inveterate malice to the People of *Iſrael*, manifeſted in many particulars.

r Deut. 2. 20.

1. In their oppreſſing them [s] eighteen years till *Jephthah* gave them deliverance.
2. In their cruel condition (ſuch Ravens and birds of prey firſt peck out the eys) tendered to the men of [t] *Jabeſh-Gilead*.
3. In their barbarous abuſing *David*'s [u] Ambaſſadors.
4. In ripping * up the bellies of the women with child in *Gilead*.
5. In their *Clapping* [w] *their hands, ſtamping with their feet, & rejoycing in their hearts* at the ſacking of *Jeruſalem* by the King of *Babylon*.
6. In their contriving the deſtruction of [x] *Gedaliah*, and the poor remnant of the *Jews* left behind in the land of the *Babylonians*.
7. In [y] retarding the building of the Temple after the *Jews* return from captivity.

s Judg. 10. 8.
t 1 Sam. 11. 8.
u 2 Sam. 10. 4.
* Amos 1. 3.
w Ezek. 25, 6
x Jer. 40. 14. & 41. 2.
y Neh. 4. 7, 8.

And although *David* and ſome other Kings, amongſt whom *Uzziah* moſt remarkable, forced the *Ammonites* to give them [z] gifts; yet we may juſtly believe the ſame were preſented rather with their hands than their hearts, bearing a cordial grudge againſt *Iſrael*.

z 2 Chr. 26. 8.

§ 26. *Rabbah* was the Metropolis of *Ammon*, called in Scripture the *City of waters*, [a] becauſe low and plaſhy in its ſituation, conducing much

a 2 Sam. 11. 29

to the ſtrength thereof, rendering all undermining of it uneffectual. But perchance it is ſo termed from the extraordinary populouſneſs thereof, *Waters* being often uſed for *People* in Scripture-phraſe, both being at all times unſtable and unconſtant, and when they get a head implacable, neither ſpeaking nor hearing reaſon; both uſeful ſervants, but intolerable Maſters. Here the *Iron-bed* of *Og* was preſerved for a Relick, being
b Deut. 3.11. [b] nine cubits high and four broad. Now though *Alexanders* Soldiers are ſaid to have left ſhields in *India*, far greater than thoſe which they did or could wear in war, only to poſſeſs poſterity with a falſe opinion that his men were mightier than they were, yet we may preſume this bed of *Og* was not unproportionable greater than he neceſſarily uſed for his ordinary repoſe. No doubt *Og*, confident of his own ſtrength, certainly concluded, that as he did often lie in health upon that bed, ſo he ſhould quietly die on the ſame, whereas contrary to his expectation he was ſlain in the field, and now his bed ſerved him for a *Cenotaph* or empty Monument.

§ 27. This *Rabbah* was beſieged by *Joab*, to revenge *Hanun* King of the *Ammonites* his deſpightful uſage of *Davids* Ambaſſadors. Here *Uriah* engaged in battel was killed, though not conquered, by the treacherous retreat of * his own Country-men. What a deal a do was here to bring
* 2 Sam. 11.15 one innocent man to his grave? *Davids* wicked deſign, *Joabs* unworthy compliance, *Ammons* open force, *Iſraels* ſecret fraud, and yet all too little, had not *Uriahs* own credulous ſimplicity, unſpotted loyalty, undaunted courage rather to die than to fly, concurred to haſten his own deſtruction. Afterwards *Joab* having brought the City to terms of yielding, politickly ſends for *David* ſolemnly to take his place, to decline all envy from himſelf, and inveſt all honour on his Sovereign. Here the glo-
c 2 Sam. 12.13 rious Crown of this Kingdom was taken and ſet on *Davids* [c] head: and I dare boldly ſay it became *David* better, than him from whom it was taken. But (oh!) what a Bridewel or houſe of correction was provided
d 2 Sam. 12.3. for the people of this place! *They were* [d] *put under ſaws, and under harrows of Iron, and under axes of Iron, and made to paſs through the brick-kiln.* See here *Davids* patience provoked into fury. And was it not juſt that
* 2 Sam. 10.4. they who could not civilly, like men, uſe *Davids** Ambaſſadors, ſhould by *Davids* men be barbarouſly uſed, like beaſts, in ſlaviſh imployments?

§ 28. The moſt populous part of the Kingdom of *Ammon* lay betwixt *Aroer* and *Minnith*, containing no fewer than twenty Cities, (ſo many repreſented in our Map) and had I found their names in Scripture,
e Jud. 11.33. I had imparted them to the Reader. All theſe [e] Cities were ſmote by *Jephthah* that moſt valiant Judge of *Iſrael*. For he *paſſed over* to the enemy to fight with them, other Judges only expelling them out of *Iſrael*, and purſuing them to their own Country. An action of very much proweſs in *Jephthah* to rowze thoſe wild beaſts in their own den, and no leſs policy, preventing the ſpoiling of his native ſoil, and tranſlating the *Seat*

of

of the war in the land of a foreign ſo. Here if any demand how the wheat of *Minnith* comes to be reckoned by the [f]Prophet, amongſt the ſtaple commodities of the land of *Judah*, wherewith ſhe bartered with *Tyre*, when *Minnith* was [g]undoubtedly a City of the *Ammonites*; it is anſwered.

f Ezek. 27. 17.

g Iudg. 11. 33.

1. This fine wheat might firſt be denominated from *Minnith* as originally growing there, though afterwards as good and more of that kind grew generally in *Judea*. Thus ſome flowers, and friuts, *Province-Roſes*, *Burgamo-pears*, *&c.* are as full and fair in other Countrys as in that place whence they take their name. 2. By *Minnith-wheat* may be meant, wheat winnowed, cleanſed, and dreſſed after the fine and curious faſhion of *Minnith*. Thus they are called *Hungar-dollars*, which are refined to the ſtandard of *Hungarian* gold, in what place or by what Prince ſoever in *Germany* they be coined.

§ 19. We muſt not forget that after the Tribe of *Gad* was carried away captive by *Tiglath-pileſer*, and *Ammonites* ſeiſed on and dwelt in the Cities of that Tribe. For which reaſon ſo many of them are ſet down in this our Map. This cauſed the complaint of the [h] Prophet; *Hath Iſrael no Sons? Hath he no heir? Why then doth their King inherit Gad, and his People dwell in his Cities?* Sure I am that *Ammon* double barred with baſtardy and inceſt, though ſome what allied, could never legally ſucceed to the poſſeſſions of *Iſrael*. But in ſuch caſes, the keeneſt ſword is next to the kin. Not to ſay that *Ammon* had a title to that Kingdom, before that *Sihon* King of the *Amorites* took that land away from them, whereof largely before in the deſcription of *Gad*. If any ask me what became of the *Ammonites* in after age; I anſwer with *David*, *he* [i] *paſſed away, and lo he was not, yea I* * *ſought him, but he could not be found.* Yea the leſs there appears of *Ammon*, the more there appears of Gods juſtice, and divine truth, foretold by the Mouth of [k] *Ezekiel*, *I will cut thee off from the People, and will cauſe thee to periſh out of the Countries.*

h Ier. 49. 1.

i Pſal. 37. 36.

* No mention of *Edom*, *Moab* or *Ammon*, in the new Teſtament

k Ezek. 25. 7.

§ 30. *Eſau* eldeſt Son of *Iſaac* was *red and hairy* at his birth; the one ſhewing his ireful nature, the other his hardy conſtitution. He was highly beloved of his Father (whilſt *Jacob* was Gods and his Mothers darling) chiefly for providing him [l] Veniſon: a conſideration beneath ſo good a man, and for which *Iſaac* ſmarted afterwards, ſawcing each morſel of his Sons veniſon in his own tears, cauſed by *Eſaus* unhappy [m] matches, and undutiful demeanour. This *Eſau* is as generally known in Scripture, by the name of *Edom* given him on this occaſion. Coming one day hungry from hunting he ſold his birthright to his brother *Jacob* for [n] red pottage, *red* being *Edom* in Hebrew. I confeſs many flaws may be found in this bargain and ſail, as namely.

l Gen. 25. 28.

m Gen. 26. 5.

n Gen. 25. 30.

1. It was no fair but fraudulent dealing for *Jacob* to ſurprize his brother, taking advantage of his hunger.
2. The contract was not made on a valuable compenſation; not to ſay it was Simoniacal to ſell or buy ſuch heavenly priviledges.

3. The

3. The heirs of *Esau*, (as yet in his loins) concerned therein, but not consenting thereto, might justly question their Fathers grant in passing away what by nature was intailed upon them.

Wherefore it is safest to turn all our excusing of *Jacob* into our admiring of Gods wisdom, who makes mens crooked actions to tend in a streight line to his own glory. And yet we must not forget, that even after *Esau* had satisfied himself with food, the text saith, *Thus* [o] *Esau despised his birthright*. It seems thereby, that what his hast and hunger had cooveyed his profaneness did deliberately confirm, and by that his neglect and contempt, *he acknowledged a Fine*, cutting off his heirs from any recovery thereof. Indeed afterwards *Esau* made it a main matter of [p] quarrel with his brother, but never a matter of conscience in himself. But enough hereof: only I will add the crossing of the common rule, *Caveat venditor*, let here *the seller beware*, for God took *Esau* at his word, and accordingly deprived him of his birthright.

o Gen. 25.34.

p Gen. 27.36.

§ 31. But *Esau* set a greater valuation on his *Blessing*, wherein being prevented by *Jacob*, he *sought it with tears*, though they were not a *kindely shour of repentance*, but only some heat drops of anger and indignation, not so much grieved that he had lost, as vexed that *Jacob* had gotten the *Blessing*. At last his importunity got from his Father a *Blessing* though not *the blessing*, the several clauses whereof we are seriously to consider, because thereon dependeth the right understanding of the conditions of the People and Country of *Edom*, which we are now to describe.

Behold [q] *thy dweling shall be the fatness of the earth, and of the dew of Heaven from above*

q Gen. 27.39.

Earth is by *Isaac* first mentioned because by *Esau* most minded. But oh the difference betwixt the *dew of Heaven* in [r] *Jacob's* and *Esau's* blessing! In the former is signified Gods favour with an undoubted right unto, and sanctified use of divine promises, service and Sacraments: whereas in this blessing of *Esau*, *Heavenly dew*, was in effect, but earthly dew, temporal terrestriall fertility allowed to this mountainous land of *Edom*, whose lean hils were larded with many fruitful vallies interposed. Heathen Authors confess;

Dulce nemus florentis [t] *Idumes,*
The fair grove of flourishing Idumea.

Quicquid nobile Ponticis nucetis
Fœcundis cadit aut jugis [u] *Idumes.*
What ever noble worth destils
On Pontus nut-trees, or what fils
The fruitful Idumean Hils.

r Gen. 27.28.

t *Statius Sylv. lib. 30.*

u *Idem lib. 1. in Saturn. Kal. Decembr. celebrante.*

However, divine providence seems to have suited the Countries, to the conditions of *Isaac's* Children, giving *plain-dealing Jacob* a more low and level Land, and fitting the haughty minde of aspiring *Esau* with high-swelling and ambitious mountains, though he who was neareſt to Heaven, was fartheſt from God.

And

And by thy ſword ſhalt thou live, and ſhalt be thy Brothers Servant.

It is obſervable, that though God in the time of the Judges, made uſe of almoſt all other heathen Nations, bordering on the *Jews*, ſucceſſively to oppreſs that his own People (*Midianites*, *Ammonites*, *Moabites*, *Philiſtines*, &c.) Yet he never permitted the *Edomites* at any time to Lord it over *Iſrael*, becauſe (according to *Iſaac's* Bleſſing) ſubjection to *Jacob*, not ſovereignty over him, belonged to *Eſau*, and his poſterity. This prophecy of *Eſau's* ſerving *Jacob* was fully accompliſhed in the days of *David, when he put a* [w]*Gariſon in Edom, throughout all Edom put he Soldiers, and all they of Edom became Davids ſervants*; and ſo remained tributaries to the Kings of *Judah*, and governed by their deputies for one hundred and fifty years and upwards. w 1 King. 11. 14. 18. w 2 Sam. 8. 14.

But it ſhall come to paſs, when thou ſhalt get the maſtery, that thou ſhalt break his yoke from thy neck.

This was fulfilled when the *Edomites* rebelling againſt King [x] *Joboram*, finally recovered their liberty, whilſt he (more cruel to kill his brethren at home, than valiant to conquer his enemies abroad) could never after reduce them into ſubjection, nor his ſucceſſors after him. x 2 King. 8. 22. 2 Chr. 21. 8.

§ 32. The *Horims* firſt inhabited this Country of *Mount Sier*; whoſe Dukes are reckoned up by [y] *Moſes*, of whom Duke *Anah* is moſt remarkable for his firſt finding out of *Mules*, [z] *as he fed his Father Zibions Aſſes*: A creature (or rather a living beaſt) which may be called a *real fallacy* in nature, whoſe extraction is a concluſion unduely inferred from the premiſes of an Hee-aſs and a Mare joyned together. Yet this is commendable in *Mules*; they imitate rather the virtues than vices of their Sire, and Dam, having in them, the dulneſs of the Aſs, quickened with the metal of the Mair, and the Mares ſtubbornneſs corrected with the Aſſes patience. Barren they are (as to whom God never granted the *Charter of increaſe*) and yet [a] *Pliny* reports (but it is *Pliny* who reports it) that in *Rome Mules* are often recorded to bear young ones, but then always accounted ominous. Let others diſpute whether *Anah* was the *Inventor*, or only the *Repertor* of Mules, the induſtrious *Founder*, or the caſual *Finder* of them: Let them alſo diſcuſs whether ſuch copulations be lawful, for men of ſet purpoſe to joine together ſeveral kinds, which God hath parted aſunder; yea they may ſeem to amount to a tacite upbraiding of Gods want of wiſdom or goodneſs, in not providing ſufficient Creatures for mans ſervice, without ſuch *monſtrous additionals* in nature. If they be concluded unlawful, let them argue whether the conſtant uſe of Mules, be not continuing in a known ſin; and yet ſome good men in Scripture, rather than they would go on foot, uſed to ride on them, though our Saviour * himſelf accepted of a plain Aſs for his own Saddle. y Gen. 36. 28. z Gen. 36. 24. a *Nat. hiſt. l.* 8 *cap.* 44. 1 King. 1. 33. Ezra 2. 66. * *Math.* 21. 5.

§ 33. Theſe [b] *Horims* were at laſt conquered and extirpated by the *Edomites, who ſucceeded them, and dwelt in their ſtead*. The civil goverment of b Deut. 2. 21.

of the land of *Edom* was ſometimes Ducal, ſometimes Regal. *Moſes* reckoning up[c] eleven *Edomite Dukes*, leaveth it doubtful, whether they were ſucceſſively one after another, or went all a breſt, as living at the ſame time, (which is moſt probable) and ſo the land divided into *Eleven Dukedoms*. This is moſt certain that eight ſeveral Kings reigned in *Edom* one after another, and all[d] *before there reigned any King over the children of Iſrael.* Thus the wicked, *as they have their portion in this world*; ſo they quickly come to full age to poſſeſs the ſame, whilſt God's children are long children, long kept in nonage, and brought up in the *School of affliction*. Now it is recorded in[e] Scripture that every *Edomite* King had ſucceſſively a ſeveral City of his royal reſidence, namely

c Gen. 36.40.

d Gen. 36.31.

e Gen. 36.31. 1 Chr. 1.43.

Kings	Parentage	Royal-city.	Kings	Parentage	Royal-city.
Bela	The ſon of *Beor*	*Dinhabah.*	*Samlah*		*Maſrekah.*
Jobab	The ſon of *Zerah*	*Bozrah.*	*Shaul*		*Rehoboth* by (the river.
Huſham	of the land of *Temani*	*Teman.*	*Baal-hanan*	The ſon of *Achbor.*	
Hadad	The ſon of *Bedad*	*Avith.*	*Hadar*		*Pau.*

It is plain thoſe Kings were not by ſucceſſion, and probably they were not by election, but only by ſtrength and power as they could make their parties, according to *Iſaac*'s prediction, [f] *By thy ſword ſhalt thou live.* Now this their frequent removal of their royal City was politickly done.

f Gen. 26.40.

1. To declare the fulneſs and freedome of their power and pleaſure, that they were not confined to follow the footſteps of their Predeceſſors.
2. To diſperſe and communicate civility and courtſhip into all the parts of their Kingdom.
3. To honour and adorn the place of their birth, for probably their native, was their royal City.
4. To cut off from one place the occaſion of ſuſpicious greatneſs; Politicians having found in their theory, and Princes perchance felt in their practiſe the danger thereof.

§ 34. And now we come to the particular deſcription of the Land of *Edom*, called alſo *Mount-Seir*, *Dumah*, and *Idumea* in the Scripture. *Mount Seir* is as much as *Mons hiſpidus*, or *hirſutus*, a rough and rugged mountain. So called, ſome conceive, from *Eſau*, who Satyr-like had a quickſet of hair on his body, though it ſeems the place was ſo[g] named long before he came to poſſeſs it, as briſling with buſhes and overgrown with wood, in the famous Wilderneſs thereof, namely of

g Gen. 14.6. & 36.20,21.

1. *Teman.* The Inhabitantss hereof were, or were accounted (of themſelves or others) very wiſe. *Is*[h] *wiſdome no more in Teman?* Yet all their carnal policy could not preſerve them from utter deſtruction there threatned unto them. *Eliphaz* one of[i] *Jobs* friends was of this Country.

h Jer. 49.7.

i Job 2. 11.

2. *Didan*

2. *Dedan.* Such as dwelt therein were Merchants, and did drive a land-trade with *Tyrus*, bringing thither *precious cloaths, for chariots*; or *in* chariots.

3. *Edom*, κατ' ἐξοχήν. Herein the three Kings [l] wandered and were distreſſed for want of water, till *Eliſha* relieved them.

As for the other two names of this Country *Dumah* and *Idumea*, formerly largely thereof.

§ 35. *Edom* had the Dead-ſea and *Moab* on the North-eaſt, *Arabia deſerta* on the Eaſt, the Wilderneſs of *Paran* on the North-weſt, and the *Red-ſea* on the South-weſt. A Sea not ſo called from the redneſs of the water thereof, (yet I know not how it may appear, when beheld with bloud-ſhot eys) nor from a King *Eruthræus*, (for what makes a Greeks name ſo long ſince in theſe Eaſtern parts?) but from [m] *Edom*, or *Rufus* the red ſon of *Jacob*, commanding in this Country, ſo that *Red-ſea* is all one with the *Edomite* or *Idumean-Sea*. In Hebrew it is termed *Jam Suph* or the *flaggy Sea*, becauſe the plenty of flags, reeds and weeds found therein, though of the laſt never ſo many, as when the wicked *Egyptians* were drowned therein. *Ezion-gaber* is a fair Haven of great commerce on this Sea. Here *Solomon* [n] had this Navy-royal, which jointly with the ſhips of *Hiram*, brought four hundred and twenty Talents of Gold from *Ophir*. This it ſeems was the ſum paid *de claro* into the Kings Exchequer, otherwiſe thirty Talents more are mentioned, [*] probably expended in the defraying the coſt of the voyage. Long after *Jehoſaphat* joining with *Ahaziah*, hence ſet forth Ships for the ſame purpoſe, to the ſame place, *but they* [o] *went not for they were broken.* Why the Seas which ſmiled on *Solomon*, ſhould frown on godly *Johoſaphat*, I durſt not conjecture (leſt my adventuring in gueſſing, prove as unſucceſful as his in ſailing) had not [p] Scripture plainly told me, that the winds and the waves forbad the Banes of matching God's children with Idolaters in the ſame deſign. Yea the breath of *Eliezer* the Prophet, may be ſaid to have ſunk thoſe ſhips, threatening their deſtruction. Thus thoſe ſhall never reap good harveſt who plow with an Ox and an Aſs, contrary to God's flat [q] command. Afterwards, wicked King *Ahaziah* requeſted again of *Jehoſaphat*, [r] *Let my ſervants go with thy ſervants in the Ships*, but the other refuſed, having found as bad ſucceſs with the ſon at Sea, as lately he had on land with *Ahab* his Father. Beſides, *Jehoſaphat* being ſenſible how his infant deſign was ſtrangled in the womb, and his Ships broken at *Ezion-gaber* in the very Haven, would not renew his voyage, it being a bold defying of divine power, to water that project from earth, which one plainly ſees blaſted from Heaven.

§ 36. Other remarkable places in *Edom* were, firſt Mount *Hor* (haply ſo called from the *Horims* ancient Inhabitants thereof) where *Aaron* put off his cloaths the covering of his body, and his [s] body the cloaths of his ſoul, and *Eleazer* his ſon both buried and ſucceeded him. Thus though

k Jer. 49. 8. & Ezek. 25. 13 & 27. 20.

l 2 Kin. 3. 8.

m *Nic. Fullers Miſcel.*

n 1 Kin. 9. 26. 2 Chr. 8. 17.

* 2 Chr. 8. 18.

o 1 Kin. 32. 48

p 2 Chr. 20. 37

q Deut. 22. 10

r 1 Kin. 22. 49.

s Num. 20. 28.

though for his disobedience forbidden the entrance of the Land of *Canaan*, yet he came to the selvedge or out-skirt thereof, for hard by, the Tribe of *Judah* with a narrow spong confined on the Kingdom of *Edom*. 2ly *The Valley of Salt*, at the South end of the *Dead-Sea*, where God twice seasoned the *Edomites*, with two sharp and smart overthrows, when *Abishai* [t] killed eighteen thousand, and afterwards when [u] *Amaziah* killed ten thousand of them in the same place. 3ly [w] *Zair* is not far off; where King *Joram* of *Judah* gave the *Edomites* a great blow, though he could not bring them again into a full subjection. 4ly More South, *Bozrah* the Metropolis of *Edom*. The name thereof signifieth a muniment or fortification, (hence so many of them in these parts) and it was a place of great strength and renown. The Prophet speaking of Christ returning in triumph from overcoming his enemies: *Who is this* (saith [x] he) *that cometh from Edom, with red garments from Bozrah?* But oh the difference (though the colour be the same) betwixt the *manner of the die*, when *Christ* came *red* a Sufferer, and *red* a Conqueror, the latter from *Bozrah*, but the former from *Jerusalem*!

t 1 Chr. 18. 12.
u 2 Kin. 14. 7.
w 2 Kin. 8. 21 22. 2 Chr. 21. 8
x Isa. 63. 1.

§ 37. Yet *Bozrah* carrieth it not so clear to be chief in this Country, but that *Selah* is a stiff corrival with it for the same honour. This Hebrew name signifies a *Rock*, in which sense it is called *Petra* in Greek and Latine, (I say not that *Arabia* is thence denominated *Petræa*) standing on a steep hill, from the precipice whereof *Amaziah* threw ten thousand *Edomites*, *and they* [y] *all burst to pieces*; whereof before; a cruel act, yet admitting of a better excuse, than another he committed in this Kingdom in adoring the captive *Idols* [z] *of Edom*, and setting them up to be worshipped in *Judah*: Did he think that as some trees gain more strength by being transplanted; so these Gods would get new vigour by being removed into another Country? *Petra* was by *Amaziah* named *Joktheel*, and is called *Crach* at this day, having lately been used for a place, therein to secure the treasure of the *Sultan*.

y 2 Chr. 25. 12
z 2 Chr. 25. 15
2 King. 14. 7.

§ 38. So much of *Edom*: whose ancient antipathy against *Israel* continued and increased to the last. Witness, *their standing in the cross ways to* [a] *cut off them of Judah which should escape, and shut up the remnant in the day of affliction.* God in conclusion was even with them: for as they *had cast* [b] *lots upon Jerusalem*, so at last they drew such a *blank* for themselves, that notwithstanding their [c] *Eagles-nests* an Starry-dwellings (wherein they placed their confidence) they were brought to destruction, their high habitations being so far from saving them, that they only contributed to make their fall more visible to others, and dangerous to themselves.

a Obad. 14.
b Obad. 11.
c Obad. 4.

§ 39. East of *Edom* lay the Land of *Uz* where *Job* dwelt, so renowned for his patience, when the Devil heaped afflictions upon him, allowing

lowing him no lucid intervals. Only the more deliberately to torment him, measured unto him, so much space betwixt his several stripes, that *Job* might be distinctly sensible of the smart thereof. Yea this father of confusion observed a methodical gradation in doing mischief, that still the hindmost was the heaviest affliction.

1. The[d] *Sabeans*, a people of *Arabia the happy*, took away *his Oxen when plowing, and Asses when feeding besides them.* d Job 1. 15.
2. Fire of Hell falling from Heaven (of Satans sending, and God's suffering) [e] consumed his sheep and servants. e Job 1. 16.
3. The *Chaldeans* coming in three bands fell on his Camels, and carried [f] them away. If any object that *Chaldea* was many miles hence; it is answered that roving crafty Thieves have long strides, and commonly fox-like, prey fartheſt from their den. Besides, probably the *Caldeans* driving a land-trade from *Arabia* to *Babylon* with Spices, being Merchant-pirates, did light on this prize in their passage. f Job 1. 17.
4. A wind smote *the four*[g] *corners* of the house wherein his seven sons were feasting with their three sisters: Nor will any wonder at this wild *Hericano* blowing at once from all points of the Compass, when he remembers that *Satan* is styled *the*[h] *Prince of the power of the air.* g Job 1. 19. h Ephes. 2. 2.
5. His body became an Hospital of diseases, equally painful, shameful, loathsom. How quickly is *Dives* turned into *Lazarus*? as if his herds of Cattel were turned into [i] boils, and flocks of Sheep into so many Scabs on his body. i Job. 2. 7.
6. His Wife persecuted him with her bad [k] counsel. When the Physick which should help, traiterously sides with the disease; Oh the doleful condition of the Patient! k Job. 2. 9.
7. Lastly, his friends proved his greatest enemies. Others only despoiled him of his goods, they sought to deprive him of his goodness. And whereas *Job* was only passive in his other losses, (plundered of all his wealth against his will) they endeavoured to perswade him voluntarily to resign and surrender his innocence and integrity, and to confess himself an Hypocrite; For to this purpose tended their large discourses containing true Doctrines; but false Uses, as applied in relation to *Job*.

All these crosses *Job* bare with invincible patience. Insomuch that some Moderns accounting such patience impossible, have turned it all into a parable, denying the Historical, and only making an Allegorical truth of all his sufferings; dealing worse with *Job*, than the Devil did, whose commission extended not to take away his [l] life; whereas these men utterly destroy his being, denying such an one ever to have been in *Rerum natura*. See the baseness of our degenerate days, being so far from following the worthy example of former l Job 2. 6.

Heroes, that mens lazineſs takes a more compendious way, in ſtead of imitating their virtues, practiſe to aboliſh their perſons. And yet what clearer demonſtration can there be of the Hiſtorical truth of *Job*, than that his own name, the name of the place of his dwelling are ſet down, with the names of his foes, friends, and daughters; and the whole Hiſtory as largely recorded in the *old*, as briefly repeated in the *new* [m] *Teſtament*? On the other ſide, we liſten as little to thoſe who leſſon *Job*'s ſufferings, becauſe he loſt nothing within doors, his Coin, Jewels, Plate, and houſhold-ſtuff (preſumed in a conſiderable equipage to the reſt of his ſubſtance) remained entire for any thing we find to the contrary. But the wealth of that age chiefly conſiſted in their ſtock, ſo that one may call their cattel their coin, (Grammarians derive *Pecunia a pecudibus*) bargains in thoſe days not being driven with money *in ſpecie*, but by bartering of commodities.

m Jam. 5. 11.

§ 40. But Comical was the end of *Job*, and all things reſtored double to him: ſo that it had been better for him to have loſt more; for then he ſhould have had twice as much reſtored: only the ſame number of children were given him, ſeven Sons and three Daughters, becauſe his former children, *non amiſſi, ſed præmiſſi*, were not foregone, but gone before. Parents may account on their pious children departed, and reckon not that once they had, but ſtill have them; though not here, in Heaven. Yea in ſome ſort *Job*'s children were doubled alſo, becauſe he lived to ſee his ſons ſons to the *fourth* [o] *generation*. As for the friends of *Job*: *Eliphaz* the *Temanite* (of whom formerly) lived in *Edom*: *Bildad* the *Shuhite* dwelt hereabouts, as deſcended from [p] *Shuah* one of *Abraham*'s ſons by *Keturah*: *Zophar* the *Naamathite* from *Naamah* a City after allotted to *Judah*, on the South of *Judea* bordering in *Edom*. [q]

n Job. 42. 10.

o Job. 42. 16.

p Gen. 25. 2.

q Joſh. 15 41.

§ 41. Here I omit the Country of *Temah* with ſome other petty territories, all parcels of *Arabia deſerta*. Yea the Reader may ſtand on the edge of this Map, and there ſmell the fragrancies of *Arabia the happy*, ſo called on good reaſon. *Miſers* meaſure Paradiſe by their prophet, *Epicures* by their pleaſure: both met here. And it is hard to ſay whether the *Spices* or the *Gold* of the Country are more renowned. But if Heaven ſhould commence an action againſt *Arabia the happy* for uſurping his priviledge, *Arabia* would *non-ſute* it ſelf, and confeſs her unhappineſs in the midſt of all her felicity. For in default of other fuel they are fain to burn and dreſs their meat with Aromatical wood, which ſo ſtupifieth the ſenſes of the People, that they are forced with [r] *Bitumen* and the ſcent of *Goats* (where perfumes are too frequent, a ſtink is a perfume) to qualifie their ſuffocating ſweetneſs. Thus no Heaven out of Heaven, and no earthly felicity will fall out even meaſure to content us, but either too much or too little,

r *Plin. lib.* 12 *cap.* 17.

§ 42. It remaineth now that we obſerve the ſeveral ſtations of the children of *Iſrael* coming out of *Egypt*, which croſs this Map in faſhion

of

of a Belt. We begin at mount *Hor* their thirty fourth ſtage in the edge of the Land of *Edom*. Hence *Moſes* ſent meſſengers to requeſt a peaceable paſſage through the Kingdom of *Edom*, but could not obtain it. No doubt they were jealous of *Iſraels* greatneſs, and being carnally ſuſpicious of them (becauſe Power generally performeth promiſes, no further than it complies with its Profit) conceived it eaſier to keep, than caſt them out of their Country. If [a] *Jacob* was frighted with *Eſau's* coming to meet him with four hundred men, *Eſau* was now no leſs afraid of *Jacob* accoſting him with ſix hundred thouſand men.

a Gen. 32. 6.

§ 43. However, God commanded his People not to force this, but finde another paſſage. It was well more ways than one led to *Canaan*, elſe *Iſrael* had been at a loſs. But wicked men may for a time retard, not finally obſtruct our acceſs to happineſs. It is but fetching a compaſs, making two ſteps for one; a little more pains and patience will do the deed. *Iſrael* ſurrounds the land of *Edom*, and next ſets down at *Zalmona*.

§ 44. Here they want water, and fall a muttering, and God ſends them more fire in lieu thereof, [b] *Fiery Serpents* to deſtroy them. Humble praying is the only means to remove; peeviſh muttering, the ready way to double our diſtreſs. Yet afterwards by the ſetting up of the *brazen Serpent*, their malady was remedied. Suddain wound, to be hurt with a touch; and as quick a cure, to be healed with a look! Oh lively type of our Saviours death! Here is both Chriſt and his Croſs; both his Perſon, and the manner of his Paſſion, he *muſt be lifted up*. *Zalmona* in Hebrew ſinifieth *the ſhadowing of a portraicture*; probably ſo named from the Effigies of the Serpent ſet up in this place. As for the five following, [c] *Phunon*, *Oboth*, *Iie-abarim*, *Dibon-gad* and *Almon-diblathaim*, we find no memorable accident happening at them.

b Numb. 21. 6.

c Num. 33. 42.

§ 45. Theſe ſolemn Geſts were, as I may ſay, the *full points*, which diſtinguiſhed the ſeveral ſentences of the Jewiſh Peregrination. But beſides theſe there were certain *Comma's* or *Colons*, I mean intermediate ſubordinate Stages, where they did bait, not lodge; or perchance lodge for a night, not live any time. Thus after *Iie-abarim*, their 88th. Stage, they pitched ſucceſſively in

1. The Valley of [d] *Zared*.
2. By the ſtream of *Arnon*.
3. At *Beer*.
4. *Mattanah*.
5. *Nahaleel*.
6. *Bamoth*.

d Num. 21. 13.

Betwixt *Kadeſh-barnea* and the Valley of *Zared* the ſpace of time was [e] *thirty and eight years*, and at *Beer* was that famous Well, which the Princes *digged with their ſtaves*, (Enſignes of Authority are not degraded, if ſometimes uſed as inſtruments of induſtry) except any will

e Deut. 2. 13, 14

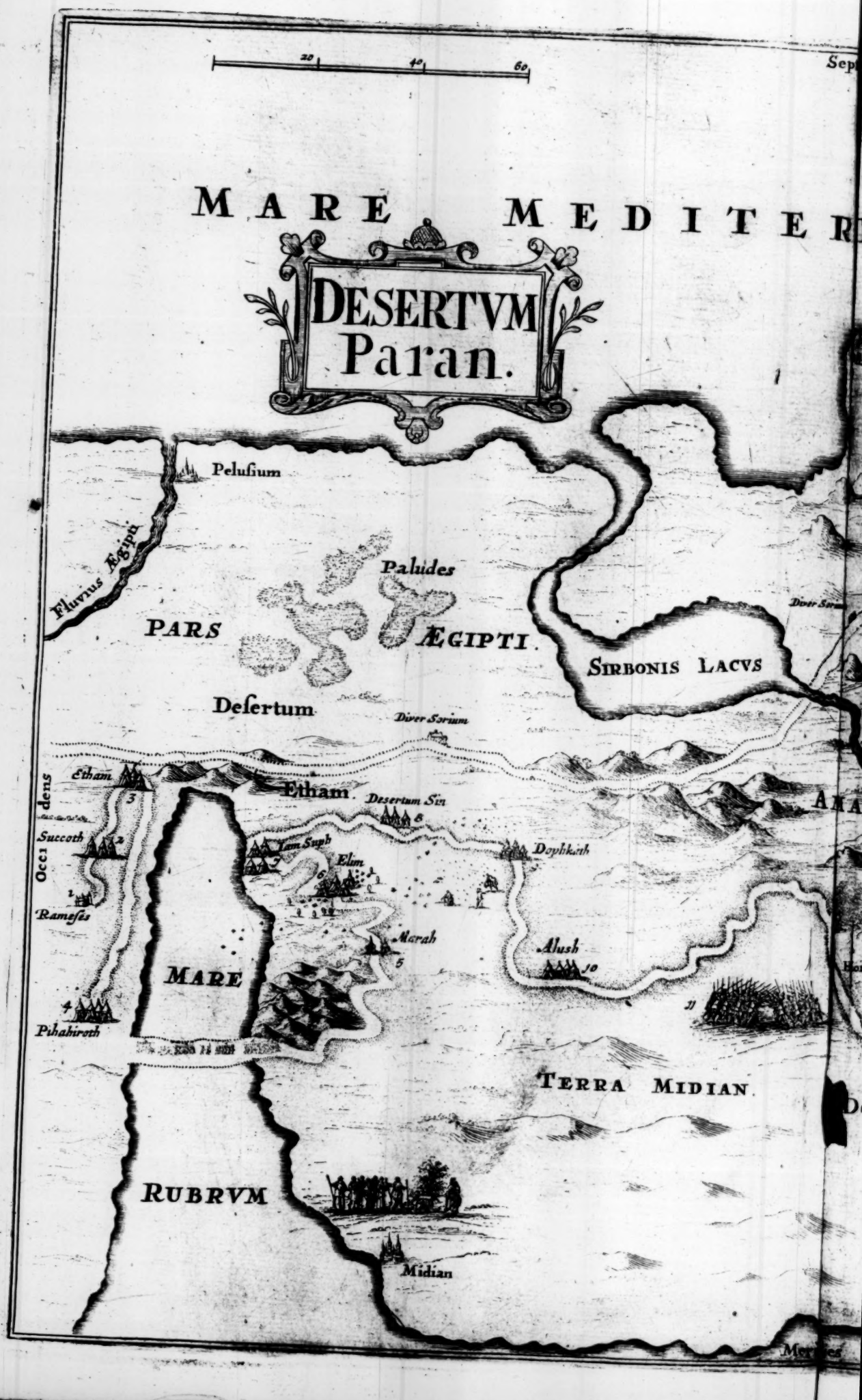
f Num. 21. 18.

will ſay, that with their ſtaves they only pointed out the place, and gave direction to others. As for the reaſons why the *Iſraelites* were a long time in going ſo little way, inſomuch that that Beaſt in *Braſil*, which in fourteen [g] days goes no further than a man may throw a ſtone (therefore called by the Spaniards *Pigritia*) might overtake them; the reaſons hereof in the following Map, ſhall be preſented us.

g *Pet. Heyl. Microcoſ.*

Here the Map of the Wilderneſs of Paran *is to be inſerted.*

THE


20
40
60
MARE MEDITER
DESERTVM
Paran.
Pelusium
Fluvius Ægipti
Paludes
PARS
ÆGIPTI
SIRBONIS LACVS
Desertum
Diver Sarium
Occidens
Etham
Etham
Desertum Sin
Succoth
Jam Suph
Elim
Dophkith
Rameses
Marah
Alush
MARE
Pihahiroth
TERRA MIDIAN
RUBRVM
Midian

Septio
RRANEVM.
Iohanni. et Iohanni Tailero, quibus eadem nomina, Cognomina, Insignia, vitæ institutus, et prona in me benevolentia, ut huius Seculi molestias quas hæc oremus horrida, pijs obiibrent: deo duce virtute Comite felicius Superent unica precatur. T. T.
Gaza
Beersheba
Rinocorura
Mare Mortuum.
Casius Mons
Iorissa
Noua sedes KENÆORVM 1. Sam. 27. 10.
Kadesh Barneah
Desertum Zin.
in Palestinam
Via Expedita ex Egypto
Vallis Salis
Mor. Mons
Oriens
BARNEA
Kades
Sepulcrum Miriam
Mosserah
Masmonah
Libna
KAD
Rime-pares
Michas
Benejaakan
EDOM
DESERTVM
AMALEK
PARAN
Rithma
KENÆORVM Antiqua sedes. 1. Sam. 15. 6
Hazeroth
Kehelathatt
Horeb Mons
Sapher Mons
Sinai Mons
Taberath
Kibroth Hattaauah
Iotbathah
Ezion Gaber
Elath
Sinus Elaniticus.
Iaheth
Terra Cedar.
Haradah
Desertum Sinai.
Makheloth
MARE
RUBRUM.

THE WILDERNESS OF *PARAN.*

CHAP. III.

§ 1. THe Wilderneſs of [a] *Paran* (wherein a principal place called *Phara* in the days of [b] *Ptolemy*) is part of [c] *Arabia the ſtony*, hath *Judea* and the *Mediterranean-ſea*, on the North; *Egypt*, on the Weſt; the *Red-ſea*, on the South-weſt and full South; *Arabia the Deſart*, and therein the Kingdom of *Edom*, on the Eaſt, An ocean as (I may ſay) of ſand, whereof it hath inconſtant tides, removed in drifts, by the violence of the winds, to the great danger of Travellers; without water, or wood, ſave a few Anchorite-palm-trees ſcattered here and there, whereof a whole convent ſeventy in number, was found at *Elim*, therefore ſignally noted in [d] Scripture, as a remarkable rarity; other wood hath it none, ſaith the [e] Geographer, ſave Thorn and Tamerisk, and of the former ſort (I conceive) that [f] buſh was, nigh *Horeb*, which burnt, and never conſumed.

The bounds and barrenneſs of this wilderneſs.
a Gen. 21. 21.
b *Geog. l.* 5. *c.* 17
c Gal. 4. 25.

d Exod. 15. 27

e *Strabo. lib.* 16

f Exod. 3. 2.

§ 2. Here was ἐρπετῶν πλῆθος ἐξαμμαδύτων, *plenty of Serpents hidden in the ſands*, whereof the *Iſraelites* had ſad experience, when [h] ſtung of them in their paſſage. *Solinus* calls them *pennatos Serpentes*, *winged Serpents*, affirming their poiſon ſo active, *ut morſum ante mors quam dolor inſequatur*, that *death enſues their biting, before any pain felt thereby*. Say not, that a flying-ſerpent is a contradiction, ſcarce reconcileable with Gods curſe on that creation, [i] *upon thy belly ſhalt thou go*, ſeeing in the Levitical law we find the *Jews* forbidden to eat [k] *all flying-creeping things*. And though ſuch Serpents might for a ſpurt, in a friſk or forlick, make uſe of their wings, yet creeping was their certain and conſtant travelling, which they truſted unto.

Flying Serpents.
g *Strabo lib.* 17
h Numb. 21. 9

i Gen. 3. 14.

k Devit. 11. 23

§ 3. One may admire, to what purpoſe, nature making nothing in vain, intended this wild Deſart, the ground whereof for the generality, is like ſalt when it hath loſt its ſavour, [l] *which thenceforth is good for nothing*. Except any will ſay, it was meerly made to be a foil to the trnaſcendent

Natures intent in this deſart.

l Matth. 4. 13.

dent fruitfulneſs of *Judea*, and *Egypt* on both ſides thereof. But we muſt know, that though barren for the main, and diſtempered with ſterility, yet it had ſome *fertile intervalls*, eſpecially in the skirts, and purlews thereof, as about Mount *Horeb*, where ſome tolerable herbage, whereon [m] *Moſes* paſtured his flock. Yea, ſome nations, *Amalekites Midianites*, *Geſſurites* (whoſe hardy bodies, and fierce ſouls were fitted for ſo hungry and courſe a Country) had their habitation in the confines of this Wilderneſs. But, the main end for which the Deſart may ſeem ordained, was, that therein God and the *Iſraelites* might for forty years mutually prove one another. And upon trial, they appeared a peeviſh, froward, ſtubborn People; He, for a long time, patient, long-ſuffering, ſlow to wrath; but at laſt, ſure, and ſevere in Puniſhing ſuch as had provoked his patience, into unquenchable anger.

m Exod. 3. 1.

Object. How could they wander forty years in *Paran*.

§ 4. Here ſome will demand, How was it poſſible, that the *Iſraelites* ſhould buſie themſelves fourty years in paſſing this Wilderneſs? Had the Patriarchs, when twice ſent to fetch food out of *Egypt* into *Canaan*, ſtaid a quarter ſo long, in croſſing this Deſart, certainly (without other help) their Father *Jacob*, and his family had been famiſhed. An Engliſh Gentleman, ſome forty years ſince, departed from *Cairo* in the heart of *Egypt* [n] *March the fourth*, mounted on a Camel in the company of the Carvan, refreſhed himſelf with [o] two days reſt in his journey, and came ſafely to *Gaza* on the entrance of the land of *Canaan*, by [p] ſeven a clock on the ſeventeenth day of the ſame month.

n *Sands Trav. pag.* 136.
o *Pag.* 138.
p *Pag.* 140.

Anſw. Several reaſons thereof.

§ 5. It is anſwered; firſt, the *Iſraelites* went not the [q] *neareſt way through the land of the Philiſtines*, over the narrow neck of the Deſart, but more South-ward, over the belley or gulf thereof, where it was of greateſt extent. Secondly, their removals and ſtations were not arbitrary, at their own diſpoſal, when, how far, and whither they pleaſed; but were ordered by God's appointment, and the *pillar* uſhering them; probably, ſtaying many moneths (not to ſay years) in the ſame place. Thirdly, they removed not foreright, but with many flexures and indentings, that their tedious travel, in the indirect motions thereof, might minde them of their ſins, which cauſed their ſufferings.

q Exod. 13. 17

Analogy betwixt their ſins and ſufferings.

§ 6. They were *a crooked* [r] *generation*, loſt in the laborious labyrinths of their own fancies, who made not their *paths ſtraight* in God's ſervice, but *bent to* [ſ] *backſliding* they did [t] *err in their hearts*, contrary to God, all [u] men, and themſelves. They would, and would not, and would again; now ſick to ſtay, now wild to go on, now mad to return. God therefore fitted their perverſe wills with winding ways, ſo that no Hare, when hardly put to it by the hounds, and *running foil*, makes moe doublings and redoublings, than the fetcht compaſs, circuits, turns, and returns in this their intricate peregrination.

r Deut. 32. 5.
ſ Hoſ. 11. 7.
t Pſal. 5. 10.
u 1 Theſ. 2. 15

Chiefly to ſpend out that generation.

§ 7. The Turks (who themſelves uſe to ſit ſtill on the ground) wondred at our Engliſh-men, to ſee them walk up and down, ſome few

few turns in a Cloiſter. *If your way* (ſaid they) [w] *lieth to the upper end, why come ye downwards? if at the neither end, why go ye back again?* But with how much admiration would they have beheld the *Iſraelites*, paſſing from *Egypt* to *Canaan*? now going full forward, then moving retrograde; now advancing in a ſtreight line, then retraiting in the ſame. Yea ſurely, any man would have concluded them not well in their wits, until ſatisfied in the true cauſe thereof; namely, that God in this their forty years wandring, meant to wear out the whole ſtock of that faithleſs Generation, *Caleb* and *Joſhua* only excepted.

w Biddulphs Trav. pag 98.

§ 8. See what forty years can do, lay ſix hundred [x] thouſand men in their Graves, and ſubſtitute a new Generation in their room. It is obſerved of Lightning, that ſometimes it melteth the Sword, and yet bruiſeth not the Scabbard: and the reaſon commonly rendered, is becauſe the ſteel maketh oppoſition againſt it. Thus God miraculouſly preſerved their cloaths, and conſumed their fleſh; their ſhooes [y] waxed not old, but their feet did; their caſes were ſpared, and perſons ſpilled, becauſe God therein met with ſo much reſiſtance againſt his commands. Thus the ſtock of that Generation being wholly waſted, no decrepit, or decayed; no impotent, or infirm perſon entred the promiſed Land, but all able and active, in the prime of their ſtrength, fit to fight, to the greater terrour of their enemies. And in a myſtical ſenſe this was to ſhew, that not the old man born *in the houſe of bondage*, but only the new regenerate creature ſhall enter the heavenly *Canaan*.

No old men came into *Canaan*.

x Exod. 12. 37

y Deut. 29. 5.

§ 9. Come we now to deſcribe the *Iſraelites* through this Wilderneſs; and firſt, of their paſſage over the Red-Sea, when purſued by the *Egyptians*. Then were they reduced to great extremity. Fight they durſt not, being a multitude of undiſciplin'd People, of all ages and ſexes, againſt a regulated Army of their enemies; fly they could not, having the Sea before, the *Egyptians* behind, ſteep [z] and unpaſſable hils on either ſide of them. It was well there was nothing above, betwixt them and Heaven, to hinder the acceſs of *Moſes* his prayers to God in their behalf. However, for the preſent, God ſo ordered it, that the *Egyptians* overtook not the Camp of *Iſrael*, being parted with the *pillar of the cloud*, the firſt and perfect pattern of a *dark-lantern*; *dark* [a] indeed to the *Egyptians*, but a *lantern* to the *Iſraelites*. Then *Moſes*, by order from Heaven, gave the ſignal with his Rod, a ſtrong [b] Eaſt-wind blew, and the Sea miraculouſly retraited, ſtanding on heaps on each ſide of the *Iſraelites*, whilſt they paſſed through it. Thus out of danger came ſafety, the Sea *flanking* the *Iſraelites* on both ſides, whoſe *rere* was ſecured by the pillar, and *front* advancing far off out of danger.

The *Iſraelites* extremity at the Red-ſea.

z Μεταξὺ χειμωνῶν ἀυτοῖς ἀπροσβάτων. *Joſeph. Ant. Iud. l. 2. c. 6.*

a Exod. 14. 20

b Exod. 14. 21

§ 10. Here the importunate cavil of *Porphyrius* preſſing for admiſſion, alledging that *Moſes* taking advantage of a low water, unknown to the *Egyptians*, paſſed the People over thereat. Utterly unlikely, that he being a ſtranger, ſhould be better acquainted with the ſecret ebbings of

Porphyrius his cavil.

the Red-sea, then the *Egyptian*-natives, whose Country bordered on the shores thereof, beside many other [c] improbabilities. But, malice must carp at the clearest truth, and had rather lose her small credit in saying *non-sense*, than great revenge in bringing nothing against it.

See Sir *Walter Raleigh part* 1 *l.*2.*c.*3.*sect.*9.

§ 11. True it is, they went over at the wrist of the sleeve of the Sea, and crossed it in the shortest place, God making use, not out of any need, but his own meer pleasure, of the narrowest cut of the Sea, for their more compendious passage. Thus Christ went into Heaven from [d] *Mount-Olivet*, taking the advantage of the rising ground for his ascent, not out of necessity, but state, the Lord of nature therein graciously accepting of that service, which she dutifully tendred unto him. And though small and short the Red-sea in this place, it was big and broad enough to do the deed, and drown the *Egyptians*. Oh! if the least joint of the little finger of the Sea be so heavy, how weighty are the loins of the Ocean if let loose? Able in an instant to press all mankind to the pit of destruction.

[c] Passed over at he narrowest place.

d Acts 1. 12.

§ 12. The *Egyptians* follow the chace of the *Israelites*. Strange, that they left not off their pursuit, at so miraculous an accident! Such a road in the Sea, out of the road of nature, seemed not to be gone in, but gazed at with amazement. But they thought; good for one, good for another, and all objections to the contrary, are answered in three words, [e] *God hardened them*. Yea, such, whom he designeth for destruction, shall mistake their Funerals for their Nuptials, and dance as merrily to their Graves as if they went to their wedding. God first sent distraction amongst them, their cripple Chariots turned into Carts (when their fore-wheels were taken away) halt on very heavily. In vain did the wiser *Egyptians* perswade to retrait, whilst the returning waters swallow all up in a moment. Mean time the *Israelites* march fair on, and recover the other side, and then in a double Quire of men [f] and women, sing praises unto God for their miraculous deliverance.

The *Egyptians* drowned.

e Exod. 14.4. 8. 17.

f Exod. 15. 1.

§ 13. But this musick was too good to hold long. We meet with a new ditty, and worse notes soon after. Three days they wander without Water; probably sustained for food, with that unleavened bread and other provision they brought with them out of *Egypt*. See here sudden vicissitudes:

1. Water they want. Oh great grief!
2. Water appears plenty at *Marah*. Oh great joy!
3. This water proves no water, so bitter it could not be drunk. Grief again and murmuring.
3. the water is cured. Great joy again.

Their murmuring at *Marah*.

This cure *Moses* effected, casting by God's direction, a [g] tree into it. Thus the infusion of the least piece of Christ's cross (I mean a true intereſt in his passion) will turn our bittereſt afflictions in this world, to become sweet and pleasant unto us. From this *Marah*, they remove to their

g Exod. 15. 25

their next ſtation at *Elim*, famous for [h] twelve Wells of water, and ſeventy Palm-trees: as if nature had purpoſely produced, a *Well* for every *Tribe* to drink of, a *Palm-tree* for every eminent Elder in *Iſrael* to lodge under.

h Exod. 15. 27

§ 14. From *Elim* they removed, and incamped by the [i] Red-ſea. What meant their going back again? Was it becauſe *in their* [k] *hearts they turned back again into Egypt*, And therefore God in his juſtice, would vex their wearied bodies, to fetch a flexure thitherwards? or rather, was it becauſe God would have them take a ſecond view of that Sea, that ſo their deliverance thereat, might take the firmer, and deeper impreſſion in their memories? Thus Scholars who have once *con'd* their *leſſon* by heart, are ſet again at the weeks end to *get* it for their *part*. Whatſoever was the cauſe, ſure I am, they were now no nearer to the end of their race, than at the firſt ſtarting, and theſe their three laſt removals were but ciphers towards the account of their journey. Wonder I no longer at Saint *Paul*, and his companions in their Sea-voyage, when *they had ſailed* [l] *ſlowly many days, the wind not ſuffering them*, finding theſe *Iſraelites* in their land-travel after ſo long time, moved, not promoted, yea, going backward; and the ſloweſt ſnail makes more ſpeed forth-right, than the ſwifteſt retrograde Cancer.

Their return to the Red-ſea.
i Num. 4. 10.
k Act. 7. 39.

l Act. 27. 7.

§ 15. From the Red-ſea they advanced to the Wilderneſs [m] of *Sin*. For although the Wilderneſs of *Paran* paſſeth for the generical name of this whole Deſart, yet it was ſubdivided into many petite Wilderneſſes, namely thoſe of *Shur*, *Eham*, *Sin*, *Kadeſh*, &c.

They come into the Wilderneſs of *Sin*.
m Exod. 16. 1

§ 16. In the Wilderneſs of *Sin*, the *Iſraelites* fell a murmuring for food. Here over-night God gave them [n] Quails (light ſupper-meat, and eaſie of digeſtion) being only *exceedings*, or a feaſt for a meal; and next morning, their ordinary or conſtant fare was delivered out unto them, *Manna* rained from Heaven. Some conceive it ſo called from מן in *Chaldee What?* (or rather, [o] *who?*) from the queſtion made by them at the firſt ſight thereof. But, how came the *Iſraelites*, newly come out of *Egypt*, to ſpeak the *Chaldee* language? *Egypt* and *Babylon* (the one the houſe of bondage, the other the land of captivity) though meeting in miſchief againſt the children of God, being in time and place far aſunder? Rather in *Hebrew* it ſignifieth a *portion*, being their daily allowance, or elſe [p] *food made ready*, prepared for them without their labour or induſtry. It was no *fragments of Frankincenſe*, called *Manna* by *Dioſcorides* and *Galen*, no Ἀεροβμελι, or *honey-dew*, nor any ſuch mimical drug (being not food, but phyſick) called *Manna* at this day by the Apothecaries; but a ſubſtance ſo ſolid, that it would endure grinding, and pounding in Mill and Mortar; yet ſo friable, that it melted at the riſing of the Sun. It fell ſix days, and not on the [q] ſeventh; obſerved, and inforced by ſome, for the antiquity and morality of the *Sabbath*, this happening before the giving of the fourth Commandment on Mount *Sinai*.

Quails, and Manna.
n Exod. 6. 13.

o *Vid.* M. *Mede Diatri.* 3. *part pag.* 557.

p *Idem ibidem*

q Exod. 16. 23

Christ typified in *Manna*.

§ 17. Dim are their eys who ſee not Chriſt typified therein. Given freely of Gods goodneſs, without any work or merit of man; in a miraculous manner, at firſt unknown what it was, or [r] whence it came; for, *who* [f] *ſhall declare his Generation*? Equally belonging to all, rich and poor, ſufficient for all: [t] white in colour, ſo clear *his* innocence: pleaſant like honey, ſo ſweet are *his* benefits, [u] *O taſt and ſee that the Lord is good*: beaten and broken, before eaten; [Chriſt on the Croſs:] given only in the Wilderneſs, ceaſing as ſoon as they came into the Land of promiſe; as Sacraments ſhall expire when we enjoy the ſubſtance in Heaven.

r Exod. 16. 15

f Iſa. 53. 8.

t Exod. 18. 31

u Pſal. 34. 8.

The rock ſmitten.

§ 18. Hence they removed to * *Rephidim*, and there fall a murmuring for water. *Moſes* at Gods commandment ſmites the Rock, and water [w] guſhed forth. Saint *Paul* addeth, *and the* [x] *Rock followed them*; that is, by a Metonymie, the water iſſuing thence trailed after them, in all their removals. In what ſtate did the *Iſraelites* march, having a pillar of fire before to uſher, and a *ſtream of water* their train-bearer, behind them? Both bad maſters, but then their good ſervants. This latter (though little obſerved) was one cauſe of the long lingering of the *Iſraelites* in the Wilderneſs: the pillar conducting them ſuch by-ways, in levels or declivity of Vales in that mountainous Country, where the water had a conveniency to be derived after them. How many miles doth the artificial *new-river* make betwixt *Ware* and *London*, finding out flats to expedite the paſſage thereof? Indeed, God could as eaſily have made this *Rock-water* climb, and clamber Mountains, as lacquey at the heels of the *Iſraelites*; (though the one was but *beſide*, the other quite *againſt* nature) but he would not cauſeleſly multiply miracle on miracle. How the water of this Rock was afterwards ſuſpended, and another at *Cadeſh* made ſucceſſor in the room thereof, ſhall in due time, God willing, be obſerved. *Rephidim* by this ill accident of the peoples murmuring, got (no good, but) two new names, *Maſſah* and *Meribah*, *temptation* and *chiding*.

* As for *Dophkah* and *Alush* two intermediate ſtations, (mentioned Num. 33. 13.) they are omited in Exod. becauſe nothing memorable was performed in them.

w Exod. 17. 6.

x 1 Cor. 10. 4.

Amalek oppoſeth *Iſrael*.

§ 19. Here the children of *Iſrael* were in war encountred by the *Amalekites*, whoſe Country lay hereabouts. A baſe barren land, yet too good for the owners thereof, living not ſo much on their own, as on incurſions into their neighbouring Countrys. Deſcended from [y] *Timnah*, Concubine to *Eliphaz*, *Eſau*'s eldeſt ſon: the dregs of whoſe malice againſt *Jacob* and his poſterity, were ſetled in this Nation. Whilſt *Joſhua* in the Valley overtook them in a pitched field, *Moſes* in the Mount of *Horeb* aſſaulted, and battered the Gates of Heaven with his importunate prayers. With the riſing and falling of whoſe hands, roſe and fell the courage, and ſucceſs of the [z] *Iſraelites*; till at laſt ſupported by *Aaron* and *Hur* they procure a final conqueſt. This *Amalek* [a] was the *firſt of the Nations* that oppoſed *Iſrael*, and therefore juſt it was, that on him (firſt opening the matrix of malice) as on *the eldeſt ſon of Satan*, a curſe ſhould be entailed, and his he irs for ever; God enjoining his people a truceleſs war, to the utter [b] extirpation of the *Amalekites*.

y Gen. 36. 12.

z Exod. 17. 11

a Num. 24. 20.

b Exod. 17. 14 & 16.

§ 20. Hence

§ 20. Hence forward we never meet an *Amalekite* in Scripture, but ever doing miſchief. Either ſtealing; (as when they plundred [c] *Ziglag*, carrying away the women and Children thereof captive) or lying, as the [d] meſſenger that told the tidings of the manner of *Saul*'s death; or craftily plotting murder, as [e] *Haman* deſigning the deſtruction of the Jewiſh nation; or cruelly performing it, as [f] *Agag*, the barbarious, and bloudy King of the *Amalekites*. Now theſe *Amalekites*, after this their firſt defeat by *Joſhua*, were never after able alone to wage war with *Iſrael*, but liſted themſelves as Auxiliaries, with others. Thus under King [g] *Eglon*, they joyned with *Moab* and *Ammon*; united themſelves to [h] *Siſera* againſt *Barak*; confederated with [i] *Midian*, againſt *Gideon*; And after the death of *Tola*, combined with the *Sidonians* againſt *Iſrael*: Theſe *Adjectives* only appearing in conjunction, and compoſition with the enemies of God's People. Yea, it is obſervable, that the *Iſraelites* never ingaged againſt *Amalek* in ſet-fight, but conſtantly came off Conquerors, as if the vigour and vertue of *Moſes* his upheld hands, and the Rod therein, had continued to all poſterity. Thus, beſides the victories gotten by *Ehud*, *Barak*, and *Gideon*; *Saul* ſmote *Amalek*, (when contrary to God's command, he [k] ſpared the King, and choiceſt ſpoil thereof;) *David* [l] ſurpriſed them and regained his captives; and the Tribe of *Simeon* [m] made a ſucceſful expedition againſt them, to *mount Seir*, in the days of *Hezekiah*.

Amalekites miſchievous in conjunction with others.
c 1 Sam. 30. 1
d 2 Sam. 1. 8. 10
e Eſther 3. 1.
f 1 Sam. 15. 33
g Iudg. 3. 13.
h Iudg. 5. 14.
i Iudg. 6. 3.
k 1 Sam. 15. 9.
l 1 Sam. 30. 18
m 1 Chr. 4. 13.

§ 21. We muſt not forget, that mount *Horeb*, whereon *Moſes* did pray, was the place, nigh which formerly, he fed the flocks of *Jethro* his father-in-law. It is called in Scripture, *the* [n] *mountain of God*, either becauſe exceeding high, and by an Hebraiſm, all things eminent in their kind, are given to God, (as the *Cedars of God*, that is, very tall and lofty *Cedars*) or, becauſe God there miraculouſly manifeſted himſelf in the [o] *buſh that burned, and conſumed not*. Some hundred years after, *Elijah* living in a cave of this Mountain, heard the Lord paſſing by, neither in fire, earth-quake, or wind, but in a [p] *ſtill ſmall voice*.

Mount *Horeb* Gods Mountain.
n Exod. 3. 1. & 1 King. 19. 8.
o Exod 3. 2.
p 1 King. 19. 12

§ 22. Whilſt the *Iſraelites* abode about *Rephidim*, *Jethro Moſes* his father-in-law, Prince of *Midian*, a Country lying South-ward from hence towards the Red-ſea, repaired hither to give his Son a viſit, and congratulate his good ſucceſs. During his abode there, he obſerved how *Moſes* wearied himſelf with working, and the People with waiting, whilſt all cauſes ariſing betwixt [q] ſix hundred thouſand men, beſides women, (too frequently fruitful in contentions) were brought before him to be decided. He that meaſureth theſe Peoples litigiouſneſs amongſt themſelves, by their frowardneſs to God, will leſs admire, that *Samſons* back was, then that *Moſes* his brains were not broken, with ſo great a burden. Surely his prudence was not ſo much tryed with the difficulty, as his patience with the eaſineſs of many trivial matters brought before him. *Jethro* fairly chideth him for over-burdening himſelf. Send us ſuch cor-

Jethro gives *Moſes* a viſit.
Exod. 12. 37.

dial

dial woundings of a faithful friend, and keep us from the wounding cordial of flattering foes.

Chides and counsels him.

§ 23. His chiding is seconded with counselling him. Thunder doth more harm than good, if not bringing some soft rain a long with it. He adviseth *Moses* to substitute *under-governers* (reserving an appeal in grand causes to himself) charactered with these cardinal vertues, [r] *Men of courage, such as fear God, men of truth, hating covetousness. Moses* followed his advice, new modelling the People, appointing Officers *over thousands, and hundreds, and fifties, and tens.* Parallel to the last was the original institution of our English [f] *Tything-men* (a word still in use in the West-Country) being a superior appointed to o ver-see ten men, with their families belonging unto them.

r Exod. 18. 21.

f See *Lambert* of Constables.

Terrible apparitions at the giving of the Law on Mount *Sinai.*

§ 24. From *Rephidim* (alias *Massah*, or *Meribah*) *Israel* advanced to Mount *Sinai*; where, after such preparatory state (on purpose to make terrible impressions on the People) of thunder, smoke, and lightning, the Law at last was delivered. Small hope, that this Law would *give life*, which at the giving thereof, almost proved mortal to the beholders. If the Judge be thus terrible, when he but beginneth his *charge*, what will he be, when proceeding to pronounce the *sentence of Condemnation* on Ma lefactors? The Mountain was railed about with a *Noli me tangere*, the People being commanded to observe a reverential distance.

The equipage of the people on Mount *Sinai.*

§ 25. Hard it is to understand, who of the People, when and how far, were permitted, or prohibited their approach to this Mountain. I conceive the following model cleareſt in it self, and most consonant to the Text;

1. *Moses*, by divine command, [t] *set bounds* round about the borders of Mount *Sinai*; either drawing a line, or casting up a bank of sand, or cancelling, and railing it with posts: though the last least probable, trees being so scarce, nothing but hunger and horrour growing hereabouts.

t Exod. 19. 12.

2. When God came down on Mount *Sinai*, it was death for man or Beast to approach those bounds (as made on the skirt of the Mount, which they might not touch) until solemn leave was given unto them.

3. *When the* [u] *Trumpet sounded long* (as a signal, or watch-word for that purpose) the People might come up to the Mount, (namely up the skirts, and lowest verge thereof, so far as the foresaid bounds gave them leave) and [w] hither they advanced under the conduct of *Moses*.

u Ibid. v. 13.

w Ibid. v. 17.

4. Here the People kept their station, during the promulgation of the Law: attentive ears being permitted, but prying eyes forbidden them. Yea, on pain of death they were to proceed [x] no farther.

x Ibid. v. 21.

5. *Aaron* by a *Call of grace* (as high Priest in reversion) came up higher

higher haply to the midſt of the Mountain.

6. Whilſt thus the People ſtood at the bottom of the Mount, in the *Chamber of preſence*; *Aaron* in the midſt thereof, as in the *Privy Chamber*; *Moſes* on the mount-top (as in the *Bed Chamber*, wherein God's glory reſted) converſed with the Divine Majeſty.

Forget we not, how *Joſhua* was diſpoſed, in ſome unknown diſtance in this Mount, where he remained with *Moſes*[y] fourty days. As formerly *Barons* eldeſt Sons were admitted into the *Houſe of the Lords*, not to vote, but view the paſſages therein: ſo *Joſhua Moſes* his *heir apparent*, and ſucceſſor deſigned in Divine intention, had a peculiar favour, more neerly to behold the tranſactions on Mount *Sinai*. y Exod. 32. 17

§ 26. No doubt the *Iſraelites*, at the giving of the Law, made large promiſes to obſerve it, but very ill performed by them. For, during *Moſes* his abſence fourty days in the Mount, they ſolicited *Aaron to make them God's*. He to decline the imployment, requires the[z] ear-rings (not out of the Cabinets, but) from the ears of their *Wives, Sons, and Daughters*. Hoping, this his motion would make ſuch a General mutiny in all their families, it would finally daſh the deſign. Eſpecially, ſeeing Golden ornaments were accounted eſſential in thoſe Eaſtern parts, and their heads and hands being without ear-rings and bracelets, were eſteemed more naked than ours without hats, and gloves. But *Aaron* herein miſſed his mark, finding the *Jews* ſuperſtition above their pride, or covetouſneſs, who violently *brake*[a] *off* their ear-rings, even ſuch as were riveted in their skin with long wearing, ſo that rather they would fetch away ſome fleſh, than leave any gold behinde them. Of theſe Jewels delivered unto him, *Aaron* made a molten[b] Calf for them to worſhip. The *Jews* Idolatry. z Exod. 32. 2. a Ibid. v. 3. b Ibid. v. 4.

§ 27. And why a Calf? Could they find no fitter reſemblance of God, amongſt all the Creatures? Why not rather the Lordly Lion, to ſhew the ſoveraignty; vaſt Elephant, the immenſity; ſubtil Serpent, the wiſdom; long lived Hart, the eternity; ſwift Eagle, the ubiquity of God, rather than the ſilly ſenſeleſs Calf, *that eateth Hay*? But, the ſhape mattered not much, for if God be made like any thing he may be made like any thing. It being as unlawful to faſhion him an *Angel*, as a *worm*, ſeeing the Commandment[c] forbids as well the likeneſs of things in *Heaven above*, as in *earth beneath*. But, probably a Calf was preferred before other forms, becauſe they had learned it from the *Egyptians* worſhipping their oxe *Apis*. Thus the *Iſraelites* * *borrowed*, not all *Gold*, and *Silver*, but ſome *droſs* from the *Egyptians*, whence they fetcht the Idolatrous forms of their worſhip. Why a Calf. c Exod. 20. 4. *Exod. 12. 35.

§ 28. *Moſes* deſcends in haſt from the Mount, and beholding their impiety, in holy zeal brake the two Tables, wherein the Commandments were written. Then, boldly he ſeiſeth on their Idol, being but one againſt many Thouſands. Oh! what an Army, innocence and The aboliſhing thereof.

and Authority carrieth, in a ſole Perſon! None durſt reſcue their Calf, and it could not reſcue it ſelf; Yea, could not ſo much as low, being now led to be ſlaughtered. He ſtamps it to powder, and being now pulverized, and ſtrawed on the water, he [d] *made the Iſraelites to drink thereof*. Say not, this was uncivil, to force men to drink againſt their will, and the *Perſians* in their feaſts had more goodneſs, where [e] *none did compell*. For, as a Phyſitian, he made the People his Patients take this potion for their own good. *Aurum potabile* (they ſay) is cordial, and this draught would be ſoveraign for the *Iſraelites*, to teach them, how hereafter they worſhipped that which went into the draught. For, now, their Gods made to go before, are gone behinde them; And, if ſo minded, they might meet them next morning in their excrements.

d Exod.32.20

e Esther 1.8.

§ 29. The Idol thus aboliſhed, the Idolatry was not thereby inſtantly expiated. The Levites, at God's ſummons, and command, with drawn [f] Swords, went *in and out from gate to gate, through the camp*, and unpartially ſlay every one they meet. Wherein obſerve, they had no commiſſion to kill

Execution made by the Levites.
f Exod.31.27.

1. Children, whoſe judgment was not out of nonage to diſcern Idolatry. Beſides, God was very tender in preſerving the next generation.
2. Nor women: ſeeing men alone are mentioned to be ſlain. And although *Levi* is commended for ſaying to his Mother, [g] *I have not ſeen her*; this relates not to their killing of women, but that they were inexorable, to ſpare any at their intreaties.
3. Nor men in their tents; How good is it (eſpecially in ſad times) to keep home, and not to be gadding abroad, without great occaſion!
4. But only ſuch, as they met ſtragling, and ſtrutting in the ſtreets, whilſt the reſt within doors, may charitably be conceived, ſorrowing for the ſin they had committed.

g Deut.33.9.

Say not with *David*, [h] *the ſword devoureth one as well as another*. For, ſurely Divine providence brought herein the moſt active offenders to execution. And God was ſo well pleaſed with this ſacrifice of *Levi's* offering, that hereafter none other Tribe ſhould offer ſacrifice unto him.

h 2Sam.11.25

§ 3. The number of the ſlain were about [i] *three thouſand men*. A great ſum in it ſelf, yet divided amongſt ſix hundred [k] thouſand, it amounteth but juſt to the twentieth part of *decimation*, taking but one out of two hundred, and five out of a thouſand. And this was the firſt mortal judgment inflicted on the *Iſraelites*, ſince their coming out of *Egypt*; for, although formerly they had many times muttered, yet God only chid, not kil'd any of them. But, ever after this time they never murmured, but it coſt ſome their lives for the ſame. Thus, Divine Juſtice is long plucking his Arm out of his Boſom; But, having once found the uſe thereof, never ſtriketh in vain. Yea, ever after God improved him-

Mercy in Gods juſtice.
i Exod.32.28.
k Exod.12.37

himſelf to greater numbers, obſerving generally a gradation in his judgments, and the *price of the Market* roſe higher to the latter end thereof. But *three thouſand* ſlain at this time; afterwards *fourteen* [l] *thouſand and ſeven hundred* upon the rebellion of *Korah*; and, [m] *twenty four thouſand* deſtroyed by the plague, about the buſineſs of *Baal-Peor*.

l Num. 16. 9.

m Num. 25. 9.

§ 31. The modern *Jews* are of opinion, that all the afflictions which ever ſince have, do, or ſhall befall their Nation, are ſtill the juſt puniſhments on them, for this their firſt act of Idolatry. And the *Rabbins* have [n] a ſaying, that God never infflicts any judgment upon them, but therein is *an ounce of his anger on them, for their Anceſtors making the golden* [o] *Calf*. A reverend friend of mine, converſing at *Amſterdam* with a *Jewiſh youth* (very capable and ingenious for one of that Nation) endeavoured to make him ſenſible of God's anger upon them, for rejecting and crucifying of Chriſt; for which foul fact, he ſhewed, how the *Jews* have lived many hundred years in miſerable baniſhment. But, the youth would in no wiſe acknowledge their ſufferings, any effect, or puniſhment of their murdering of Chriſt, but taking his Bible, turned to Gods threatning, immediately after their making of the Calf, *Exod.* 32. 34. *Neverthleſs in the day when I viſit, I will viſit their ſin upon them*; ſo interpreting, and applying all the numerous calamities, which ſince have befallen them, to relate to no other cauſe, than that their firſt Idolatry. Whereas indeed, the arrears of their Idolatry long ago were ſatisfied, and this is a new debt of later date, contracted on themſelves by their infidelity.

The error of the modern *Jews*.

n *Moſes Gerundenſis*.

o *Vide P. Fagium in Caldaic. Exod. Paraphraſ.*

§ 32. Many moe matters of moment happened during the *Iſraelites* abode at Mount *Sinai*; as inſtructions delivered to *Moſes*, for the building of the *Ark*, by him performed accordingly, (whereof in the next chapter) the firſt numbring of the People ſince their coming out of *Egypt*, with the giving of the Ceremonial and Judicial Law. From Mount *Sinai* they marched by [p] *Taberah*, that is, *a burning*, (becauſe there, the fire of God, till quenched by *Moſes* his prayer, conſumed the hindmoſt in the Camp, for their murmuring) on to *Kibroth-Hattaavah*.

Many remarkables at Mount *Sinai*.

p Num. 11. 3.

§ 33. Here the People fell a longing for meat, and loathing [q] of *Manna*, though man could eat no cheaper, Angels no better food. But, oh! thought they, *no Manna to variety*. Always the ſame in ſubſtance, though diſguiſed in dreſſing, proved offenſive unto them. This makes me ſuſpect the truth, of what Saint *Auguſtine* out of the *Rabbins* reports, that *Manna* reliſhed in every mans mouth, as their fancy affected, ſo that all fleſh, fiſh, and fowl were virtually epitomized therein. If ſo, the *Jews* had no pretence to diſtaſt, what taſted as themſelves did deſire. Except any will ſay, they deſired to feaſt their *eye*, as well their *palat*, and ſeveral meats, not diverſified in ſight, were nauſeous unto them. Had not the *fever* of their *luſt* put their mouths quite out of taſt, to prefer an *Egyptian* [r] *Cucumber* before ſuch heavenly repaſt?

Manna loathed by the *Iſraelites*.

q Num. 11. 4.

r Num. 11. 5.

§ 34. Here God gave them fleſh with a vengeance, ſending

Quails ſent them the ſecond time.

Quails now the ſecond time unto them, after a different manner, than what formerly he had given them at the Wilderneſs of *Sin*.

Then,	*Now*,
1. They [f] murmured out of hunger and neceſſity, having nothing to eat.	1. They murmured out of humour, and curioſity, becauſe they had nothing but *Manna*.
2. Thoſe *Quails* laſted but one [t] meal.	2. Thoſe *Quails* continued a whole [u] month.
3. They were ſafely eaten, and well digeſted.	3. Many *Iſraelites* were ſlain, whilſt the meat was in their mouths.

f Exod. 16. 3.

t Exod. 16. 13
u Num. 11. 20

The Pſalmiſt addeth, that *God ſlew the* [w] *wealthieſt*, or *fateſt of them*: the judgment fell heavieſt on men of the primeſt quality. Which mindeth me (though barring all uncharitable application) of a ſtrange mortality in *England Anno* 1558. at the death of Queen *Mary*, when a dainty mouthed diſeaſe did rage, which (paſſing by poor people) fed generally on [x] principal perſons, of greateſt wealth, and eſtate. The place where this execution was done, was called *Kibroth-Hat-taavah*, or, *the grave of luſtres*.

w Pſal. 78. 31.

x *Communis quædam lues ex ardore febrium per univerſos Angliæ ordines permeabat, & in illis maximè divites & honoratas perſonas depopulabatur. Haddon cont. Oſorium. fo. 25*

§ 35. *Hence they removed to [y] *Hazeroth*, where happened the conteſt of [z] *Miriam* and *Aaron* againſt *Moſes*, becauſe of the *Ethiopian* [or *Cuſhite* woman] whom he had married. Underſtand we *Zipporah* hereby (*Moſes* having Wife enough of her alone, as appears by her ſhrewiſh [a] returns) being an *Ethiopian* at large, *Midian* part of the *Aſiatick Cuſh*, as learned men have cleared beyond oppoſition. Wherefore we look on the *Lady Tarbith*, as no *Bride* of *Moſes*, but *Brat* of *Joſephus*, begotten of his luxurious fancy. True it is many years ſince *Moſes* was married to *Zipporah*, and yet no wonder, that now they made it new matter for freſh falling out. For, *Anger* can keep an accuſation long *dormant in the deck*, and *awaken* it at laſt, when conceiving it moſt for its advantage.

* *Miriam* and *Aaron* brawl with *Moſes*.
y Num. 11. 35
z Num. 12. 1.
a Exod. 4. 25.

§ 36. That *Miriam* was moſt active in this brawl, is not only probable from the *female ſubject* thereof, but may certainly be collected from the firſt naming of her, [b *And Miriam and Aaron ſpake againſt Moſes*] and the puniſhment lighting heavieſt upon her. For, God making himſelf Umpire, ended the brawl, cleared *Moſes*, checked *Aaron*, and puniſhed *Miriam* with ſeven days leproſie. During which time the Congregation of *Iſrael* [c] not removing out of regard to her (leprous *Miriam* is *Miriam* ſtil, a good woman for the main; and ſuch, when ſmarting for their faults, are not to be caſt away, but comforted) reſpectfully attended her recovery.

Miriam moſt active.

b Num. 12. 1.

c Num. 12. 15.

§ 37. Hence they removed to the *Wilderneſs of Paran*, whence Spies were ſent to ſearch the Land, and whither after forty days they returned, with medly tydings in their mouths, feeding ſuch as ſent them *with a bit and a knock*; great [d] *Grapes, Figs, and Pomegranates*, but withall telling them, that the reſt (whereof theſe were a ſample) muſt coſt bloudy blows, before

Murmurings occaſioned by the falſe report of Spies.

d Num. 13. 23

before they could quietly be gathered. Here we will not defend their falſhoods by a figure, pleading a Mioſis, when they in reſpect of the *Anakims, were in their own ſight as* [e] *Graſhoppers*, whilſt the Cities of the *Canaanites* (liars relations like the Sea, what they loſe in one place gain in another) were (by an *Hyperbole* bringing both ſtone and mortar) [f] *walled up to Heaven*; ſeeing, in down-right terms, they with their carnal fear, flatly belyed both the place, and people therein. Yea, what if their walls had reached up to Heaven? Did not *Iſraels help* come down from thence? ſo that the bottom of their comfort, was higher than the battlements of their enemies buildings. Hereat the people fall a muttering, and whilſt *Caleb* and *Joſhua*, the only two *Tel-troths*, endevoured to undeceive, and encourage the people, inſtead of ſtilling them, they had been ſtoned themſelves, if the glorious appearance of God out of the *Tabernacle* had not ſeaſonably [g] interpoſed betwixt their innocence, and the fury of the multitude.

e Num. 13.33.

f Deut. 1.28.

g Num. 14.10

§ 38. God (as juſtly he might) took this their affront in high indignity, eſpecially ſeeing ſince their coming out of *Egypt*, they had *tempted him now theſe* [h] *ten times*, and this *decumana tentatio* as yet the laſt and greateſt. *Ten Commandments* he gave them to obſerve, and ten temptations they already returned him in lieu thereof. Surely God is a juſt Accountant, not charging moe faults on their ſcore, than they were guilty of, but let us reckon up as many murmurings of them as appear in Scripture. Not to ſpeak of the perſonal faults of *Nadab* and *Abihu* offering with [i] *ſtrange fire*, (conceived drunk at the ſame time, becauſe immediately after, *wine and ſtrong drink* are forbidden the Prieſts when they officiate) one that [k] *blaſphemed*, another *gathering* [l] *ſticks on the Sabbath*; we firſt inſiſt on more general and ſolemn Rebellions, out of the ſtock of the *publick infidelity*.

This the tenth temptation.

h Num. 14.22

i Levit. 10.1.

k Levit. 34.11

l Num. 15.22.

1. Before their coming over the *Red-ſea*. *Exod.* 14. 11.
2. At *Marah* for want of water. *Exod.* 15. 24.
3. In *Sin* Wilderneſs for lack of food. *Exod.* 16. 2.
4. At the ſame place, ſome keeping *Manna* till it ſtank. *ver.* 20. } contrary to Gods comand.
5. Others going out to gather it on the *Sabbath*. *ver.* 27. } contrary to Gods comand.
6. At *Rephidim*, for want of water. *Exod.* 17. 2.
7. For the abſence of *Moſes*, when they made the calf. *Exod.* 32. 1.
8. At *Taberah*, when fire conſumed them, *Num.* 11. 1.
9. At *Kibroth-Hattaavah*, longing for food. *Num.* 11. 4.
10. At this time after the return of the Spies.

Yet not to ſtand ſtill on *ten*, perchance, a *certain* is put for an *uncertain* number (*Thou haſt changed my wages* [m] *ten times*, that is very often.) Not that the *Jews* tempted God *under*, but rather *over* that number, their ſeveral impieties not being all expreſſed, as appears by the charge of the Prophet *Amos*, *In the* [n] *Wilderneſs forty years, O houſe of Iſrael, ye have born the Tabernacle of Moloch, and Chiun your Images, &c.* being guilty of more Idolatry, than is particularly mentioned by *Moſes*.

m Gen. 31.41

n Amos 5. 26

§ 39. The place whence the *Spies* were ſent, and whither they

Three names to one place.

returned is called in Scripture by three ſeveral names;

o Num. 33.18

1. °*Rithmah*, as may be collected from the order of their ſeveral ſtations. This we conceive the centre of the Camp, and punctual place (otherwiſe but obſcure in it ſelf) where the *Tabernacle* was pitched.

p Deut. 1.19.

2. ᵖ*Kadeſh-barnea*, whither the outskirts of that numerous Camp, diſtant ſome ſpace might extend.

q Num. 12.16 & 13.3.

3. The *Wilderneſs of* ᵠ*Paran*, which though the generical name to the whole Deſart, is here appropriated to a particular part thereof.

r 1 Pet. 1.1.

Thus in *Aſia* a fourth part of the world, there is the *leſſer Aſia* (now *Natolia*) a large Country, and therein ʳ*proper Aſia* a little Province (which I may call the *Aſia* of ASIA in *ASIA*) as here, this *proper Paran* in the midſt of the great Wilderneſs of the ſame name.

Matchleſs obſtinacy.

§ 40. God on their diſobedience condemned this whole Generation (*Caleb* and *Joſhua* excepted) to death in the Wilderneſs, forbidding them farther approach to the Land of *Canaan*, and enjoining their tedious return toward the *Red-ſea*. Notwithſtanding whoſe prohibition, ſome outlaw'd of his protection, armed only with their own ſtubborneſs (as if with their *gold and ſilver*, they hrd borrowed alſo part of *Pharaohs hardened heart*) without *Pillar* to guide, or *Ark* to accompany them, advanced forward, and became a ˢprey to the *Canaanites* and *Amalekites*.

ſ Num. 14.45.

And no wonder, *if* ſuch who in their *march* ſet their *faces* againſt God's command, be found in their *retrait* (or flight rather) turning their *backs* towards their enemies. The reſt were remanded by God's order towards the South, who from *Rithmoh* their *fifteenth*, to *Kadeſh* their *thirty third* ſtation, ſpent wel-nigh *thirty eight* years, and were ſpent by the ſame wherein all that Generation was conſumed.

The gulf of ſilence.

§ 41. Which *term of time* we may fitly call the *Gulf of ſilence*, nothing remarkable being ſtored thereof in Scripture, ſave only the rebellion of

t Num. 16.1.

ᵗ *Korah*, *Dathan*, and *Abiram*, and alſo without any notation of the particular place whereon it was acted. Yet

u *Ainſworth* on Numb. 33.

ᵘlearned men with ſome probability conceive, that

w Num. 33.25

ʷ*Makheloth* the *two and twentith* ſtage of the *Iſraelites*, was the Theatre of ſo ſad a Tragedy, becauſe interpreted *Aſſemblies* in the *Hebrew* tongue, the ſame word which in the *Original* is uſed, when

x Num. 16.3.

thoſe mutineers are ſaid to ˣ*gather themſelves together againſt Moſes*.

They come to *Kadeſh*.

§ 42. Come we now to *Kadeſh* in the Wilderneſs of *Zin* their *thirty third* reſting place, where one may rationally hope to find much reformation amongſt the People, if all things be ſeriouſly conſidered. For, ſuch as ſurvived of the *old Generation*, ſeeing their equals in age extinguiſhed before their eys, and this the *laſt year* (in their leaſe of *forty*) begun, ſhould probably prove *older and wiſer*; learning wit from others woe, not to provoke God, And the ſucceeding Generation were concerned to carry themſelves accordingly, being *Probationers* upon their *good behaviour*, to be admitted into *Canaan*, coming now to the confines thereof.

But

But all this wrought nothing, in ſo much, th at at *Kadeſh* (where *Miriam* was buried) they fall a murmuring for want of water.

§ 43. How came they to want it, ſeeing, as the Apoſtle telleth us, the *Rock* (that is, the *Stream* iſſuing thence) [y] *followed them*? What; was the water thereof tyred with ſo long attendance upon them? Hear what a learned man ſaith hereunto, *It is eaſily* [z] *anſwered, for God might for a new trial of his People, make the firſt miracle ceaſe when it pleaſed him; & ſeeing at that ſtation they had taken a clean contrary way unto the former, it may be the poſition of the earth hindered it, God ſo ordering their journeys on purpoſe.* If I might add my conjecture hereunto, I ſuppoſe when the *Iſraelites* came to [a] *Jotbathah*, or *Jotbath*, their *thirtieth* ſtation, deſcribed to be [b] *a land of rivers of waters*, I ſay, I ſuppoſe, that then, & there the *Rock-Rephidim-water* ſtopped its courſe, (miracles being ſuſpended, that men might depend upon ordinary means) & that ever after the *Iſraelites* drank of the water of the Country, which now firſt failed them at *Kadeſh*.

How they wanted water.
y 1 Cor. 10. 4.
z M. *Mede Diat part.* 3 *pag.* 561.
a Num. 33. 35.
b Deut. 10. 7.

§ 44. Here *Moſes* diſcovered much paſſion, who inſtead of only holding the [c] *Rod* in his hand, and ſpeaking to the *Rod* by God's command, *ſmote* the rock, and that [d] *twice*, and ſpake to the People ſuch words, as looked downwards on them with *impatience*, and upwards to God with *infidelity*. God's providence on purpoſe permitted *Moſes* to fall into this peeviſh paſſion, to manifeſt the vaſt difference between human and Divine *meekneſs*. Woful it were for the world, if God could not hold his *Rod* without ſtriking, though beholding himſelf daily abuſed, and offended to his face, whilſt *Moſes* could not contain himſelf in his paſſion. Yea, ſhall not *Moſes* for this one act forfeit his Character of the [e] *meekeſt man on earth*, who might have been miſtaken for the *meekeſt*, and *no man*, if this diſtemper had not diſcovered him.

Moſes his offence.
c Num. 20. 8.
d Num. 20. 11.
e Num. 12. 3.

§ 45. It is obſervable, that ſince the *Iſraelites* making of the *Calf*, all their *mutterings were mortal*, and coſt many their lives: Yet only here at *Kadeſh* none were ſlain for their diſobedience, ſave *Moſes* and *Aaron* (eminently worth thouſands of others) who here had the ſentence of death pronounced againſt them (though reprieved for a time) and rendered uncapable of their entering into *Canaan*, as if the reſt had fared the better for their puniſhment, God not willing that the *cheif Magiſtrate*, *cheif Miniſter* and *all the People* ſhould ſmart at the ſame time, for the ſame offence.

Moſes puniſhed for the people.

§ 46. Here we take our farewell of the *Iſraelites*, much admiring at their diſtant diſobedience, notwithſtanding their manifold deliverances, ſo that miracles grown cuſtomary with them, were (like *Manna*) contemned for their commonneſs, and the *Pillar of* [f] *fire* going before them (*What is ever ſeen, is never ſeen*) made no more impreſſion on theirs, than the riſing and ſetting of the *glorious Sun*, doth on our thankfulneſs. Yea, ſtill they perſiſted to rebel againſt God, and (which is remarkable) *luſt was their laſt tempting of him*, committing carnal and ſpiritual [g] whore-

A farewel to the *Iſraelites*.
f Num. 14. 14.
g Num. 25. 1.

dome

dome with the Daughters of *Moab*, whereof formerly in the Deſcription [h] of *Reuben*. Now the old generation began to *run dregs*, very few of them being left alive, and therefore ſtrange it is, that any of them ſhould be wanton in their old age (How ill doth green thoughts ſuit with gray heads?) though probably ſome of them having *one foot in the grave*, had an *Arm* in thoſe amorous embraces.

h Pag. 43. Sect. 19.

Admontion to the *Engliſh*.

§ 47. But whilſt we condemn the *Jews*, we ſee not the ſtubbornneſs in our own hearts. A brain-ſick opinion hath poſſeſſed many *Engliſh* now adays, that they are deſcended from *Jewiſh* extraction, and ſome pretend to derive their pedegree (but out of what *Heralds office I* know not) from *Jewiſh* parentage. Here a myſtical truth may be wrapped up in a literal lye: (*Old-Jury* is a *ſtreet* of large extent) and too much of *Jewiſh* bloud, Spirits, marrow; fill, move, fraught; our veins, nerves, bones; [i] *preſſing* God under the weight of our ſins, who daily [k] *loadeth us with his benefits*; who, beſides others favours, in the day-time of poſperity is a *pillar of cloud* to cool, check, and Counſel; in the night of adverſity a *pillar of fire* to cheer, comfort, and conduct us; and yet neither effectually works our ſerious amendment. Thus leaving the tedious travels of the *Jews*, we come to the ready Road betwixt *Egypt* and *Canaan*, which may be gone over in far fewer days, than the ſpent years in their paſſage.

i Amos. 2. 13.

k Pſal. 68. 19.

Joſeph deſended for want of affection.

§ 48. Some will ſay, if ſo ſhort a cut betwixt *Egypt* and *Canaan*, how can *Joſeph* be excuſed for lack of filial affection, in out ſending ſo long time to his Father, to rectifie his miſtake, and to *untorture* him from the apprehenſion of his ſons ſuppoſed death? Eſpecially, ſeeing his Fathers numerous family on ſmall enquiry might eaſily be found out, even by the *ſign* of his diffierent Religion from the reſt of the Country. All that can be anſwered is, *Joſeph* had ſome immediate ſecurity, and aſſurance from God, that his *dreams* in due time ſhould take full effect, and therefore attended whilſt providence ſeaſonably ripened the ſame by his own means: his obedience to God (whoſe ways he waited on) ſtopping his expreſſion of his love to his parent, which flowed forth at laſt the more plentifully, for being ſo long dammed up before.

Syrbon lake and *Caſian Mountain*.

§ 49. This compendious paſſage betwixt *Egypt* and *Canaan*, leaveth the *Mediterranean-ſea* on the left hand, as alſo the *Syrbon-lake*, formerly much larger, now daily decreaſing, ſince the inlet thereof into the ſea hath been choaked up with ſand. More Eaſt-ward it paſſeth by the Mount *Caſius*, famous for the burial of the unfortunate *Pompey the great* therein, by a poor Souldier, until *Adrian* the Emperour afterwards beſtowed a fair Mountain upon him. But neither this mountain, or any other place on this Road is mentioned in Scripture, ſave two *Inns* thereon of eminent note.

The moſt ancient Inn.

§ 50. Of theſe that the ancienteſt, wherein the *ten Sons of their Father Jacob* lodged in their going down to *Egypt*. I ſay *the ten ſons of one Father*.

And

And therefore *the ſame* is pertinently alledged by them in their purgation that they *were no ſpies*, becauſe *all one mans Children*, (with ſome reſemblance in their countenances [probably] might partly evidence) it being utterly unlikely, that preſons ſent on ſo dangerous diſcoveries ſhould all be taken out of one family, (to the final extirpation thereof, if miſcarrying in the deſign) whereas generally *Spies*, (like a *Party commanded* out of *ſeveral troops*, when ſent on *deſperate ſervice*) are choſen out of divers houſholds, (with thoſe which *Moſes* ſent to *ſearch the land*, one out of [m]every *Tribe*) that if *cut off* in the *Action*, the loſs may be the lighter when divided amongſt many families. Here thoſe brethren were, in their return, troubled with too much money, (*wealth* hath her diſtractions as well as *want*) the *Silver in their* [n] *Sacks*, which they beheld as a bait laid there to enſnare them, though all came off joyful at the laſt.

§ 51. The other *Inn* (on or near this *Road*) was that wherein *Moſes* (coming out of *Midian* and compaſſing the *Red-ſea*) lodged with his Wife and Children. An *Inn* which was likely to have proved his [h] *long-home*, and *Moſes* his *Embaſſie* to *Pharaoh* was almoſt turned there into an *errand* unto his own grave, yea the *meſſenger* welnigh diſpatched before the *meſſage*, God *ſeeking to* [p] *kill him*, for neglecting the *circumciſing* of his Sons. Whether becauſe his *forty years* living in *Midian*, had made him more remiſs in his Religion, or out of a peaceable compliance to purchaſe the quiet of his *Wife*, whoſe averſneſs herein appears by her words and geſture, at the ſame time here caſting her *Sons foreskin* at his *feet*, yet hitting him *in the teeth* [q] therewith, *Surely a bloudy husband art thou to me.*

§ 52. Now to take our farewell of this *Wilderneſs*, as barren as it was, ſome People, (beſides the *Amalekites* formerly ſpoken of) made a ſhift to live therein. (No place ſo dry with ſand, or hard with rocks, but, if well *cooked with induſtry*, it will make *mans-meat*, eſpecially for *hungry-ſtomacks*.) As the *Midianites*, where *Jethro* was Prince in the *South-weſt*, on the *Red-ſea*, the *Geſhurites*, and *Gezrites* in the *North-eaſt*, betwixt *Egypt* and *Shur*, and above all, the *Kenites*, who at firſt lived mixed with the *Amalekites*.

§ 53. By *Kenites* we underſtand not that antiquated Nation, whoſe Lands God promiſed to [r] *Abraham*, but a People deſcended from *Hobab* [t] or *Jethro* the father-in-law to *Moſes*, ſome whereof removed out of this *Wilderneſs*, and planted themſelves near the Tribe [u] of *Napthali*, others continued here, and both *Colonies of them* alwaies kept good correſpondency with the *Iſraelites*. *Saul*, when ſent againſt the *Amalekites*, was very civil to theſe *Southern Kenites*, both warning and waſhing them ſeaſonably to [w] depart; at which time I conceive they *hitched their habitations* a little more *North-ward*, and nearer to *Judah*. Theſe *Kenites*, (though *Gentiles* and *ſtrangers*) were kinder to *David*, than the *Keilites*, (*Jews*, of his own *Tribe*) who though engaged to *David* for delivering them from their enemies, yet ungratefully [x] intended to betray him to *Saul*. Whereas the *Kenites*, though

[l] Gen. 42. 11.

[m] Num. 13. 2.

[n] Gen. 42. 28.

Moſes his Inn.

[o] Eccleſ. 12. 5.

[p] Exod. 4. 24.

[q] Exod. 4. 25.

People living in the Wilderneſs.

[r] 1 Sam. 24. 8.

The *Kenites*.

[r] Gen. 15. 19. See our firſt book pag. 19.

[t] Judg. 4 11.

[u] *Ibidem.*

[w] 1 Sam. 15. 6

[x] 1 Sam. 23. 12

1 Sam. 30.29

though bound to *Saul* for a late favour received from him, yet protected *Davids* innocence from *Sauls* perſecution, their *Cities* being one of *Davids Topicks*, or place *where he haunted*, and whither he ſent part of the ſpoil he had taken from the *Amalekites*.

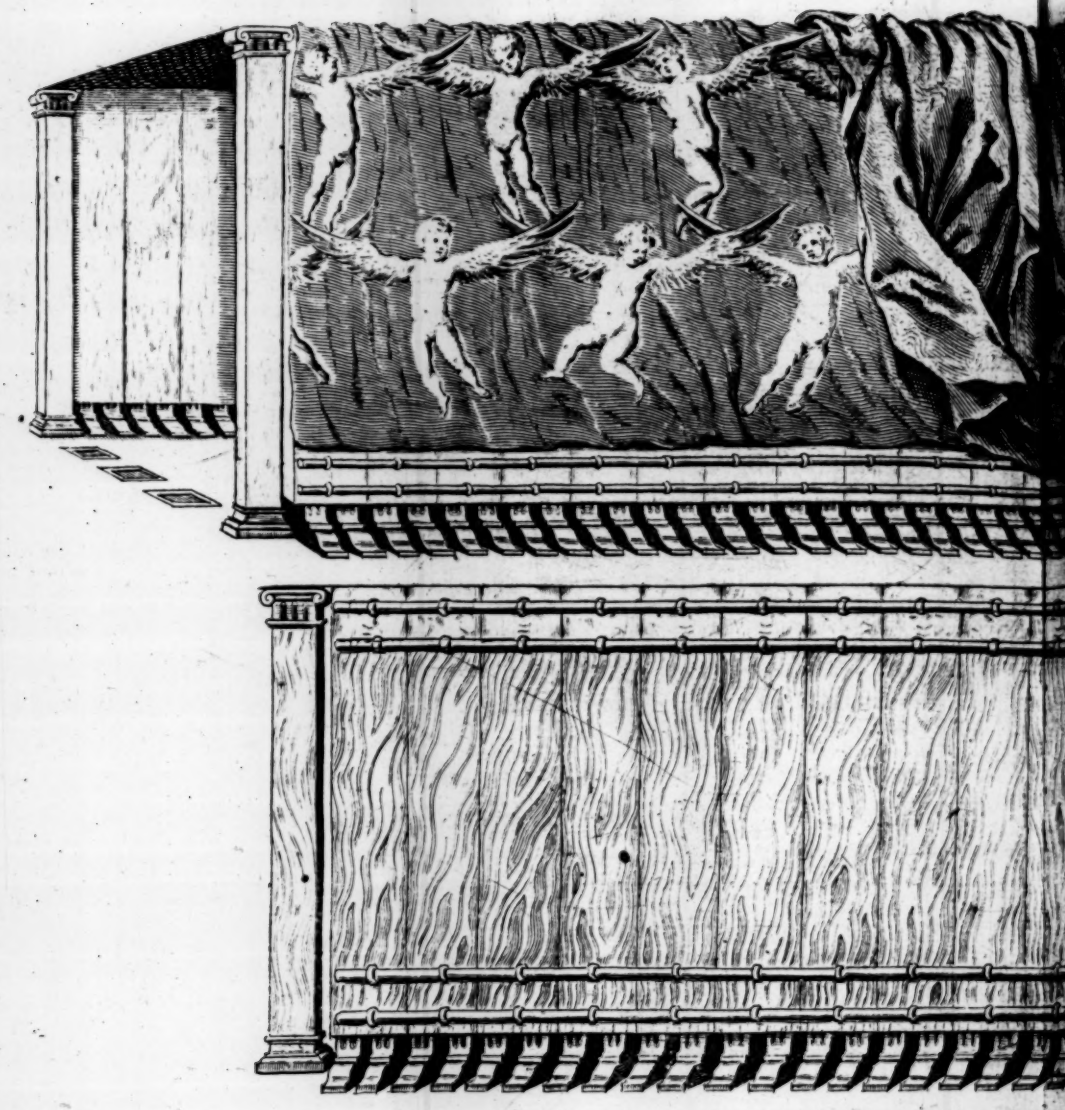
Balaam his prophecy of the *Kenites*.
z Num. 24.21
a See *Ainſworth in loeum.*

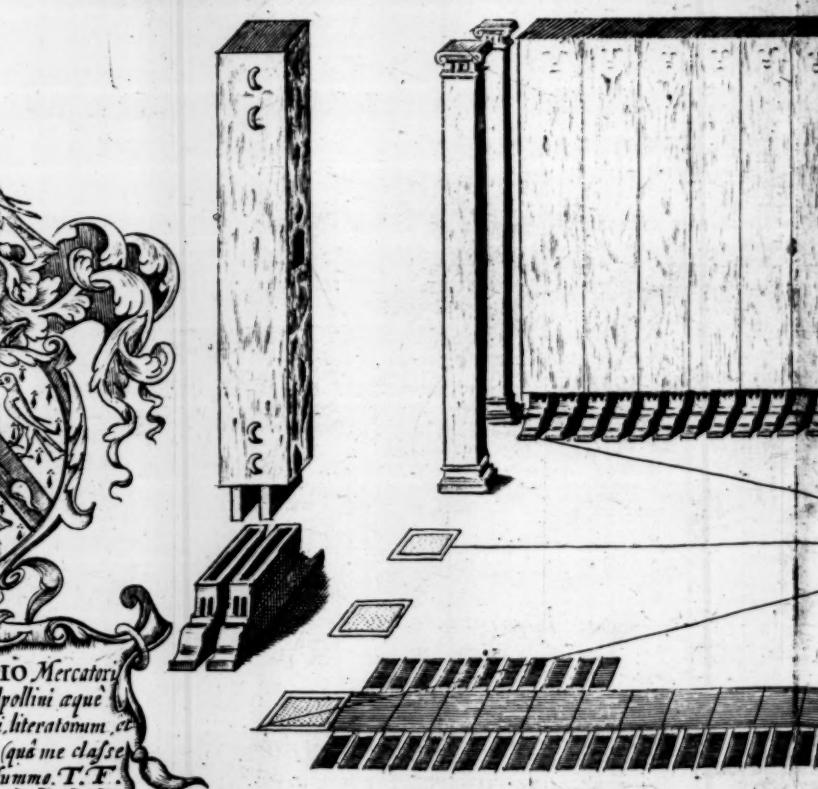
§ 54. Here let *Balaams* prophecy be well *heeded* when looking on the *Kenites*, *Strong* (ſaith he) *is thy dwelling place*, [z] *and thou puteſt a neſt in A ROCK, nevertheleſs the Kenites ſhall be waſted, until* [or rather [a] *whilſt*] *Aſhur ſhall carry thee away captive.* By *Rock*, (beſides the local poſitation of their dwelling) we underſtand, their confederacy and aſſociation with the *Jews* in the true Religion, (being accounted *Proſelytes*) and ſharing with them in the ſame ſucceſs, as carried away by the *Aſſyrian* to *Babylon*, and returning again when the reſt of the *Jews* were reſtored, ſeeing we find ſome *Kenites* [b] mentioned after the captivity, and are (as the Text intimates) conceived to be the ſame with *abſtemious families* of the *Rechabites*.

1 Chr. 11.55

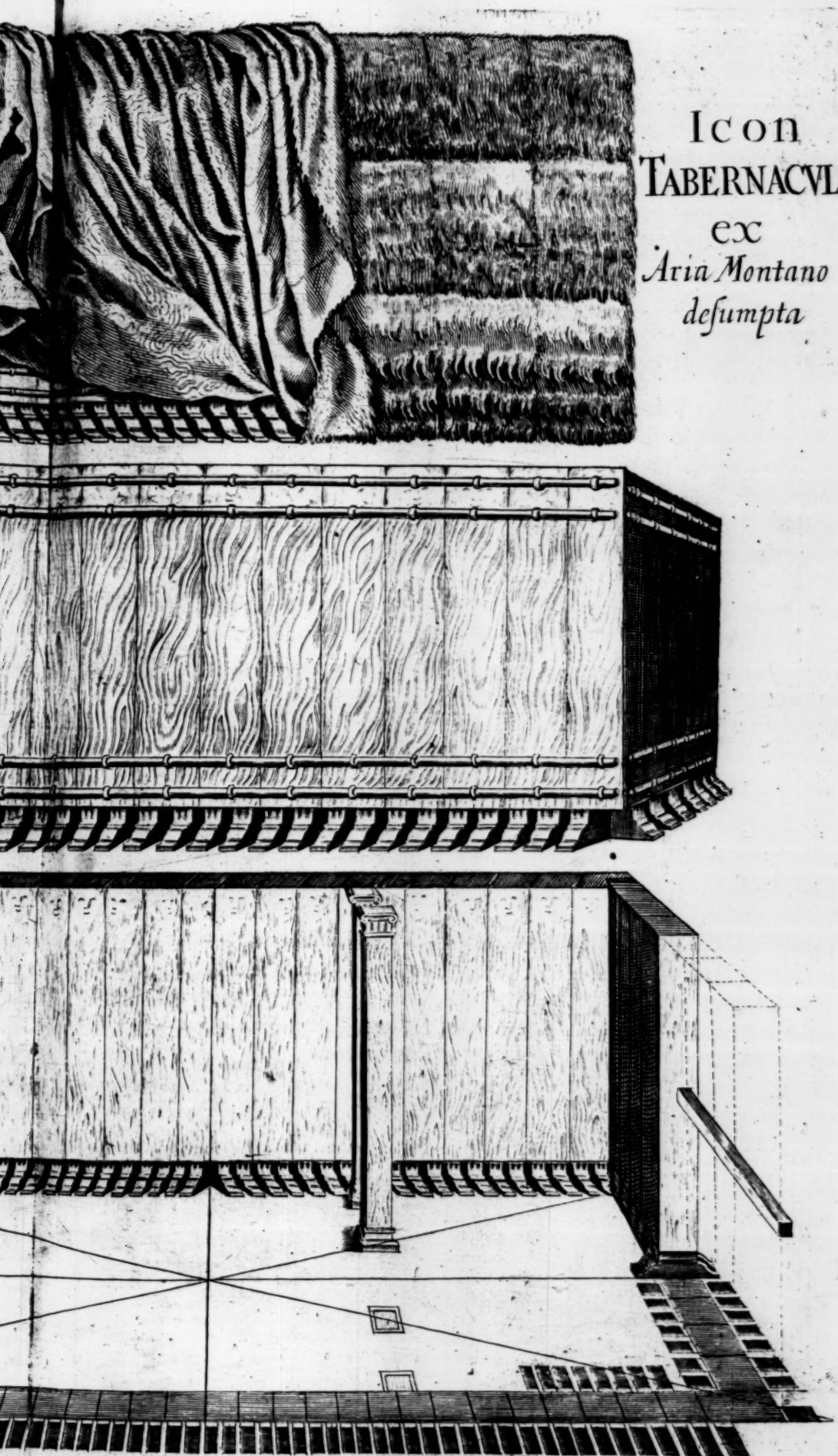
Here the draught of the Tabernacle *is to be inſerted*

GENE-





JACOBO BOVEIO *Mercatori Londinensi, sed Apollini æquè ac Mercurio litanti, literatorum, et literarum amantium (quâ me classe colloco) Fautori summo. T. F.*



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Aria Montano
desumpta

GENERALL OBSERVATIONS ON THE *TABERNACLE.*

CHAP. IV.

§ 1. IN all peaceable times, even from the infancy of mankind, certain places were set apart for Gods publick service. Thus the ancient [a] *Patriarchs*, no sooner *pitched down their Tents*, but they *reared up an Altar* for divine worship. Indeed this laudable custom had been intermitted, discontinued and suspended during the *Israelites* affliction in *Egypt*, making hard shift to serve God with *safety*, and *secrecy* in their own houses, when publick places of adoration were prohibited: as always in time of persecution, any place which had the properties of *Capacity* and *Privacy*, to *hold* and *hide* the people assembled therein) may serve for that purpose. But no sooner were the *Israelites* restored to their liberty (though as yet but in a barren Wilderness) but that God issued out order for the erection of his *Tabernacle to place his Name*, and fix his peoples devotion therein.

Always some publick places for Gods service.
a Gen. 12.7.8. & Gen.13.3. &c.

§ 2. The materials of this Tabernacle were taken from the *Egyptians*, when the *Israelites*, at their departure, [b] *borrowed of them jewels of silver, and jewels of gold.* The Text saith (according to the old Translation) that they [c] *robbed* the *Egyptians*: as indeed to borrow, with an intent never to pay, is no better than flat felony. But although this act of the *Israelites* was *robbery, quoad effectum*, leaving the *Egyptians* spoiled and naked; yet it was none, *quoad reatum*, having not only a Commission, but [d] Command from God for the same. And albeit the *Egyptians* are in some sense then said to [e] *lend* to the *Israelites*, yet in very deed they did but pay back their due unto them.

Egyptians justly spoiled.
b Exod.12.35
c Exod.12.36
d Exod. 11.2.
e Exod. 12.36

§ 3. See what it is to detain the *wages of the hireling*. Many a year had these *Israelites* and their Fathers toiled and moiled in *Egypt*, and had nothing for their pains but their labour. But now, both the *Principal*, and Consideration for their forbearance thereof was laid them down in a lump altogether. Indeed they are said to have builded *Treasure* [f] *Cities* for *Pharaoh*; whereas in fine *Pharaoh* proved but the *Treasurer* & *Storer* for them, carefully keeping their money for them, till it amounted to a mass, for their greater benefit; which, if formerly payed them by inconsiderable parcels, might possibly have been spent, as fast as received.

Wages long detained paid with a witness.
f Exod. 1.11.

§ 4. Amongst the materials offered for the building of the *Tabernacle*, all persons presented things proportionable to their own professions and conditions. The Princes brought *Precious stones*, rich people *Gold*

All persons promote Gods Tabernacle.
i Exod.35.27.

and *Silver*, the middle ſort *fine Linnen and Braſs* (not an ounce of Iron being uſed in all the Fabrick) and the meaneſt *Goats hair and Badgers ſkins*. And as men lent their purſes, ſo the women lent their pains, the wiſe hearted amongſt them, [h] *ſpinning with their hands, blue, ſcarlet, and fine Linnen* for the *Tabernacle*.

h Exod. 35. 25

But ſtill keep their callings.

§ 5. Behold here how all advanced Gods work, yet every one continued in his own vocation. Blame-worthy their *Pride*, who *will be nothing*, if they may not *all be Bezaleels* at the building of the *Tabernacle*. [i] *How ſhall they preach except they be ſent? De jure*: How can they preach lawfully and comfortably? though *de facto*, they preſume to do it, although but to the ſmall profit of others, and great danger of themſelves.

i Rom. 10. 15.

§ 6. But that which moſt commended the offering of the *Iſraelites* in the ſight of God, was their readineſs and willingneſs therein. None were rated, or taxed to this work, but all flowed freely from them. This purified poor peoples *Braſs* into *refined Gold*, and changed their *Goats-hair* into *ſilk*, in Gods acceptance thereof, Otherwiſe, many may be the *Item's* in mens *Account*, and yet all of them amount to juſt nothing in divine acceptation, only for the want of a good *Imprimis*. *For if there be FIRST a* [k] *willing mind, it is accepted according to that a man hath, and not that he hath not.*

k 2 Cor. 8. 12.

A main motive of their bounty.

§ 7. One main motive which made them more bountiful, was to expiate the late guilt that they had contracted by making *the Calf*; when off went the [l] ear-rings of the women and their children, to that Idolatrous uſe. They were therefore engaged to drown that ſtain with a more plentiful ſtream of gifts to Gods ſervice. Thus, the conſideration how prodigal we have formerly been to ſin and Satan, ought to make us hereafter more liberal in the performance of divine duties. [m] *For as ye have yielded your members ſervants to uncleanneſs, & to iniquity, unto iniquity: even ſo now yield your members ſervants to righteouſneſs; unto holineſs.*

l Exod. 32. 3.

m Rom. 6. 19.

Their bounty reſtrained by Proclamation.

§ 8. Yea, ſuch was the ſpring-tyde of the *Iſraelites* bounty herein, that to prevent the danger of a deluge, bounds were ſet thereunto, *Hither ſhalt thou come and no further*: *They brought* [n] *much more than enough, for the ſervice of the work which the Lord had commanded to make.* Inſomuch that *Moſis* iſſued out a [o] Proclamation of reſtraint, that no more ſhould be brought to that purpoſe. Oh the ſhame! that peoples liberality under the *Law* ſhould need a *bridle*, which needs a *ſpur* under the *Goſpel*.

n Exod. 36. 5.

o *Ibid. ver.* 6.

Moſes his contented mind

§ 9. Here we may take notice of the Αὐτάρκεια, and contented mind of *Moſes*. Had he been poſſeſſed with the humour of the [p] *Horſe-leach*, *Give, give*; yea, had he been but pleaſed to have been the Ciſtern whilſt the *children of Iſrael* were glad to be the fountain, what a maſs of money might he have advanced for himſelf, and yet have unſuſpectedly charged all on the account of the *Tabernacle*? How might he have feaſted his family and friends with the full *baskets* of the *fragments* left of their liberality? But *Moſes* was of the ſame mind, with his *great-great-grand-*

p Prov. 30. 15.

father

Father Abraham, who would not *take even from a* [q] *thred to a ſhoo-latchet, of what was his own*, that none but God might make him rich. And thus honeſt hearts will rather *cut off their hands*, than *lick their own fingers* for their private profit, when truſted only as Stewards for the publick good.

q Gen. 14. 23.

§ 10. It may ſeem ſtrange, that theſe *Jews*, who now were ſo forward to ſerve God, ſhould ſoon after prove ſo backward in his worſhip, and provoke him ſo often by their manifold infidelities and rebellions againſt God. Many of theſe bountiful Contributors to the *Tabernacle*, being devoid of true grace, and ſome of this People ſlain afterwards for their diſobedience. But herein we may conſider:

Why ſo bountiful to this building and afterwards backward in goodneſs.

1. That this building was but *a wordly Sanctuary*, as the [r] *Apoſtle* calleth it. And therefore no wonder, if men, otherwiſe given to [ſ] *worldly luſts*, were liberal thereunto.

r Heb. 9. 1.
ſ Titus 2. 12.

2. Carnal men may take a natural delight in outward viſible works, whilſt a confluence of vain-glory and hypocriſie may make the torrent of their bounty the greater.
3. Such outward performances are eaſie in compariſon of that difficult and ſpiritual maſter-piece, the mortifying of mens inward corruptions.

Hence came it to paſs, that many that brought *Gold* to the *Tabernacle*, proved themſelves but *droſs* afterwards, and fell in the conſpiracy of [t] *Korah and his company*, and other their mutinies made againſt *Moſes*.

t Num. 16.

§ 11. The Platform of this *Tabernacle* was by God delivered to *Moſes in the Mount*; With a ſtrict charge, to make all things conformable thereunto. And he herein ſo exactly obſerved his inſtructions, without the leaſt deviation from them, that in the two laſt chapters of *Exodus*, where the erecting of the *Tabernacle*, with the Utenſils thereof, is deſcribed, theſe words are twelve ſeveral times ſolemnly repeated, *As the Lord commanded Moſes*. So dangerous it is o introduce any thing as eſſential to God's worſhip, which is not of divine inſtitution.

Moſes receives the pattern.

§ 12. *Bazaleel* is appointed Maſter-workman, one of a proſperous name, whoſe Parents may be preſumed pious, comfortably calling their Child (though born in *Egypt* under the *parching-heat* of perſecution) in the *ſhadow of the Lord*, as his name ſeems to import. This *Bazaleel* was *one of all crafts* skilful to [a] work in *gold, ſilver, braſs, precious ſtones, and timber* (whereas amongſt us, *Gravers in gold* are utterly at a loſs to *work in wood*) *Gold-ſmith, Lapidary, Carver, Carpenter*, never *Apprentice* to any, yet *Maſter* in all *Handy-crafts* to work, & *Head-crafts* to contrive by divine inſpiration. And there was [b] *given with him Aholiab* of the Tribe of *Dan* (as a *Secondary*, inferiour to the former in skill, not to claſh with, but ſubmit to his judgment) ſo that, as all the *fine linnen* uſed in the *Tabernacle*, was for the more ſtrength thereof [c] *twined* by divine command: ſo God alſo *twiſted* two curious *Artizans* together (beſides many other *wiſe hearted men*)

Bezaleel and *Aholiab*, Artizans.

a Exod. 31. 4, 5

b Exod. 31. 6.

c *Fine twined linnen* mentioned about ſixteen times in making the Tabernacle.

men) that the building might be the more ſubſtantially effected.

Two principal parts of the Tabernacle.

§ 13. The *Tabernacle*, taken in general, conſiſted of two principal parts:

1. The *Court of the Tabernacle*, being an[d] *hundred Cubits long*, and *fifty broad*, made with hangings and pillars for ſide-walls, and without roof, open at top, parallel to the outward Courts of *Solomons Temple*.
2. The *covered Tabernacle* (conſiſting of the *Holy* and *Holy of Holies*) anſwering to the Nαὸς, or *roofed Temple*, whoſe length may be collected to be thirty yards (accounting a Cubit a yard) becauſe compoſed of twenty [f] boards, *ſtanding* [g] *upwards*, each a [h] *Cubit and an half in breadth* (ſo that the breadth of the boards joined together made the length of the *Tabernacle*) the height thereof being the length of the boards, that is ten Cubits, and the breadth thereof of the ſame proportion.

d Exod. 27.9.
e *Ibid. ver.* 13
f Exod. 26.18.
g *Ibid. ver.* 15.
h *Ibid. ver.* 16.

This latter is preſented in our Map, as the proper ſubject of our deſcription. It was without windows, admitting no natural light, (ſave what entred in on the Eaſt at the door when opened) the defect whereof was ſupplied with the conſtant light from the ſevenfold *Golden Candleſtick*.

The breadth, gilding, ſockets and bars of the boards.

§ 14. To reſume the *boards* of the *Tabernacle*; we have (as formerly) their *length* and *breadth*, but not *thickneſs* expreſſed in Scripture. *Arias Montanus* conceives them almoſt a *Cubit* thick, but if ſo, they had rather been *trabes quam aſſeres*, *beams* than *boards*; whilſt *Joſephus* more probably conjectures them *four fingers* thick, and we may conclude them ſo ſubſtantial, as was conſiſtent with their portableneſs. They were [i] *overlaid with Gold*, underſtand it, they were *gilt over*, both becauſe, if covered with *gold-plate*, the ſame was more ſubject to diſcompoſure at the diſ-jointing and removing thereof, and becauſe it is impoſſible ſuch a maſs of the pureſt metal ſhould be found with exiles in the Wilderneſs. Each board had two [k] *tenons* faſtned in their ſilver *ſockets*, which *ſockets* ſome conceive made *fitchy*, or *picked*, to be put into the earth; which we rather believe *flat* and *firm*, ſtanding faſt on the ſurface of the ground, otherwiſe no ſilver *ſockets*, if their bravery was all buried in the earth. Theſe boards had bars alſo (overlaid with *Gold*) *in the midſt of them*, (underſtand it, not perforating their thickneſs, but running along their breadth in an even proportion through *golden-rings* (as in our draught is deſcribed) to make them the more portable.

i Exod. 26.29.
k Exod. 26.19
l *Ibid. ver.* 28.

The inſide and roof thereof.
*Exod. 26.14.

§ 15, The inſide of the *Tabernacle* was covered with curious curtains embroidered with *Cherubims*, and a threefold roof (ſhewing the * plentifulneſs of divine protection over the Church againſt all dangers) covered the ſame. One of *Goats-hair*, (ſpun into cloth) another of *Rams ſkins* died red, and a third of *Badgers-ſkins*; the latter no doubt had the fur upon them, the lubricity of the hair thereof being excellent *gutters and ſpouts* to ſhoot down the rain thereby,

§ 16. But

§. 16. But amongſt all the materials in the *Tabernacle* none more frequently mentioned than *Shittim-wood*, though learned men agree not what it was, or where it grew. But, leaving them to *abound in their own ſenſe*, we will content our ſelves with three principal properties of this wood. Firſt, it was very durable, therefore uſually tranſlated in the *Greek* ἀσηπτα, wood *which never rotted*. Secondly, it was probable, very light for carriage, elſe the *Iſraelites* coming out of *Egypt*, would never have cumbred themſelves, to have brought heavy lumber along, ſeeing ſuch *ſhittim-wood* was not *felled* by them in the way, but [m]*found with them*, as the Text doth obſerve. Laſtly, it was precious, uſed in the midſt of the moſt Utenſils of the *Tabernacle*, *Ark*, and both the *Altars*, typifying therein the *humanity of Chriſt*; in the *brazen altar of burnt offering*, reſembling his *ſatisfaction* when Redeemer; and in the *Golden Altar of Incenſe*, repreſenting his *interceſſion* as Mediator; retaining ſtill his [glorified] *body* a bout him in *Heaven.

Three properties of *Shittim-wood*.

m Exod. 35. 24

*Act. 3. 21.

§ 17. Many will wonder, that this [n] *Shittim-wood* in the midſt of the *Altar* for ſacrifices (though plated over with *braſs* on each ſide) was never fired with the continual flames thereupon. Some know to their ſorrow how ſoon ſuch *rafters* or *joices* are ſet on fire, which by the ill contrivance of the *Carpenter* run under thoſe *hearths* where conſtant fires are kept. But we muſt know, that on the *Altar* the fire came down from heaven, and only minded the diſpatch of that meſſage on which it was ſent; and as gun-powder (though ill comparing *fire of heaven* and [o] *fire of hell* together) burns only upwards: ſo this celeſtial fire, as in motion, ſo in operation, had its activity upwards towards heaven, whence it derived the deſcent thereof.

Shittim-wood within the Altar, why never fired.

n Exod. 27. 1.

o *Ignis tartareus.*

§ 18. Expect not here an *enumeration* (much leſs an *expoſition*) of all the Utenſils of the *Tabernacle*, moſt of them being formerly touched in *Solomons* Temple. Only here a word of the *Laver*, and *Aarons* ſolemn *Pontificalls*, becauſe of their rare compoſition. The former was made of the [p] *looking-glaſſes* of the women, many being much troubled herein, how ſo brickle matter when broken could be made uſeful, and ſolidated for this ſervice. Indeed we have a tradition of one at *Venice*, who made glaſs *malleable*, but was for his invention rewarded with death by the State, (who knew full well that they muſt break, if *glaſſes* were not broken) though this is liſtened unto as a fable. But, to the difficulty in hand, it is meerly grounded on a miſtake, that all *Specula* muſt needs be *Vitera*, that what renders the reflexion of a face cannot be but of *glaſs*. Whereas many other *reſplendent*, though not *tranſparent* bodies, do the ſame, as poliſhed *touch*, *jet*, *ſteel*, and *braſs*, the pureſt of the laſt moſt probably being here intended. Surely ſuch *looking-glaſſes*, which ſeverally were ſo clear, loſt not their luſtre by being many of them melted into the *Laver*, but (when poliſhed again) retained their returning of reſemblances. But, whether the Prieſts (as ſome will have it) made uſe thereof to diſcover

The Laver made of womens Looking-glaſſes.

p Exod. 38. 8.

ver all soilinesse in them before they washed, as also after washing, whether the same were sufficiently cleansed, we dare not define.

Female devotion.

§ 19. However, commendable was the devotion of these women in bringing their *glasses* (dear ornaments in their account) to Gods service. Oh that men would but part with their superfluous, yea, noxious *glasses* (such as might be spared, not only without any *hurt*, but with much *health* to their souls, bodies, and estates) to bestow them on *pious uses!* What monuments to God's glory and the good of others, might therewith be erected?

Aarons eight ornaments. a Largely reckoned up Exod. 28. and methodically ranked. Levit. 8. 7. 8, 9.

§ 28. We must not forget the [a] eight Ornaments of *Aaron* thus reckoned up. 1. *Linnen breeches* next his flesh. 2. A *Coat* of fine linnen over them. 3. Girded with an *embroidered girdle*. 4. Over which coat and girdle a *robe all of blew*, with *bels* and *Pomegranates*. 5. Upon it the *Ephod*, on the shoulders whereof two goodly *Beril stones* graven with the names of the Tribe of *Israel*. 6. In the *Ephod* the *Breast-plate*, and therein the *Urim* and *Thummim*. 7. On his head a *Mitre*. 8. In the forefront whereof a *plate of pure Gold* two fingers broad, wherein was graven *Holinesse to the Lord*. Say not, that the *High-Priest* was sweltred, being built *so many stories high* in his garments; seeing, if *pride be never a cold*, when pleasing its own fancy; *piety can never be too hot*, with what it weareth in obedience to Gods commandment. The Priests hands and feet, when entring into the *Holy of Holies*, were washed and bare, to show the purity, simplicity, and sincerity of his actions, and conversation, especially in the service of God.

Four principal ingredients of Sacerdotal vestments b Exod. 28. 5. 8. 15. c *De vest. Sacer. lib.* 3. *c.* 5.

§ 21. In the making of these vestments we frequently meet with four essential ingredients, [b] *blew*, *purple*, *scarlet*, and *fine twined linnen*. Here [c] *Ribera* finds the four elements (though hardly put to it to make them all out) *fire* in the colour of *scarlet*; *air* of *blew*; *earth* in *fine linnen*, because it coming thence; *water* in the colour of *purple*, because died with the liquor of a fish from the sea: as if the High-priest was thus presented as supreme Chaplain to the *Lord of the Universe*. Thus though taking in the whole world, in my minde he leaves out the most material mystery intended therein; for, we may behold the High-priest, when entering the *Holy of Holies*, representing Christ himself under such coloured clothes in a double capacity; First, as he stood charged with the guilt of mankind, when *The Lord* [d] *laid on him the iniquity of us all*, having our [e] *scarlet* and *crimson* sins imputed unto him. Secondly, as he made satisfaction for the same with his bloud, *scarlet*, *blew*, and *purple* being several *sanguine* colours, differing only in *degrees*, and the several *setlings* thereof.

d Isa. 53. 6. e Isa. 1. 18.

Urim and *Thummim*.

§ 22. What *Urim* and *Thummim* were (δήλωσις καὶ ἀλήθεια in the *Septuagint*, φωτισμοὶ καὶ τελειώσεις in *Aquila*, *doctrina & veritas* in the Vulgar, *light* and *perfection*, according to the interpretation of the *Hebrew*) neither *Jew* nor *Christian* can tell; though the former (the blinder the bolder) are as various, as confident in their conjectures. Some conceive those very *two words*, others the name *Jehova* graven in the *breast-plate*, others nothing else

elſe but the twelve ſtones, reſplendent with *light* and compleated to *perfection* with the Tribes names therein, and other ſome myſterious matter, not of mans making but God's giving to *Moſes*. In a word, we ſhall never certainly know what *Urim* and *Thummim* were, until (as in the caſe of [f]*Barzillai's* Chridren) there *ſtand up a Prieſt with Urim and Thummim* to inform us thereof.

f Ezra 2.63.

§ 23. Nor leſs is the variance amongſt Authors, how anſwers thereby were returned to the Prieſts that conſulted it, in behalf of others, whether ſuch deſignes ſhould be undertaken, or not. Some conceive, that at ſuch times, the fair freſh, and orient luſtre of the ſtones therein amounted to the *affirmative*, whilſt their dim, dull, and dead colour was interpreted *negative*. Others conceive, that ſeeing the Tribes names therein contained all the *Hebrew* letters and vowels, ſuch characters diſcovered themſelves by their ſparkling, which concurred to the ſpelling of a *grant* or *denial*, as here (imitating the *Hebrew* in our *Engliſh* tongue) is deſcribed. Conceive ſuch letters as we here make *Capital* appearing extraordinarily radiant on the Prieſts enquiry. And alſo to avoid confuſion, that ſparkling firſt in time, which was to be read firſt in place.

Sardius.	*Reuben.*	*Dan.*	*ReUben.*	*DaN.*	*Ligure*
Topaz.	*Simeon.*	*Naphtali.*	*SimeOn.*	*NaPhTali.*	*Agate.*
Carbuncle.	*Levi.*	*Gad:*	*LEvi.*	*Gad.*	*Amethyſt.*
On a					On a
Emraud.	*JUdah.*	*AſhEr.*	*Judah.*	*Aſher.*	*Beryl.*
Saphir.	*Iſſachar.*	*JoſePh.*	*Iſſachar.*	*JOſeph.*	*Onyx.*
Diamand.	*Zebulon.*	*Benjamin.*	*Zebulon.*	*Benjamin.*	*Jaſper.*

GOE UP, GOE NOT UP.

But leaving theſe difficult trifles (beneath the ſtate of the high-prieſt, good only for *Acroſtick mongers*, and *Anagrammatiſts* to pore upon) I conceive rather, that (becauſe ſometimes the anſwer returned was prolix and encumbered with numerous and important [g] circumſtances, troubleſome to be repreſented in ſuch *literal curioſities*) it was neither audible to the ear, nor legible to the eye, but by [h] illuminating the underſtanding of the Heigh-prieſt, inabling him to give a ſatisfactory anſwer in all particulars, to the queſtion propounded, whilſt conſulting the *Urim* and *Thummim* as of divine inſtitution, to invite the Spirit of God upon him.

g 1 Chr. 14.14 15.

h *Rivet in* Exod *ca.* 28. *v.* 13.

§ 24. There needs no other argument to be alledged for the freeneſs, and forwardneſs of the *Iſraelites* in building the *Tabernacle*, than that the ſame was fully finiſhed in few months. For they came to the Deſart of *Sinai* in the *third* [m] *month* after their coming out of *Egypt*, and all was ended before the [n] *twentieth day* of the *ſecond month* of the *ſecond year*, when they removed from *Sinai* to the *Wilderneſs of Paran*. So that not above eleven months were expended on the whole fabrick, whereas *Solomon* in building the Temple (though confeſſed a far more ſtable, and ſtately ſtructure) ſpent full [o] *ſeven years* therein.

The ſpeedy finiſhing of the Tabernacle.

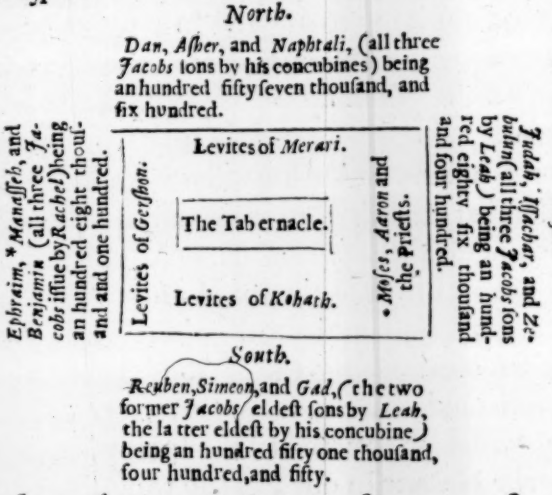
m Exod. 19.1.

n Num. 10.11.

o 1 King. 6.38.

§ 25. The *Tabernacle* thus finiſhed, moſt methodical was the marching and pitching of the Tribes about it; and ſurely, that God who in his ſervice

ſervice enjoined order under the *Law*, will not allow confuſion under the *Goſpel*.



*See Pſa.80.2.

See we here the *Levites* of *Kohath*, and the *Reubenites*, near neighbours on the South of the *Tabernacle*. Hereupon it came to paſs, that *Korah* the Grandchild of *Kohath* the *Levite*, conſpired againſt *Moſes* with *Dathan* and *Abiram* the Sons of p *Reuben*, the vicinity of their habitation affording them the conveniency of intercourſe, and privacy together. And thus was the *Tabernacle* firſt put in its poſture, ſurrounded with the People on every ſide. Happy method, when in matters of Religion the Church guides the State by her Counſel, whilſt the State guards the Church with her company.

p Num.16.1.

The Tabernacle Templizing.

§ 26. This *Tabernacle* when firſt brought into the land of *Canaan*, was ſet up at *Gilgal*, (the *Ark* being often parted from it on ſeveral occaſions) thence removed to *Shiloh* where it ſtaid a long time, thence to q *Nob*, thence to *Gibeon*, and thence brought into *Jeruſalem*, and laid up with the veſſels thereof in the r *Temple*. The *Rabbins* conceive that during the abode thereof at *Shiloh*, the *Tabernacle* began to *Templize*, getting wals (though without a roof) round about it, chiefly becauſe about that time it is ſ *thrice* termed a *Temple*. But I rather conceive, that *Temple* in thoſe places is taken in a large acception, in which notion t *Joſephus* termeth it ναὸν μεταφερόμενον καὶ συμπηγνύμενον σκῆνος, an *ambulatory*, or *portable Temple*. Or elſe it is ſo ſtyled by way of Prolepſis, and well might *David* (*twice* in the forementioned places) call the *Tabernacle* a *Temple*, who endeavored to make it ſo, both in his *intention*, and vaſt *preparation* for the ſame. But enough of this ſubject, for as *Moſes* by his u prohibition ſtopped the bounty of the Peoples bringing too much to the making of the *Tabernacle*: ſo much we here ſtint our diſcourſe as ſwelling too large in the deſcription thereof. Only I add, that though at the firſt *free-will-offerings* alone were uſed, at the making of the *Tabernacle*, (none being neceſſitated to contribute thereunto) yet afterwards for the maintenance thereof, and the ſervice therein men were bound to a certain ſum to be paid w *thrice a year*. God foreſeeing that their firſt forwardneſs would not always continue, but cool by degrees, and need to be quicked by commands, as men now adays muſt be legally rated to repair thoſe Churches which at firſt ſo franckly were erected and endowed by the liberality and devotion of our Anceſtors.

q 1 Sam.22.

r 2 Chr.5.5.

ſ Namely, 1 Sam.1.9. & 21 Sam.22.7. & Pal.18.3.

t *Anti. Jud. lib.3.cap.4.*

u Exod.36.6.

w Deut.16.16

Here the Map of Egypt *is to be inſerted.*

59
60
61
SEPTE
Heracleoticū ostium
Bolbitinum
Pharos
No
Alexandria
31
AEGYPTVS
Antiqua
LACVS
MAREOTIS
Nilus fl.
30
Locus
Heremitarū
LACVS
10 20 30
Scala Milliarium
OCCIDENS
MÆRIS
29
DESERTUM
ÆGYPTI
HENRICO NEVILE
Armigero Clariss. Nomen virtutibus
æquanti, Hospitalitatis laude (dum fas
fuit et tempora ferebant) nemini secun-
do, Ægyptum humillime dicat.
T. F.
28
MERIDI
59
60
61

62
63
64
EPTENTRIO
Bolbitinum ostium
Sebennyticum ostium
Pineptumi ostium
Diolcos ostium
Pathmeticum ostium
Mendesium ostium
Taniticum ostium
Peluſiacū ostium
Sin
Raamaſes
Peluſium
Zoan
Tanis
Terra Zoan
SINÆI
31
Manes
Tahapanes
Tahpanhes
Tchaphneches
Daphnæ
Pathros
Terra
Pathros
Deſertum
Phibeſeth
Bubaſtus
Nilus
SIN
Delta
Babylon
30
Memphis
Noph
Moph
Tajanus
Ethan
3
Sues
Bethſhemeſh
Heliopolis
On
Aven
Hero
Fara
TERRA
GOSHEN
2
Succoth
ORIENS
MARE
Rameſis
Via Peregrinatio
RU-
29
Migdol
Baal-zephon
4
Pihahiroth
Etham
Mare
BRUM
Canū
Inſula
Cynopolis
Nilus
28
RIDIES
Ro: Vaughan ſculp:
62
63
64

THE DESCRIPTION OF *EGYPT.*

CHAP. V.

§ 1. EGYPT was by the *Hebrews* called *Mizraim* (and by the *Arabians*, *Mesre*, at this day) from [a] *Mizraim* the second son of *Cham*, first Inhabitant thereof. It was anciently called Χημία by the most skilfull of the *Egyptian* Priests, as *Plutarch* [b] observes, no doubt from *Cham* the second son of *Noah*: as also it was termed *Hammois* (a name also generall to *Libya*, yea to all *Africk*) being in the same sound and sense styled the *Land* [c] *of Ham* by the Psalmist. It had the Mediterranean Sea on the North, *Cyrene* on the West, *Ethiopia* (the Country of Queen [d] *Candace*) on the South, the Red-Sea on the East, with a small *Isthmus* of land (not past seventy miles over) betwixt it and the Mediterranean. Many Princes with as great expence as small success, have oft attempted with their Pioneers to pierce through this slender neck of ground, so to join the two Seas together, for the greater conveniency of Traffick. It seems heaven blasted their designs, as an incroachment on the divine Prerogative, it being only placed in Gods power to give the *Word of Command* to the Ocean, *Hither shalt thou* [e] *come, but no further.* And if it be dishonesty to [f] remove Land-marks of mens fixing, how high presumption is it to alter so ancient and solemn Water-bounds of Gods own appointing?

The names and bounds of *Egypt*.

a Gen. 10. 6.

b *lib. de Iside & Osyride.*

c Psal. 105. 23.

d Act. 8. 27.

e Job. 38. 11.

f Prov. 22. 28.

§ 2. The *Egyptians* are low in stature, of firm and well compacted bodies, swarthy and tawny complexions. Hereupon *Abraham* coming into *Egypt* said to *Sarah* his wife, *Behold NOW, I know that thou art* [g] *a fair woman to look upon.* Not that being so many years married, he had hitherto lived in ignorance of her beauty, and *now* took first notice thereof, but (as Stars shine brightest in the night) so her fairness was *now* more conspicuous

The complexions and conditions of the *Egyptians*.

g Gen. 12. 11.

conſpicuous amongſt the black faces of the *Egyptians*. Their wits anciently were very ſubtile and ſearching, eſteemed the firſt inventers of Arithmetick, Muſick, and by reaſon of the perpetuall ſerenity of the air, they found out the courſe of the Sun and Stars, firſt dividing Time into Moneths, and Years. *The wiſdome of the* [h] *Egyptians* is eminent in Scripture, much given to Magick, and Divination, yea [i] *Jannes* and *Jambres* the Inchanters have even to this day ſome in *Egypt*, heirs to their myſterious impieties As for the wandering Gypſies, which now a days pretend to the telling of Fortunes, their beſt cunning generally is the credulity of others, oft-times not ſeeing how near their own feet are to the Stocks, and backs to the Whipping-Poſt. Yea commonly they are counterfeits, coming no more from *Egypt*, than the diſſembling *Gibeonites* did from a far [k] Country, and perchance are next neighbours unto us.

h 1 King. 4.20 & Act. 7.22.

i 2 Tim. 3.8.

k Joſh. 9.6.

The pleaſure and profit of *Egypt*.

§ 3. A moſt pleaſant Country *Egypt* was, and is. For when the holy Spirit intended to commend the ſweet ſituation of the *plain of Jordan* (before it was turned for the ſins of the People into a ſtinking Lake) he deſcribeth it to be *well watered every where, even as the Garden of the Lord, like the* [l] *Land of Egypt*. Nor was the profit leſs than the pleaſure thereof, affording plenty of the beſt Wheat, Barly, Rice, and all other graain; inſomuch that this Land was generally *borreum Romani imperii*, the Barn or Granary of the *Roman* Empire. Indeed I find the ſame title given alſo to the Iſland of *Sicily*. And no wonder; for the *Roman* Empire being ſo vaſt and expenſive an houſekeeper, might well make uſe of two Barnes for her Proviſion. However I dare boldly ſay, that though *Sicily* was the nearer, *Egypt* was the bigger and better Barn, and yielded greateſt ſtore of Corn in time of ſcarcity.

l Gen. 13.10.

Egyptian Flax

§ 4. Flax alſo was a ſtable commodity of *Egypt*, much whereof at this day is imported and uſed in *England*. Of this the fineſt linen in the world was woven. The Harlot could tell the ſilly young man, ſhe ſought to inveigle, *I have decked my bed with coverings of Tapeſtry, with carved works, and fine* [m] *Linen of Egypt*, as commonly the worſt of Women, get the beſt of Wares, to pleaſe their luxury. As for the making of this Linen cloath, it will hardly be believed, what *Pomponius Mela* hath reported, that the ancient *Egyptians* uſed to have their men keep home and ſpin, while their women managed their greater buſineſs abroad. But ſurely where the man puts his hand to the Spindle, and the woman to the Plough, there the whole family will be ill clad, and worſe fed.

m Prov. 7.10.

Egyptian horſes excellent.

§ 5. Horſes of the beſt kind were very plentifull in *Egypt*. Thoſe were a prohibited commodity, forbidden by Gods Law to be brought by great numbers into *Iſrael*, whoſe King was charged, [n] *Not to multiply Horſes to himſelf, nor to cauſe the People to return into Egypt*; partly, leſt whileſt they went thither to courſe horſes, they ſhould change religions, and fall into love with *Egyptian* Idolatry; partly, leſt they ſhould place too much

n Deut. 17.16

much confidence in the legs of horſes, or arm of fleſh, whom God would have immediately to depend on his own protection.

§ 6. Paper moſt uſeful for intercourſe, anciently grew in *Egypt* alone, being a ſedgy weed on the Rivers ſide, which they divided into thin flakes, whereinto it naturally parteth, then laying them on a table and moiſtening them with the glutinous water of the River, they preſſed them together, and ſo dried them in the Sun. God foretelling his puniſhments on [o] *Egypt* threateneth that *The paper reeds of the brooks, by the mouth of the brooks, and every thing ſown by the brooks, ſhall wither, be driven away, and be no more.*

Paper firſt grew in *Egypt*.

o Iſa. 19.

§ 7. *Mummy* muſt not be forgotten, being mans fleſh, at the firſt embalmed for * forty days together, and afterward for many years buried, in that hot and ſandy Country. Yet all art cannot finally avoid the curſe pronounced on mankind, [p] *Duſt thou art, and to duſt thou muſt return*, ſo that if left alone, theſe corpſes of themſelves moulder to aſhes. Otherwiſe ſuch coſt and curioſity uſed for their longer preſervation, accidentally occaſioneth their ſpeedier deſtruction; Such bodies being taken up out of their graves, bought and brought into foreign Countrys for medicinal uſes. What, is there ſuch a dearth of drugs; Such a famine of Phyſick in nature, that (as in the [q] ſiege of *Samaria*) one man muſt feed on another? However, whilſt ſome ſqueamiſh ſtomacks makes faces to feed on the dead, perhaps their hard hearts at the ſame time, [r] *Eat up the living as if they were bread*, either by fraudulent contracts or forcible oppreſſions.

Mummy how made.

*Gen 50.3.

p Gen. 3.19.

q 2 King. 6.28.

r Pſal. 14.4.

§ 8. But theſe grand commodities of *Egypt*, were alſo allaied with ſome great inconveniencies, many noxious and venemous creatures ſwarming therein. The Prophet [s] called it, *the land from whence come the young and old Lion, the Viper and the fiery-flying Serpent.* This, though myſtically meant of the Kings of *Egypt*, their Lion-like antipathy and cruelty to *Iſrael* (ſtyled alſo *Serpents* for their craft; *flying*, for the ſwift marching of their Armies, winged on horſe-backs; *fiery*, for the fierceneſs and heat of their fury) yet was it alſo literally true, of plenty of ſuch beaſts in *Egypt*, where that moiſt and hot Country was both the pregnant mother to breed, and tender nurſe to feed them in great abundance. Eſpecially in the weſtern Deſarts, towards *Cyrene*, an hideous, and diſmal place: and therefore the [t] Author of the book of *Tobit*, fitted it with a meet inhabitant, baniſhing thither, and binding there, *Aſmodeus* the evil ſpirit, in the utmoſt parts of *Egypt*.

The inconveniences of *Egypt*.

s Iſa. 30.6.

t Tobit. 8.3.

§ 9. Rain is very rare in this land (and that only in winter) the windows of heaven here having no caſements, and the *Egyptians* ſupplying the want of rain, by making gutters of the River of *Nilus* into all their grounds and gardens. God therefore in this reſpect preferreth the land of *Canaan* before this Country, [u] *For the land* (ſaith he) *whither thou goeſt to poſſeſs it, is not as the land of Egypt, from whence ye came, where*

Rain rare in *Egypt*.

u Deut. 11.10.

thou ſowedſt thy ſeed, and watered it with thy feet, as a garden of Herbs. But the land whither thou goeſt to poſſeſs it, is a land of mountains and valleys, and drinketh water of the rain of heaven. Surely as it is more honour to receive a boon immediately from the hand of a Prince, than in an indirect line from him, by his ſervants; ſo more peculiar was the favour of God to the *Jews*, and the familiarity of the *Jews* with God, having their land watered from Heaven, whilſt the *Egyptians* looked not upward as men, but downwards as beaſts, on that moiſture which conſtantly procured the fruitfulneſs of their Country. But this pleaſed them beſt: as carnal ſouls had rather be at a certainty of plenty from Nature, than at an uncertainty thereof, even from the God of Nature himſelf. However they are much miſtaken, who have confidently reported that it never raineth in *Egypt*; ſeeing I have been informed the contrary, by a right worſhipful* Perſon, and well accompliſhed Traveller, a great Patron and bountiful promoter of my preſent ſtudies; an eye-witneſs of much and violent rain at *Grand-Cairo* in *Egypt*, but ſuch as preſaged a great mortality, which enſued not long after.

*Sir *William Paſton of Oxhint in Norfolk*

The wonders of *Nilus*.

§ 10. The River of *Nile* is the happy Genius of the *Egyptian* ſoil, called in Scripture *Nachal Mitzraim*, or the *River of Egypt*, as a moſt learned Author hath[w] obſerved. Yea, from this *Nachal* he clearly derived the name of *Nilus* with excellent proportion. For

w *Voſſius de Idololatria. lib 2. cap. 74.*

as / ſo	from	*Bahal*	*Baal*	*Beel*	*Bel*	Βῆλος
		Nachal	*Naal*	*Neel*	*Neil*	Νεῖλος

is deduced.

And to make the matter more plain *Pomponius*[x] *Mela* reporteth, that the fountain of *Nilus* is called *Nachul* by the *Ethiopians*. A River wherein nature hath obſerved an even tenour of admirableneſs, ſo that the birth, the life, and the death thereof, I mean the fountain, flowing, and fall of this River, are equally compoſed of a concatenation of wonders.

x *Lib. 5. c. 10.*

1. Fountain. The particular place thereof being never as yet known certainly. So that (as the[y] *Tares* in the Goſpel, were beheld, not when ſown, but when grown) *Nilus* appears even at the firſt in a full ſtream and fair Channel.

y Mat. 13. 26.

2. Flowing: which conſtantly beginneth with the Riſing Sun on the ſeventeenth of *June*, ſwelling by degrees untill it Mount ſometimes twenty four Cubits, and that the uttermoſt (for anciently ſixteen was the heigheſt it attained unto:) and anſwerable to the increaſe of this River is the plenty or ſcarcity of the following year. Nor doth this overflowing of *Nile*, give only wealth, but alſo health to *Egypt*. For if five hundred chance to dye in a day in *Cairo* of the plague (a[z] mortality not rare in ſo populous a place, where the ſound keep company with the ſick, holding death fatal, and to avoid it irreligion) not one doth dye the day following.

z G. *Sandys Trav. p. 97.*

3. Fall. For at the influx thereof into the Sea, the freſh water keeps together

together, and contrary to other Rivers, changeth the colour of the salt, far [a] farther into the sea than the shore from thence can be discerned.

[a] *Idem. p. 94.*

Nor less wonderful are the creatures in and about this River, the bird *Trochilus*, the *Ichneumon*, or *Rat of Nilus*, the *Crocodiles* and *River-horses*, (though as big as a cow, and proportioned as a [b] swine) for all which we send the Reader for his better information to that modern learned Philosopher, [c] who hath made a just tract thereof. Only we will add, that not moe cures are prescribed for the tooth-ach, than causes by several Authors assigned for the flowing of *Nilus*, nor are the one farther from giving the body ease, than the other the minde satisfaction.

[b] *Idem. pa. 59.*

[c] *Windeline de admira. Nili.*

§ 11. With the flowing of the River, rose also the Pride of the *Egyptians*, exceeding all bounds and banks of modesty and moderation, defying Nature it self, because (as *Isocrates* saith) they had both drought and moisture in their own dispositions. And such their land is described by the [d] Poet:

The *Egyptians* proud of *Nilus*

[d] *Lucan l. 8.*

Terra suis contenta bonis, non indiga mercis,
Aut Jovis, in solo tanta est fiducia Nilo.

A land content with home-bred ware,
For foreign wealth she doth not care,
Or whether heavens do frown or smile,
Her confidence is all in Nile.

Yea so impudent is the *Egyptian* arrogance herein, that whereas *Nilus* makes *Egypt* and God made both, they falsly boast [e] once and [f] again in the Prophet, *My River is mine own, and I have made it for my self*; whereupon God to clear his own property and right to the creature, threateneth to shew his judgments on that River, [g] *from the tower of Syen even unto the border of Ethiopia.*

[e] Ezek. 29. 3.
[f] Ezek. 29. 9.
[g] Ezek. 29. 10

§ 12. *Nilus* venteth it self into the Meditarranean Sea, with seven mouths, nothing being more famous in humane poetry and prose than this septemfluous River. The holy Spirit takes notice of the same number threatning utterly to destroy the *tongue of the Ethiopian Sea, when with his mighty winde he shall shake his hands over the River, and shall smite it in the* [h] *seven streams, and make men go over dry-shod*: which words admit of severall interpretations.

[h] Isa. 11. 15.

1. The strength of *Egypt* is hereby mystically meant, whose Kingdom was afterwards destroyed, and the Country thereof conquered and subdued to the Persian Monarchy.
2. It probably was literally performed, when *Nilus* by ominous accident failed to overflow (as in the tenth and eleventh year of *Cleopatra*) and streams became low, and shallow thereupon.

The ancient and original channels thereof are now in time obstructed, new conveyances succeeding in their place.

An alteration elsewhere obvious. In the Isle of *Ely* (*Englands Egypt* for the flatness, moistness, and fruitfulness thereof) how are the old, and once plentiful stream of [i] *Nyne* and *Welland* impoverished, by artificial derivations thereof, into the *Leam*, the old and new *Podick*, and other by-ditches;

[i] *Vide Camdens Britain Cambr. shire.*

ditches; made, to drive mills, to drain meadows, fence fields, bear boats, and other private conveniences? Rivers having as little certainty to poſſeſs their proper channels, as men their houſes, ancient families being daily outed by other of later extraction.

Various numbring of the ſtreams of *Nilus*.

§ 13. However, though the ſeven ſtreams of *Nilus* paſs current in moſt mouths, yet they are reckoned up, both over and under that number, by Authors of excellent credit.

Ortelius and *Maginus*, in their Maps of *Egypt*, make them eleven.

Hondius in the Map of *Europ* (where *Nilus* is brought in by the by) ten.

Ptolemy this Countryman, in his deſcription thereof, nine.

The foreſaid *Hondius*, in his Map of *Africa*, eight.

Herodotus[k] (with whom the [l]Scripture agreeth) ſeven.

Gulielmus Tyrius, and *Bellonius*, four.

Mr. [m]*Sandys*, but two navigable branches extant in our age.

k In *Eutrep.*
l Iſa. 12. 15.
m *Trav. pa* 94.

This various reckoning, exceeding ſeven, ariſeth becauſe anciently, ſome only counted the grand and ſolemn *oſtiaries* of *Nilus* (and theſe, which they be at this day, let ſuch enquire which are of the *Commiſſion of Sewers* amongſt the *Egyptians*) whiles others caſt all his *chanelets* (rather *cuts* than *courſes*) into the number. Since, they fall ſhort, either choaked up, or commixed, yet ſtill maintain in mens talk the reputation of *ſeven*. For, when a natural, or noted number is once up in the market, ſmall occaſional variations thereof, more or leſs, can never beat it down in common diſcourſe. Thus, *Thomas* is termed *one of the* [n]*twelve*, when there were but eleven, after the ſelf execution of *Judas*, and before the election of *Matthias*. In a word, the channels of *Nilus*, daily decreaſed in number, becauſe (as pinked or ſlaſhed cloaths have the fewer holes the longer they are worn) ſo his ſtreams fret one into another: eſpecially, *the ground being ſo ſoft and tender which lyeth betwixt them.

n John 10. 24.

The Iſle of Dogs.

§ 14. To come now to the particular deſcription of *Egypt*; *Nilus* flowing out of *Ethiopia*, compaſſed an Iſland called the *Iſle of* **Dogs*; but, why ſo named, I know as little, as why thoſe rich meadows lying betwixt *London* and *Black-wall*, are called after the ſame name, though better deſerving to be termed the *Iſle of Oxen*, from the fat cattel feeding therein. But, ſeeing no mention of this, or the next Iſland (which *Nilus* makes) in Scripture, we paſs them by, confining our enſuing diſcourſe to God's Word alone; ſave only, that we will take leave to ſurvey the Pyramids, becauſe [o]*Joſephus* (though erroneouſly) conceiveth them built by the *Iſraelites*, when here living in bondage.

* See *Ortelius* and *Mercators* old Maps.

o *Anti. Jud. li.* 2 Kap. 8.

Vanity in building the Pyramids.

§ 15. They ſtand not far from the weſtern bank of the River, and are the younger brethen of the Tower of *Babel*, built (but with better ſucceſs, becauſe finiſhed) on the ſame conſideration, by the *Egyptian* Kings, *to* [p]*make them a name*. Yet, who erected them Greeks agree ill with themſelves, and worſe with the *Arabian* Authors, ſo that *Pliny* [q] gravely obſerves

p Gen. 11. 4.
q *Nat. hiſt. li.* 36. *cap.* 12.

ſerves it a juſt puniſhment on the vanity of theſe founders, that they are forgotten. Indeed, in the Criticiſme of credit, the Artiſans cunning might cry halfes in honour, with the Kings coſt in this ſtructure; but, both the one and the other are equally buried in ſilence, ſo that the moſt skilfull *Egyptian* Antiquary cannot out of theſe Hieroglyphicks of Pomp and pride, read the name of either. Whileſt the poor Midwives, who contrary to *Pharaohs* command, preſerved the Hebrews children, are to this day remembred by their names, *Shiphrah* [r] and *Puah*. Thus memories founded on the rock of vertue, ſtand firm and faſt; when they quickly fall, built on the foundered bottom of affected magnificence. Indeed, theſe Pyramids are of ſtupendious vaſtneſs, and may be termed *Arts Mountains*, though mole-hills, yea, but warts, if compared to thoſe which Nature had produced. So ridiculous is the unequall conteſt in point of bulk, betwixt their ſeverall workmanſhips, that Natures Piſmires may be ſaid to exceed Arts Elephants.

r Exod. 1. 15.

§ 16. Some to excuſe the pride of theſe Builders, reſolve their deſign on a point of policy, only to buſie their people, to prevent in them lazineſs and luxury, (the mother of mutinies) knowing, ſo rich a Soile would invite them to riot, if out of employment. But (whatever was their principall project) their ſecundary end intended ſuch ſtructures for ſepulchres, where the builders Bodies lay, not interred, but immured, with all imaginable coſt beſtowed upon them. For, the *Egyptians* fondly conceived (Reader, pity them, and praiſe God that thou art better informed) that the Soul even after death, like a gratefull gueſt, dwelt in the body ſo long as the ſame was kept ſwept and garniſhed, but finally forſook it, and ſought out a new body, if once the corps were either careleſly neglected, or diſpightfully abuſed; and therefore to woo the Soul to conſtant reſidence in their bodies (at leaſt wiſe to give it no wilfull diſtaſte, or cauſe of alienation) they were ſo prodigiouſly expenſive both in Imbalming their dead, and erecting ſtately places for their monuments.

Intended for Sepulchers.

§ 17. The long laſting of theſe Pyramids, is not the leaſt of admiration belonging unto them. They were born the firſt, and do live the laſt, of all the *ſeven wonders in the world*. Strange, that in three thouſand years and upwards, no avaritious Prince was found to deſtroy them, to make profit of their Marble, and rich materials; no humerous, or ſpightfull Prince offered to overthrow them, meerly to get a greater name for his peeviſhneſs in confounding, than their pride in firſt founding them; No Zelot-reformer (whileſt *Egypt* was Chriſtian) demoliſhed them under the notion of Pagan monuments. But ſurviving ſuch caſualties, ſtrange, that after ſo long continuance, they have not fallen like Copy-holds, into the hand of the Grand Signeur (as Lord of the Mannor) for want of repairing. Yea, at the preſent, they are rather ancient, than ruinous; and, though weather-beaten in their tops, have

Their long laſting.

have lively looks under a gray head, likely to abide these many years in the same condition, as being too great for any throat to swallow whole, and too hard for any teeth to bite asunder.

Not built by the *Israelites*.

§ 18. We have been the longer hereon, because *Josephus*, as is aforesaid, makes the *Israelites*, when enslaved in *Egypt*, against their wills, the builders of their Pyramids; others conceive them *Pharaohs* Magazines; so called, not, ἀπὸ τῦ πυρὸς, from fire, ascending in a narrowing shape but ἀπὸ τῦ πυροῦ, from wheat, as used for Granaries, or Store-houses, where Corn was deposited: both alike improbable, for,

1. They afford no concavity of considerable receipt for such purpose.
2. Their form (of all the least capable) is unless for such intents, all *the spire* being to loss.

[f] Exod. 5. 8.

3. The *Israelites* built with [f] *Bricks*, whereas these are made of *Marble*.

But for further satisfaction of the Reader herein, I refer him to that learned [t] Traveller, who hath made an excellent Tract of his own observations herein.

[t] M. *John Greaves* in his *Pyramidographia*.

The miserable slavery of the *Hebrews* in *Egypt*.

§ 19. However, here we may take occasion, to mention the miserable condition of the *Israelites* in *Egypt*, during which time, wofull their slavery, if we consider, the

1. Long continuance thereof, two [u] hundred and odd years in the *latitude*, and fourscore (from the birth of *Moses*) in the *Paroxysme* of their bondage.
2. Deep misery, insomuch that their *lives* [w] *were made bitter unto them.*
3. Broad extent, none exempted, no, not *Moses* and *Aaron*; *Get you vnto your* [x] *burthens.* Say not, that the Officers of *Israel*, who only oversaw the rest, had an easie place of it; for, they [y] *were beaten*, because others under them did not their impossible task: as if what was wanting in the tale of the peoples *Bricks*, must be made up in *blows* on their backs, who were set to oversee them.

[u] Four hundred and thirty years if accounted from *Isaac's* birth Exod. 12. 41.

[w] Exod. 1. 14.

[x] Exod. 5. 4.

[y] Exod. 5. 14.

Only, to give the *Egyptians* their due, they gave the *Israelites* their belly full, (as of work, so) of [z] food: which proceeded, not so much from their pity as their policy; (Carriers are so mercifull to their horses, meat them well to prevent their tyring) and the plenty of the Land, affording at cheap prices abundance of provisions.

[z] Exod. 16. 3

Memphis the ancient Metropolis of *Egypt*.

§ 20. Somwhat North of the aforesaid Pyramids, on the same side of *Nilus*, stood the great City of *Memphis*, anciently the Metropolis of *Egypt*, where their Kings kept their Courts, and therefore it is probable here *Joseph* was bought, and beloved by *Potiphar*, here afterwards accused and imprisoned unjustly, favored by the Jailer, advanced by *Pharaoh*, whose dreams he expounded: in a word, likely it is, that all those eminent passages betwixt him and his brethren, were transacted in this City. Some hundred years after, the frequent addresses of *Moses* and *Aaron* to another *Pharaoh*, in the behalf of the *Israelites*, were performed in

in the ſame place; and here, or hereabouts the ten *Egyptian* Plagues were firſt inflicted, in manner and order enſuing.

The ten Plagues of *Egypt*.

1. All the water (formerly the mercileſs Executioner of the Jewiſh Infants) was for ſeven days turned into bloud, whereby the fiſh dyed, and the River ſtank, *ſo that the* [a] *Egyptians could not drink of the water thereof.* Water, which otherwiſe in it ſelf, was moſt ſweet and delicious, witneſs the anſwer of *Peſcentius Niger* unto his murmering Souldiers, *What? crave you Wine, and have Nilus to drink of?* The tranſubſtantiation of this element into bloud, extended over all the *Streams, Rivers, Ponds, and Pools in Egypt*, and the Sea only was excepted, from whence (or from Pits newly [b] digged in the ground) the Magicians might fetch their water, which in imitation of *Moſes, quoad ſimilitudinem*, if not *veritatem*, they alſo turned into bloud.

[a] Exod. 7.21.

[b] Exod. 7.24.

2. Frogs, ſo plentifull that they covered the Land, and ſo preſumptuous they came into *Pharaohs* [c] *Bed-chamber*, (though never ſworn his Grooms in ordinary attendance) yea they crept *into the very ovens* (as if *Salamanders* rather than Frogs) and no private place was priviledged from their unwelcome company. But the Magicians made the like in ſhow, if not in ſubſtance, the Devil much delighting in their monſtrous ſhape, for we find in [d] Scripture, *Three unclean Spirits like Frogs coming out of the mouth of the Dragon.*

[c] Exod. 8.3.

[d] Revel. 16. 13

3. Lice, Inſects, with ſo many lineaments in a little compaſs, that the eyes of the Magicians could not ſee, much leſs imitate them, ſo that they were forced to confeſs it [e] *the finger of God.* But, whether thus beaten out of diſtance, they here left off their race of emulation with *Moſes*, or ſtill continued it, it is hard to determine.

[e] Exod. 8.19.

4. Flies, [f] properly Waſps, or Hornets, armed with ſtings, wherewith they tormented the People. Surely, they were more than ordinary flies, becauſe they brought *Pharaoh* to profer to *Moſes*, a partiall and conditionall departure of the People.

[f] Exod. 8.21.

5. A generall Murrain, inſomuch that [g] *all the cattel of Egypt dyed.* Some will object, If this was a totall deſtruction of all the beaſts in the Land, how came it to paſs, that ſome afterward were killed by [h] the hail, and after that, in the tenth Plague, *the firſt-born* [i] *of beaſts* were deſtroyed by the Angel? But it is anſwered, *All*, here is taken *communiter, non univerſaliter*, for the greater, and moſt conſiderable number. Or elſe, the *Egyptians* in the interim (ſome diſtance of time being betwixt the ſeverall Plagues, and a year from the firſt to the laſt) furniſhed themſelves afreſh with new ſupply of cattel from foraign Countries, which ſecond ſtock was alſo afterwards deſtroyed. So vain is it, for men to outvie Gods routings, with their recruitings; his deſolations, with their replantations; and no new ſtore, without a new heart, can hold out againſt his puniſhments.

[g] Exod. 9.6.

[h] Exod. 9.25.

[i] Exod. 13.15.

6. Boils, and Blains, ſo generall that they were on the [k] Magicians themſelves (Hell hath no guard againſt Heavens blows) who therefore could not ſtand before *Moſes*. Let them now not try to make, but unmake ſuch Boils, if they can. But here it is remarkable that as the wife [l] of *Potiphar*, when ſhe had tempted *Joſeph* to uncleanneſs, cunningly changed her note, and complained on him for offering violence unto her: ſo in after-ages, the *Egyptian* Authors ſlanderouſly retorted theſe loathſome diſeaſes on the *Iſraelites*. From whoſe falſe reports, human Writers both Greek and Latine (as [m] *Appion*, *Diodorus Siculus*, *Trogus* [n] *Pompeius* and *Tacitus*) have fetcht their relations, *how the Jews being ſhamefully afflicted with ſcabs and ulcers, were therefore driven out of Egypt* (for fear of infecting others) *by the Inhabitants thereof.*

7. *Thunder, fire and hail*, conſuming all men and beaſts abiding in the field, together with the Flax that was bolled, and Barly then in [p] ear, whilſt the Wheat was yet under ground: a thing prepoſterous in our *Engliſh*, but methodicall in the *Egyptian* Harveſt.

8. *Graſhoppers*, or locuſts, which devoured the reverſion of graſs and green herbs, till the verdant earth was ſabled, and the ſurface of the Land was [q] darkned with their multitudes.

9. *Poſitive and palpable darkneſs* for three days, not ſo much from the ſuſpenſion of the Sun-beams, or detenſion of the *Egyptians* eyes, as condenſation of the air with thick clouds, probably alſo extinguiſhing all fire, and artificiall lights, as candles go out in a damp. The Author of the Book [r] of *Wiſdom* addeth, that the *Egyptians* during that time, were frighted with terrible ſounds, with ſad ſhapes and apparitions, which is more than the Scripture affirmeth, though we deny not, but that darkneſs is the pliable wax, whereof a guilty fancy may mould to it ſelf any frightfull impreſſions. Thus all the Land of of *Egypt* was before-hand hung with mourning, againſt the death of her People, and all the *Egyptians* were for three days impriſoned in their places, not moving thence, ſo great was the darkneſs. Whilſt the *Iſraelites*, though in the ſame Climate with them, were in effect their Antipodes, it being day and ſummer with the one, when night and winter with the other.

10. The firſt-born [s] of man and beaſt were ſlain by the deſtroying Angel all over *Egypt*. Here if any object, that the Plague could not be generall, becauſe probably in ſo large a Country ſome childleſs Family could not afford a firſt-born: Saint *Auguſtine* anſwers, that God in his providence ſo ordered, that every houſe yeelded a fit object for his juſtice. And ſeeing *Pharaoh* their Soveraign was raiſed on ſet purpoſe for God to ruine, no abſurdity to conceive, that his Subjects were made fruitfull on deſign, that they might be deprived of their firſt-born. However, grant it only in moſt Families

k Exod. 9.11.

l Geu. 39.14.

m See the books of *Joſephus* againſt him.
n *Juſtin. Hiſt. lib.*

p Exod. 9.32.

q Exod. 10.15.

r Wiſd. 17.4.

s Exod. 12.29

families, never were more heirs killed and made in one night. Yet the younger brethren could not brag of the lands they got by this accident, fearing for the present, lest their own turn was next, and many of them (no doubt) found their deaths few days after in the Red-sea.

Observe in all these the variety of Gods judgments, no one twice used, always inflicting fresh punishments. God is said to be *cloathed*[t] *with strength*, and here like a Prince of such power, he appeared ten several times in new suits, so plentiful is his wardrobe, and such the diversity of his judgments. Indeed, he could have made any one of these miracles effectual for his peoples deliverance, but was spleaed to make use of them all, so to prove his peoples patience, manifest his own power, render *Pharaohs* the more inexcusable.

t Psal. 93. 1.

§ 21. A gradation also appears in his proceedings so that his heaviest judgments were reserved to the last, shewing first harmless miracles (only to raise wonder and seal his servants Commission) when *Moses* his rod was turned into a Serpent, and *vice versa*; and afterwards sending

The gradation in Gods judgements.

Puuish-ments { Noisome, { Frogs about / Lice upon } men.
Painful { Flies / Boils } within their { skins / flesh.
Deadly, Murrain, Hail, Grashoppers, &c. to { Beasts, for { Burden, Camels, Asses. / Food, Oxen, Sheep.
Men { Some [w] refractary folk in the field. / All the first-born.
Plants, destroying mans { Meat, in grain. / Drink, in [u] Vines. / Clothing, in flax and hemp.

u Psal. 78. 47.

w Exod. 9. 19. & 25.

In the eight first Plagues, God by the mouth of *Moses*, gave solemn notice to *Pharaoh*, how, and when he would send them, but in the *last two* surprised him on a sudden. After warning often given, and neglected, expect no farther caution, but present confusion.

§ 22. To return to the City of *Memphis*, by which name it is but once called in Scripture, namely *Hosea* 9. 6. being otherwise usually termed *Noph* in *Holy writ*. Divers Prophets have reproofs of, and comminations against this proud and profane City.

Memphis, or *Noph* threatened in Scripture

Isaiah 19. 13. *The Princes of Noph are deceived.*

Jeremy 46. 19. *Noph shall be wast, and desolate without an inhabitant.*

Ezekiel 30. 13. *Noph shall have distresses daily.*

Can the walls of that City stand long safe, against which so great bullets are discharged? These threatnings took slow but sure effect, and at this day it is justly become a desolation. For, seeing all *Egypt* bare an implacable antipathy to the people of *Israel*, it may well be presumed, that *Memphis* the metropolis of the Kingdome, as in wickedness exceeded other Cities.

§ 23. Somewhat North of *Memphis* *Nilus* divided it self into two main streams (besides some smaller betwixt them) thereby shaping a triangular Country, not unlike a Δ *Delta* in the form thereof. Of these the more western falleth into the Mediterranean, at the ancient city of *No*, afterwards called *Alexandria*. A place, which principally prided it self in its populousness (*the*[x] *multitude of No*, often mentioned in Scripture) and

No, or *Alexandria*.

x Jer. 46. 29. & Ezek. 30. 15.

in the advantageous ſituation thereof, but to get, and keep wealth, being invironed with water. But the greatneſs of this City only made it the fairer mark for divine juſtice, which (notwithſtanding the watery ſtation thereof) needed neither bridge, ford, nor ferry, at pleaſure to waft it ſelf over into it. How afterwards this City was humbled, take it from the pen of the Prophet[y], who ſpeaking to *Niniveh* (though an exceeding great City [z] of three days journey) ſeems to equalize, if not prefer *No* for bigneſs above it; *Art thou better than populous No, that was ſituate among the rivers, that had the waters round about it, whoſe rampart was the ſea, and her wall was from the ſea, Ethiopia and Egypt was her ſtrength, & it was Infinite, Put & Lubim were thy helpers. Yet was ſhe carried away, ſhe went into captivity, her young men alſo were daſhed in pieces at the top of all the ſtreets: and they caſt lots for honourable men, & all her great men were bound in chains.* It will heardly appear elſewhere in Scripture, that *Infiniteneſs* is attributed to any created greatneſs, and here we ſee what became of it, ſo that the ruines of *No* may have this Ephitaph written upon them, *Hic jacet finis infiniti.*

y Nahum 3.8.

z Jonah 3 3.

Beth-ſhemeſh where Chriſt is ſaid to have lived.

§ 24. The eaſtern ſtream of *Nilus* from the Eaſt receiveth the River *Trajanus*, on the South ſide whereof ſtood the City *On* (*Onii* in *Ptolemæus*) whereof *Potipherah* was Prince or Prieſt, whoſe daughter *Aſeneth* [a] *Joſeph* took to Wife. *Aven* is heard by, a City, againſt which [b] *Ezekiel* propheſied, and by ſome is made the ſame with *Heliopolis*. This *Heliopolis*, or *Bethſhemeſh*, is generally conceived the place (though not named in Scripture) where our Saviour (before he could go, forced to fly [c] from the fury of *Herod*) being a Babe, abode with his Parents. What he did here (beſides ſucking of his Mothers breaſt) is not recorded in the Goſpel; though [d] one preſumes to tell us, how the *Egyptian* Idolds, at his entring into the land, felt a ſhaking ague, and fell down in homage to him, as once *Dagon* to the *Ark*. [e] Another relates, how this Infant ſate under a great tree, which out of dutifulneſs bowed to him becauſe his ſhort arms could not reach the branches thereof. [f] A third reports of a fountain betwixt *Heliopolis* and *Babylon*, purified to a medicinal virtue, from the foulneſs of the Babes clothes waſhed by his Mother therein. All which *Non credimus, quia non legimus.* Thus Authors conceiving it not to ſtand with the ſtate of Chriſt to live obſcurely in *Egypt*, furniſh him with faigned miracles to make him more illuſtrious, and therein mark not the main intent of Divine Providence. For, in this clandeſtine flight of his Son, God intended not to preſent him in a glorious appearance, but to leſſen, humble, & empty him, ſo that his poverty in it ſelf conſidered was a rich miracle, eſpecially ſeeing we are ſtayed by his flight, and brought home by his baniſhment. Beſides, the [g] Scripture expreſly termeth his turning of water into wine at *Cana* in *Galilee*, the beginning of his miracles.

a Gen.41.50.

b Exek.30.17.

c Mat.2.14.

d *Athanaſius. lib. de Incarn. Verbi.*

e *Sozom. Hiſtorialib.5.ca.21*

f *Burchar. in deſcrip. Ter. ſanc. pa.2.c.4.*

g Iohn 2.11.

The time of Chriſts abode in *Egypt*.

§ 25. The preciſe time of Chriſts reſidence in *Egypt* is not ſet down, but ſurely his ſtay here was ſo long, as to tanne the Virgin *Mary*, and dye her complexion into a *Black-moor*, as ſhe is preſented in her Chapel of

of *Lauretta*. I deny not, but the pureſt beauties are ſooneſt ſubject to ſunburning, but ſuch a face better became Chriſts Spouſe, than his Mother, [h] *I am black, but comely, O ye daughters of Jeruſalem.* Nor ſhould I much wonder at the colour in her face, if only the fancy of a libertine Painter, had not ſo many learned men made her picture the object of their adoration. Yet the darkneſs of her face here, is as avouchable, as the brightneſs of her clothes elſewhere, gliſtering with gold, and rich ſtuffe (ſome pretended reliques whereof at *Paris*, the finer they are, the falſer they are) better beſeeming her ancient royal extraction, than her husbands preſent poor and painful condition. Yet ſuch gorgeous apparel was not ſo much above her means, as ſuch gariſh attire (wherewith ſome Painters do dreſs her) was againſt the modeſty of that ever bleſſed Virgin. But, pardon our digreſſion, and we return to our matter.

h Cant. 1. 5.

Babylon a City in *Egypt*.

§ 26. Juſt at the confluence of *Trajanus* and *Nilus*, ſtood the once famous City of *Babylon*, though the antiquity, greatneſs, and ſtrength, far inferiour to a City of the ſame name in *Chaldea*. It is not yet decided, which of theſe two Saint *Peter* intended; when writing, *The* [i] *Church which is at Babylon elected together with you ſalueth you, & ſo doth Marcus my Son.* Proteſtant Divines generally interpret this of the great *Chaldean Babylon*, where moe *Jews* dwelt, than in any one place which was without the land of *Paleſtine*, and therefore probable that Saint *Peter*, being the *Apoſtle* [k] *of the Circumciſion*, might ſometimes reſide there, yet ſeeing *Marcus* is mentioned in the ſame verſe, who is notoriouſly known to have lived in this land (and once to have been Patriarch of *Alexandria*) why might not this our *Egyptian Babylon*, be here meant by the Apoſtle? But Popiſh writers are ſo fond to have Saint *Peter* at *Rome*, that here they will have *Rome* myſtically to be termed *Babylon*. *Good luck have ſhe with her honour*; always provided, that if *Rome* will be *Babylon* in this Epiſtle, to gain *Peters* preſence; ſhe ſhall be *Babylon* in the *Revelation*, on whom thoſe plagues and puniſhments are denounced. But, ſuch as plead her heir-apparent to the former, endevour to cut off the entail, that the latter may nor deſcend upon her.

i 1 Pet. 5. 13.

k Gal. 2. 7.

Jeremy forced into *Egypt*.

§ 27. To return to the eaſtern ſtream of *Nilus*, which runneth through the *land of Pathros*. Into which the remnant of the *Iſraelites*, left by the King of *Babylon*, returned under the conduct of *Johanan the ſon of Kerah*, contrary to Gods flat [l] commandby the mounth of *Jeremiah*. They took alſo *him* and [m] *Baruch* the ſcribe (pity to part them, but that the *mouth* and *hand* ſhould go together) no doubt againſt their conſents, & brought them down hither into *the land of Egypt*, partly out of policy (though they would caſt away their councel) to wear their [forced] company to countenance their deſign; and part out of deſpight, that if (according to their prediction) any evil betided them, they alſo might be joint-ſufferers therein. Both of them, (nothing appearing to the contrary) dyed here not finding their corpes, like [n] *Joſephs*, carried back in a Coffin into their own country. It matters not though our bodies be beſtowed in the earthly

l Jer. 42. 14.

m Jer. 43. 6.

n Exod. 13. 19.

earthly *Egypt*, ſo our ſouls be tranſlated to the heavenly *Canaan*.

Propheeyeth *Pharaohs* deſtruction. o Jer. 43. 9.

§ 28. Many were the prophecies of *Jeremy* during his abode in this land. Amongſt others, that, when he ſolemnly denounced the ruine of *Egypt*. For he was commanded° *to take ſtones, and hide them in the clay in the brick-kill, which is at the entry of Pharaohs houſe in Tahpanhes*, (underſtand it ſome competent diſtance thence, otherwiſe ſuch a ſhop of ſmoke was but a bad Preface to a Kings Palace) and did foretel that *Nabuchadnezzar* King of *Babylon*, ſhould in proceſs of time, *ſet his throne*, and *ſpread his royal pavillion* on thoſe very ſtones when he ſhould conquer *Egypt* which no doubt came to paſs accordingly. A little more northenly this weſternſt ream of *Nile* parts it ſelf into two channels. One falling into the *Mediterranean* at *Zoan*, a City built* ſeven years after *Hebron* in the land of *Canaan*. Anciently a cheif City in *Egypt*, the whole land, by *Synecdoche*, being termed† *The field of Zoan*, where many of *Moſes* his miracles were wrought. *The Princes of Zoan*, though pretending to much wiſdom, are* twice pronounced *fools* by the Prophet. The other ſtream of *Nile* falleth into the ſea at† *Sin*, (where hard-by anciently lived the* *Sinites*, one of the eleven nations of the *Canaanites*) called alſo *Raamſes*, being one of the† cities which the *Iſraelites* built for *Pharaoh*, (as *Pithom* was another) afterwards called *Peluſium* from the muddy ſituation thereof, & *Damiata* at this day.

* Num. 13. 32.

† Pſal. 78. 12.

* Iſa. 19. 11 & 13.

† Ezek. 30. 15, 16

* Gen. 10. 17. *Bochart. in Geogr. Sac.*

† Exod. 1. 11.

The land of *Goſhen*.

§ 29. But we haſten to the land of *Goſhen*, as the beſt ground in all *Egypt*, lying in the Eaſt part thereof. The bounty of an ancient *Pharaoh* gave the Countrey to the *Iſraelites* for the goodneſs thereof, and the policy of ſucceeding *Pharaohs* continued it unto them for the ſituation thereof being ſurrounded with *Egypt* on all ſides ſave the ſea on the eaſt, ſo that the *Iſraelites* were wedged in faſt, not to depart without leave. Herein they multiplyed miraculouſly, though the *Egyptians* endevoured their deſtruction.

The midwives honeſty.

§ 50. *Shiphrah* and *Puah* are tampered with, of *Midwives* to become *Murderers*, that all the male children of *Iſrael* might be *ſtill-born*. The privacy of their place might have perfomed this with the leſs ſuſpicion, by but lending a *Pinch* to ſuch tender plants, and then putting it on the account of caſualty, or ſome ſiniſter accident. But they the *Miniſters* of life, refuſed to be the *Meſſengers*, yea the *Procurers* of death: and God, in reward of their kimdneſs to his people, p *made them houſes*. Not material houſes (as little comfortable in a land where they, and theirs were not long to live) but underſtand it, God made their poſterity (the *Midwives* themſelves being preſumed ancient before entring on that profeſſion) to multiply and increaſe. Some will ſay, ſuch *houſes* could not ſtand firme, being built on the foundered foundation of their q *lying*. For this act of theſe *Midwives* was with child with, r *Fides mentis*, and *Fallacia mentientis*, *the faith of their love, and falſeneſs of their lying*, & the former only was rewarded by God, without any approbation of the other.

p Exod. 1. 21.

q Exod. 1. 19.

r St. *Auguſt.*

Moſes born.

§ 31. This taking no effect, came out that cruel edict, that all the males

ſhould

ſhould be drowned, whilſt the Females were kept alive to be drudges. *In which time* [f]*Moſes was born*; one of the beſt of men, in the worſt of ages He was a beautifull child, not only in the eyes of his partiall Parents, (every bird counting its own young-ones the faireſt) but really the marks of extraordinary comlineſs appeared in his face. Yea, ſuch was his perſevering beauty, (fair in the *Cradle* and *Saddle* too) that it laſted unto his old-age; His vigorous and ſparkling eyes not being [u]dimmed after an hundred and twenty years. His Parents hid him three moneths, and then not daring longer to keep him, for fear of the Kings ſearchers for *forbidden goods* [Male-children] expoſe him in a [w]bulruſh Ark unto the water.

f Act. 7. 20.

t Exod. 2. 2.

u Deut. 34. 7.

w Exod. 2. 3.

§ 32. *Pharaohs* daughter with her Feminine *train-guard* comes down to waſh her ſelf, ſpies the Ark, and commands one of her maidens to fetch it. At the opening thereof, to ſee with what wares it was fraught, they find a child therein, and [x]*behold the babe wept*. It is common for children to cry (few born without it) whilſt this Infant did not cry out of curſtneſs, nor ſob out of ſullenneſs, but wept out of ſorrow, as ſilently ſenſible of more ſadneſs than he durſt expreſs, leaſt he ſhould give his enemies warning thereby to deſtroy him. How early did *Moſes* begin his meekneſs, and learned the leſſon of patience betime? The Lady beholding him, had compaſſion on him, accounted it pity to drown him, who had almoſt drowned himſelf with his tears. She ſaves him alive, ſends him to his mother-nurſe, pays her wages for ſuckling him, takes him home when weaned, counts him her [y]*Son*, and gives him breeding accordingly, they being but half-Parents that beſtow Nutrition, not education, on their Children.

Taken up by *Pharaohs* daughter.

x Exod. 2. 6.

y Exod. 2. 10.

§ 33. *Moſes* well becomes his breeding, and is [z]*learned in all the wiſdom of the Egyptians*. Yet we find not that the Court made that impreſſion on him as on *Joſeph*, never ſwearing *by the* [a]*life of Pharaoh*. However, *when he was come to years, he* [b]*refuſed to be called the Son of Pharaohs daughter*. Probably in his minority he owned that royall relation. [c]*When he was a child he did as a child*. Now come to the full uſe of his reaſon, he renounced all ſuch falſe extraction. He was ſo far from writing or ſtyling him ſelf ſo, that he would not be *called the Son of Pharaohs daughter*. It is not enough for us not to tell lies, but we muſt not ſuffer them to be told, if it lie in our power to forbid it. *Moſes* is not aſhamed of [*]*Amram* and *Jochebed* his poor but pious Parents, and will not exchange them, to be ſuppoſed the *Son to Pharaohs daughter*: Though that was not a bare title, but had both the [d]*Pleaſures* and [e]*Treaſures of Egypt* attending it. An *Iſraelite* in the Kiln is better than an *Egyptian* in the Court.

Refuſeth royall relation.

z Act. 7. 22.

a Gen. 42. 16.

b Heb. 11. 24.

c 1 Cor. 13. 11.

* Exod. 6. 20.

d Heb. 11. 25.

e Heb. 11. 26.

§ 34. He choſe rather the afflictions of his brethren, and goes out to ſee how it faired with them. Finding an *Egyptian* wronging an *Iſraelite* he kills him: ſhewing therein ſome ſigns of that Saviour-ſhip, which God intended him for, and he hoped his Countrymen would have [f]underſtood. But alaſs, they were capable only of burning brick, whoſe eyes had

Killeth an *Egyptian*.

f Act. 7. 25.

had pored ſo long on the earth, at laſt they had almoſt loſt looking up to Heaven with any hope of deliverance. The *Egyptians* body [g] *is hid in the ſand*, but his killing was publick in the mouths and diſcourſe of all the *Iſraelites*.

g Exod. 2.12.

Is upbraided with it.

§ 35. This his firſt eſſay ſucceeding ſo well, *Moſes* would adventure on a ſecond deſign, to attone two *Iſraelites* at variance. But he found it more facile to ſubdue a foe, than reconcile friends fallen out, and eaſier to be a *Conquerour*, than *Peace-maker*. He that did the wrong demands of him, who made him a Judge, and whether he [h] intended to kill him, as he did the *Egyptian*. I ſee it is no ſufficient proof, becauſe the party is Plaintiffe that his cauſe is the beſt, ſeeing ſomtimes they that are moſt injurious, are the moſt querilous. Herein God gave *Moſes* an *handſell*, or *taſt* of the froward nature of the *Jews*, (offended with ſuch as adviſed them for the beſt) that he might know the better, how hereafter to demean himſelf towards ſuch waiward diſpoſitions, Hereupon *Moſes*, by ſeaſonable flight, provides for his own ſafety.

h Exod. 2.14.

Flyeth into the land of *Madian*.

§ 36. *Shall ſuch a man as Moſes fly?* Had he not better have ſtood to it, and avouched his act? Sure *the Princeſs-royall*, his *Lady-mother* could bear him out for innocent; at the worſt, by her Court-intereſt could procure his pardon. But he knew it was ill truſting of doubtfull friends in dangerous caſes; eſpecially that Ladies affection no doubt abating unto him, ſince his refuſall of her ſon-ſhip. Into the land of *Madian* he flies, continueth there forty years; that term expired, returns into *Egypt*, and wrought thoſe great wonders in the Court of *Pharaoh*, whereof largely before.

Returns and brings out the *Iſraelites*.

§ 37. But of all the *Phyſick* he gave *Pharaoh*, none wrought ſo effectually upon him for the molifying of his heart, as that laſt *Purge*, when the eldeſt ſon was ſlain in all Families; whereupon the *Iſraelites* are urged to depart: firſt borrowing all the [i] wealth from their neighbours, who would make their flying enemies a Bridge of Gold. Nothing bounded the *Egyptians* giving, but the *Iſraelites* asking: had more been demanded, more had been delivered unto them. *Skin for skin, yea all that a man hath* too [k] *will he give for his life*. Yet I cannot properly call theſe, Gifts; but rather Legacies of the *Egyptians*, becauſe bequeathed by them, when all conceived themſelves in a dying condition.

i Exod. 12.35

k Job. 2.4.

The march forward and backward in *Egypt*.

§ 38. Out marched ſix hundred thouſand *Iſraelites*, beſides a mixt multitude; full of wealth, wanting nothing, but [l] *leaven* in their bread, for lack of time; from *Rameſes* in the Land of *Goſhen* where they dwelled to [m] *Succoth*: thence forward to [n] *Ethaim* in the edge of the Wilderneſs; and then *faces-about*, by Gods command they were to turn and encamp before *Pihahiroth* between *Migdoll* and the Sea, over againſt [o] *Baalzephon* where we leave them in a ſad condition, *Pharaoh* behind them, the Sea before them, having their choice to be drowned or ſlain; till God ſent them a miraculous deliverance.

l Exod 12.39.
m Exod 12 27
n Exod. 13.20

o Exod. 14.2.

Here follows the Map of Jewiſh *habits.*

An Infant.

Child

Youth

Mourner

Phariſee

Courtier

Boy and Girle

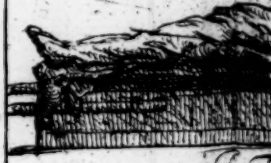
Maidens dancing.

Bride

Harlott

Bedrid man

Corpes wound



Bridegroom

Soldgier

Kinge

Elder

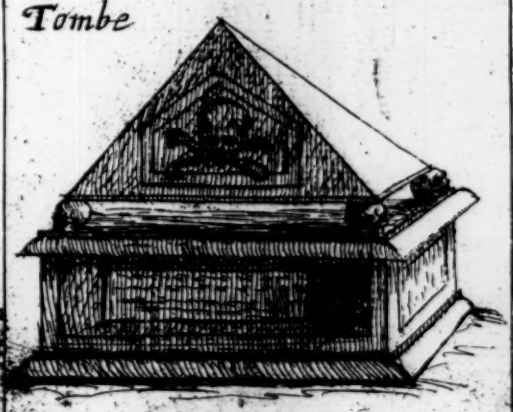
Wife

Widdow

ound up.

J. Fuller fecit.

Tombe



OF THE

Cloathes and Ornaments

OF THE *JEWS.*

CHAP. VI.

Of Jewiſh Garments in generall, their matter, colours, and faſhions.

§ 1. I Conceived my Task finiſhed in deſcribing the Land of *Paleſtine*, when caſually caſting mine eye on *Speed*'s Maps of *England*, and other Countries, I found their Borders, or Margins, garniſhed with the Pictures of their Inhabitants, garmented and habited reſpectively, according to their ſeveral faſhions. Wherefore not to be defective in any neceſſary Ornament, we have added this diſcourſe of *Jewiſh* Veſtments, confining our ſelves herein only to Scripture-inſtructions, and the *laſt Tranſlation*, to avoid endleſs difficulties, ariſing from the various rendring of the names of *Jewiſh* apparel.

The occaſion of this diſcourſe.

§ 2. *Jewiſh* Garments were made of ſeveral matters. Firſt, of *Pelts*, or *raw hides*, all the Wardrobe of thoſe pious perſecuted people (*Exiles are living Martyrs*) who [a] *wandred about in Sheep-ſkins, and Goat-ſkins.* Secondly, *Leather*, as the Girdle [b] of *Elijah*. Thirdly, *Hair-cloth*, as the raiment of *John* [c] *Baptiſt*. Fourthly, *courſe Hemp*, whereof Sack-cloth, the general Weeds of extraordinary [d] Mourners. Fifthly, *fine Linnen*, very faſhionable in thoſe parts, *Silk*, *Cloth*, *Skarlet*, [e] *wrought Gold*, whereof ſeverally in due place. In a word, according to the condition of the Wearer, their cloaths might be made of *any thing*, but not of *two things* together [*Woollen* and *Linnen*] as flatly forbidden by the *Leviticall* [f] *Law*. Becauſe God would have his People ſincere, without any mixture of Hypocriſie; ὁλόκληροι, *all of one ſort*, *Linſie-woolſie* being to the touch, what [h] *lukewarmneſs* to the taſte, offenſive to him, who being ſimple and ſingle in himſelf, loves integrity in others.

Severall matter of Jewiſh garments.

a Heb. 11.37.

b 2 King. 1.8.

c Mat. 3.4.

d 2 King. 6.30.

e Pſal. 45.13.

f Deut. 22.11.

g 1 Theſ. 5.23 & James 1.4.

h Revel. 3.16.

 § 3. Of

White their principall colour.
i Eccleſ.9.8.

§ 3. Of all colours they moſt delighted in *white*. *Let thy garments be always* [i] *white*; ſignifying the jollity and mirth of the Wearer. A colour highly valued in Scripture, *He that overcometh the ſame ſhall be clothed in* [k] *white raiment*, as the Emblem of Victory, Purity, Cheerfulneſs, Knowledge, and (in a myſtical ſenſe) Grace and Glory. Which whiteneſs of their apparrel, the *Jews* dayly preſerved with conſtant waſhing thereof.

k Revel.3.5.

Black uſed by mourners.
l Pſal. 35. 14.

§ 4. *Black* is conceived by *Arias Montanus* to be the generall wearing of Mourners, chiefly grounding it on *Davids* words, [l] *I bowed down heavily, as one that mourneth for his Mother*; the Hebrew is קודר שחותי *Incurvabam atratus*, *I bowed down in black*. However, I conceive this blackneſs no ſuperinduction of a dark die on *Davids* cloaths, but rather a dirty hue, or ſoil contracted on his white garments, from neglect of waſhing them, (*Veſtes potius ſordidæ quam nigræ*, as we ſay *mourning ſhirts*) it being cuſtomary for men in ſadneſs, to ſpare the pains of their Lawndreſſes, with *Mephiboſheth*, who, when *David* was driven from *Jeruſalem*, during his abſence, *waſhed not his* [m] *cloaths from the day the King departed, untill he came again in peace.*

m 2Sam.19.24

Chemarims clad in black.

§ 5. Other mention of *Black* among the *Jews* I find none at all, ſave only that there was a Company called *Chemarims*, or, *Black men*, from כמר to *black* or *burn*, (& *black* we generally complain is a *burnt die*) accounted by ſome *Conjurers*, as trading in the *black Art*, & clothed accordingly whoſe name God [n] threatneth to cut off from *Jeruſalem*. They were the Idolatrous Prieſts of *Baal*, propheſied againſt by [o] *Hoſea*; or ſome appendants to his ſervice, who were [p] deſtroyed by King *Joſiah*, and got their name of *Chemarim* from black cloathes, a peculiar habit (no doubt) to themſelves, and which in oppoſition to them (I conceive) few other would wear.

n Zeph 1.4.
o Hoſea 10.5.
p 2King.23.5.

Blew more valued than worn by the *Jews*.

§ 6. *Blew* ſucceeds, a celeſtiall, or skie colour; *Color cæruleus*, *quaſi cœluleus*, highly priſed by the *Jews*, who anciently had (as their *Rabbins* report) the exact skill of dying it to the height, which ſince they have loſt. Yet I find no *Jewiſh* apparrel wholly made of this colour; whereof I conceive this reaſon, that they abſtained from it, as a colour ſacred and myſterious, than which none more uſed about the Tabernacle, and Temple, in the Curtains, Vails, and Veſtments thereof. Only we read, that ordinary *Jews*, by Gods command, were to make that Lace, or Ribband [q] of *blew*, wherewith their Fringes were bound to their cloaths. Intimating, that heavenly Meditations were the beſt ligament to continue, and faſten Gods Commandments unto their ſouls. The *Babylonians* much delighted in, yea, doted on this Magiſterial [r] colour: and ſo alſo did the *Perſians*, as may appear by *Mordecai*, who when advanced, was clothed in [ſ] *blew*, amongſt many other Royal accoutrements.

q Num.15.38.
r Ezek.23.12
ſ Eſther 13.15

Scarlet, Crimſon and Purple.
t 2Sam.1.24.

§ 7. A *gradation in honour* of three colours remain, uſual amongſt the *Jews* in *Robes of State* for Perſons of higheſt qualities, on great ſolemnities. Firſt *Scarlet*, wherein [t] *Saul* firſt cloathed the daughters of *Iſrael*, not died (as our Modern) with *Madder*, or with *Cochenil*, or with the *powder in grain*,

grain [otherwiſe *Alchermis*] all inventions of late date; but with κόκκῳ βαφικῇ a ſhrub, whoſe red berries, or grains, gave an orient tincture to cloth. *Second*, *Crimſon* (to which *Scarlet* is brought by a mixture of *Alum*) which was uſed in *Solomons* [u] *Temple*, and in the garments of the principall [w] *Jews*. *Third*, *Purple*, the richeſt of all earthly colours, having the gaudineſs of *red* (whereof it retains a *caſt*) abated with the gravity of *blew*, chiefly dyed at *Tyre*, and taking the tincture thereof from the liquor of a Shell-fiſh, formerly found plentifully in the Sea thereabouts, but utterly loſt and unknown at this day. And, although I no whit envy the good huſwife deſcribed by *Bathſheba*, clothed with ſo [x] rich a die, becauſe earned with her induſtry (and good reaſon, *Win Purple and wear Purple*) yet, I confeſs, I grudg at the rich *glutton* in the Goſpel, that he ſhould be *clothed with* [y] *Purple and fine linen, and fare ſumptuouſly every day*.

u 2 Chr. 2.7. & 14.8. & 3.14.
w Jer. 4.30.
x Prov. 31.22
y Luke. 16.19

§ 8. And now I have dipt my fingers ſo far in the *Die-fat*, a word more to reconcile a ſeeming difference in the Goſpel. For, when our Saviour had rich robes in deriſion put on him by the Souldiers, what Saint *Matthew* calls a *Scarlet* [z] *robe*, is termed by [a] Saint *Mark*, and [b] Saint *John* a *Purple robe*, and that without the leaſt prejudice to the truth; for

Scarlet and Purple how the ſame.

z Mar. 27.28.
a Mark 15.17
b John 19.5.

1. Poſſibly two ſeverall garments were put on him, as our *Engliſh Judges* have diſtinct ſuits of robes, one of *Scarlet* the other of *Purple*.
2. The ancient *Roman* robes of *Magiſtracy* whatſoever, were called by the genericall name of [c] *Purple*.
3. The ground work was *Scarlet*, which with a mixture of *blew* makes the richeſt *Purple* (as the moſt skilfull in that myſtery have informed me) ſo being *Scarlet purpurized*, it might be termed by either, and both appellations.

c If I rightly underſtand *Lazarus Bayſius de Re Veſtiaria. pag.* 173.

So much for the colours of the *Jews* clothes mentioned in the Bible; other colours, *yellow*, [d] *green* &c. not appearing therein; though I dare not ſay, that, becauſe theſe colours not being dyed *in grain*, loſe much of their luſtre, and gloſs in waſhing (ſo frequently beſtowed on their apparell) they therefore abſtained from the uſe thereof.

d Yet found in the Rabbins.

§ 9. As for the ſhape and making of the *Jewiſh* garments, they were no affecters (*Engliſhmen*-like) of various faſhions; but, according to the commendable gravity of the ancient *Germanes*, kept the ſame form for many ages. Indeed their clothes being for the moſt part looſe veſtments, not exactly fitted to their bodies, but only caſt over, wrapped about, or girded unto them, the leſs curioſity was required in their making. Hence it is, that we find the *Philiſtines* their [c] clothes fitting *Samſons* friends, and *Jonathans* [f] robe given to *David*, ſerving him without any conſiderable difference. And, becauſe we meet not with the trade of a *Tailor*, clean through the Scripture (though frequent mention of *Weavers*, and *Fullers* therein) it ſeems anciently no diſtinct occupation among the *Jews*, being probable, the men, or their wives made their own clothes;

Jews no faſhion mungers.

c Judg. 14.19.
f 1 Sam. 18.4.

with *Dorcas*, who [g] *made coats and garments for the widows, whileſt ſhe was with them.* Thus the ſtate and gallantry of the *Jews* conſiſted not in their changeable faſhions, but in their various *changes*, orient colours, coſtly matter, curious embroderies of their garments. However ſo much of the faſhionableneſs of th eir cloathes as is colligible from Scripture, we come now to deſcribe.

g Act. 9. 39.

SECT. II.

The particular faſhion of their Apparell.

Linnen next their bare bodies.

§ 1. NExt to their skins they ware linnen Cloth (as moſt cleanly, ſoft, and wholeſome for that uſe) and at night lay in the ſame: Thus the young man, late at night allarum'd out of his bed, with the noiſe made by *Judas*, and his rout when Chriſt was apprehended, is ſaid, to have [a] *a linen cloth caſt about his naked Body* (as his bed-livery left on him) which he was fain to forſake, and ſo to make his eſcape.

a Mark. 15. 51

Next a coat coming down to their feet.

§ 2. Next this they put on their coat, which came down to their very feet, accounted Modeſt, Grave, yea, Honourable amongſt them. Great therefore the indignity, offered by the King of *Ammon*, to *Davids* Embaſſadors, [b] *cutting off their garments in the middle, even to their buttocks*; it being a diſgrace to the *Jews*, which was all the faſhion in the *cloaks* of the ancient *Gaules*.

b 2 Sam. 10. 4.

Dimidiaſque nates Gallica [c] *palla tegit.*

c *Martialis.*

And to prevent the dangling down, and dagling of ſo long garments, the *Jews* uſed, when ſent on [d] an errand, when taking a journey, when doing any [e] office in the houſe, and when [f] eating the paſſeover, to gird up their cloathes about them. Hence a *Girdle* is taken in Scripture for ſtrength, readineſs, and activity, whileſt the want thereof denoteth weakneſs, looſeneſs, and lazineſs. Thoſe Girdles uſed generally to be but about their loins, *Stand therefore having your loins* [g] *girt*. And therefore extraordinary was that golden Girdle of Chriſt in the viſion, and ſingularly placed about [h] *his Paps*, ſhewing rather of ornament than uſe, not to get *ſtrength*, but ſhow the ſtate of the wearer thereof.

d 2 King. 4. 29.
e Luke 17. 8.
f Exod. 12. 9.
g Ephe. 6. 14.
h Revel. 3. 13.

Slaves tucked up their clothes above the thighs.

§ 3. Now, although free-born People, when about their buſineſs, girt up their coats not above their mid-leg; ſlaves, for their greater ſhame, when carried captive, were forced to tuck their clothes up above their thighes. Thus the Prophet foretelling the captivity of *Babylon*, calls to the Virgin of *Sion*, *make bare the leg,* [i] *uncover the thigh, paſs over the Rivers*, as being to wade the neareſt way over waters in their paſſage, whileſt their conquerors would not be at the coſt to ferry them over.

i Iſa 47. 2.

Jewiſh coats girdled, collar'd and fringed.

§ 4. To return to the *Jewiſh* coats; As they were tyed up with *Girdles* in the midſt: (*Girdles* ſerving the *Jews* for *Purſes* wherein they carried their moneys---μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν, [k] *nor braſs in your Girdles*) ſo they

k Mat. 10. 9.

they were collared about the neck; witneſs *Job* his expreſſion, that his diſeaſe [l] *bound him about as the collar of his coat.* Either that his malady inſeparably clinged unto him, (in which ſenſe we ſay, *an ague ſticks to ones back as cloſe as his cloathes*) or rather, becauſe he was viſited with a noiſome diſeaſe and *aggulatinatus ſanie*, was grown ſtiff and hard with the *perulent matter* of his ulcers. As the *Jews* coats were collared above; ſo they were skirted, and fringed below, by Gods eſpeciall command. [m] *Speak unto the Sons of Iſrael, and ſay unto them, that they make unto them a Fringe on the skirts of their Cloathes throughout their Generations, and that they put upon the Fringe of the skirt a Ribband of blew. And it ſhall be unto you for a Fringe, that ye may ſee it, and remember all the Commandments of Jehovah, and do them.* And [n] elſewhere they are enjoyned to *make Fringes upon the four skirts of their Garment.*

l Job 30.18.

m Num. 15. 38.39.

n Deut. 22. 12.

§ 5. A *Fringe* in Hebrew *Zizith*, or *Tſitſith*, ſometimes alſo *Gedilim*, in Greek [o] κρασπεδον, repreſented the complication, or conjunction of Gods commandments among themſelves, with their inſeparable connexion, as the threads in thoſe thrummed Fringes were woven together. The *blew lace* tying them to the four skirts, typified how cloſely Gods Law ought to be applied, and faſtned to our hearts. By the rules of the *Rabbins*, every free-born male-child amongſt the *Jews*, when knowing to cloath himſelf, was bound to wear theſe *Fringes*. But women, ſervants, and infants were not bound (ſay [p] they) to wear them, though they might without committing any Sin, provided that they uſed no *ceremonious bleſſing* (like men) at their putting them on. The ſame ſay, that blind [q] men were alſo bound to wear *Fringes* for though they ſaw them not themſelves, others did behold them. *Gedilim* (they ſay) was the thrums woven in the cloth, and *Zizith* was an addition of threads tyed with knots thereunto, but the particular and numerous Criticiſmes thereof we refer to ſuch as delight in Rabbinicall diſquiſitions. Only adding, that the modern *Jews* have wholly left off the formal wearing of *Fringes*, alledging this reaſon thereof, becauſe they have utterly loſt the myſtery of making the *blew Ribband* (even by their own [r] confeſſion) an eſſentiall implement of the *Fringes*, which ſhould be dyed of a *Firmament*, and unfading colour, in lieu whereof ſome make ſhift with a *white* only, whileſt others (it ſems) unable to compleat their Fringes according to Gods command, prefer the totall omiſſion, before the imperfect obſervance thereof.

The manner and myſtery of their fringes.

o Mat. 23.5. & Mark 9.20.

p *Maimoni. Tom. 1. in Zizith cap. 3. Sect 9.*

q *Idem ibidem*

r See *Ainſworth* on *Num.* 15.39.

§ 6. Hitherto of the lower coat of the *Jews*, which they ware next their linnen ſhirts. Over this they had another called a *mantle*, or *cloak* caſt over them, when they went abroad, ſeparable from their garment beneath it. This cloak [s] *Judah* left with *Thamar*, and [t] *Joſeph* with his miſtreſs, when the one loſt and the other preſerved his chaſtity thereby. Such an upper garment was laid [u] aſide by Chriſt, when about to waſh his Diſciples feet: and put [w] off by the *Jews*, when intending to ſtone Saint

Their cloak, or mantle.

s Gen. 38.25.

t Gen. 39.12.

u John 13.4.

w Act. 7.58.

x 2 Tim.4.13

Saint *Stephen*; and was [x] left by Saint *Paul* at *Troas*. Yea, generally they ware it not when buſie at their work *in the field*, and were counſelled by Chriſt at the invaſion of *Judea* by the *Romans*, forthwith to make their eſcape, and *not to return back to take* ſuch *clothes with them*, as left at home behind them.

What meant by double clothing.
y Prov.31. 21

§ 7. Of theſe *coats* beneath, and *cloaks* above, we underſtand that expreſſion in the deſcription of a good [y] wife, *She is not afraid of the ſnow for her houſhold, for all her houſhold are clothed with Scarlet*, or rather (ſeeing no good huſwifery to aray ſervants in ſo rich ſuits) as the Hebrew word importeth שנים *with double garments*, that is, with *coats* and *cloaks* to make them winter proof, and perchance with *duplicats*, or two of both kinds, though ſucceſſively worn at ſeverall times. So much of both their garments, not forgetting the counſell Chriſt gave the *Jews* concerning them (but when and how far to be followed, let others diſpute) [z] *If any will ſue thee at Law, and take away thy coat, let him take thy cloak alſo.*

z Mat. 5.40.

Put off both at night.
a Cant.5.3.

§ 8. At night they uſed to ſtrip themſelves of both when going to bed: [a] *I have put off my coat how ſhall I put it on?* Except in ſome caſe of extremity, requiring their readineſs every inſtant: *Nor the men of the guard which followed me, none of them put off their* [b] *clothes, ſaving that every one put them off for waſhing.*

bNehem.4.23

Cloaks poor mens coverlets.

§ 9. The poorer ſort were fain in the night, to make uſe of their *cloak*, or upper garment, for their blanket, or coverlet. And therefore God by ſpeciall order provided, that though men might pawn their upper clothes (as not abſolute neceſſary for their wearing) all the day time, yet at night ſuch a Pledg was not longer to be detained, but ſhould be reſtored to him, [c] *At the Suns going down, for that is his covering only, it is the raiment for his skin, wherein ſhall he* [d] *ſleep?* Say not, he was as much ſubject to catch cold in the day as at night for want thereof; for then being warmed with his work, and in conſtant motion during his day-labour, no danger of taking cold, though the ſame might ſurprize him lying ſtill at night, when, how ſharp the ſeaſon happened ſometimes, the high Prieſts ſervants will teſtifie, needing in the ſpring time [e] *a fire of coales* to be made for them.

c Exod.22.26
d Ibid.ver 27.
e John 18.18.

SECT. III.

Veſtments how varied, according to the age of the wearers.

Infants ſwadling clothes.

§ 1. HOwever, all *Jewiſh* garments admitted of variations, according to the ages profeſſions, conditions, occaſions, and ſexes of the wearers. Firſt for the ages, briefly to habit a *Jew*, from the *Cradle* to the *Coffin*, we begin with the infant, who with *Job*, coming [a] *naked out of his mothers womb*, finds ſome *clouts* provided by the care of his Parents, or providence of his friends, to cover him. Amongſt theſe moſt remarkable are his [b] *ſwadling clothes*, wherewith the *Jewiſh* mothers [c] ſwathed their

a Job 1.21.
bLam.2.22. & Ezek. 16.4.
c Luke 2.7.

their Children. No doubt doing it with more diſcretion than many *Engliſh* Mothers and Nurſes, who (as *Spigelius*[d] obſerveth) generally hurt their Babes by binding them too hard about their breaſt, thereby cauſing Conſumptions, of which diſeaſe, he affirmeth, moe die in *England* than in any other Country. And ſo we leave this *Jewiſh* Infant ſucking, or ſleeping on the lap of his Mother.

d In his *Anatom. lib.* 1. *c.* 9. *Anglia regio perverſum hanc faſciandi rationem ut plurimum ſequitur quo fit ut maxima pars hominum tabe & diſtillationibus ibi conficiatur.*

§ 2. Afterward in due time he is *coated*, with little *Samuel*, for whom his Mother made a little[e] coat year by year. Nor know I which more to commend, *Hanna*'s Huſvvifery in annual providing, or *Samuel*'s thrift in making his coat to ſerve him a whole year. We conceive Childrens cloaths differed from mens, not in *faſhion*, but in *degrees*, which encreaſed with the ſtature of the Wearer. Leave we this Child in his calling, namely, playing with his Mates *in the Market*[f] *place*, loth to ſpoil his ſport (it being as pleaſant to ſee children play, as men to work:) Provided, they be ſeaſonably ſet to School; for, [g]*Train up a child in the way he ſhould go, and when he is old he will not depart from it.*

Afterwards yearly coated.

e 1 Sam. 2. 19

f Mat. 11. 16.

g Prov. 22. 6.

§ 3. From a *Child* he ſtarts up a *Youth*, and becomes a Stripling, then beginning to delight in brave cloaths. If his Fathers Darling, then perchance he is cloathed with a Coat Rain-bow like, ſtriped and ſtreaked as *Joſephs* Garment with *divers*[h] *colours*, the ſight whereof bred worſe colours in the face of his Brethren (*pale envy*, *red wrath*, *blew malice*, *black hatred*) finding him ſo far out-ſtrip them in their Fathers affection. Leave we this Stripling hunting, ſhooting, and offering at man-like exerciſes.

Then grown a Stripling.

h Gen. 37. 3.

§ 4. Few moe years ſhoot him up to be marriageable, and his Parents provide a Wife for him, as *Abraham* for *Iſaac*, (*Abraham*, who followed *Gods*[i] *Angel ſent before him*, whilſt too many covetous Fathers are only guided by other *Angels* in their choice) and ſoon after he is prepared for marriage. On his wedding day, how glorious doth he appear coming out of his Chamber as the[k] *riſing Sun*, when as a [l]*Bridegroom he decketh himſelf with Ornaments?* We wait on him to his *Bride-chamber*, wiſh him joy, and depart.

Becomes a gay Bridegroom.

i Gen. 24. 7.

k Pſal. 19. 5.

l Iſa. 61. 10.

§ 5. Within a year after his marriage (for till that time he was priviledged by the Law,[m] *not to go out to war, but to be free at home, and to cheer up his Wife*) he goes forth to fight, Soldiery not being ſo diſtinct a Profeſſion amongſt the *Jews*, but that every able man upon juſt ſummons, vvas bound to bear arms. Behold vve him novv in compleat armour, according to his quality, made either of Steel,[n] Braſs, or[o] Gold, (I mean for Shields and Targets; for, othervviſe all the Art of Man cannot make an edged tool of Gold or Silver) Defenſive; as *Habergeon*, *Brigandine*, *Coats of male*, (vvhich vve vviſh better put on than *Ahabs* vvas, that no chinks may be left betvvixt the[p] joints thereof) Offenſive, & thoſe either to uſe *cominus*, at *hand-puſh*, or *ſtroke*, as *ſword*, *dagger*, *ſpear*; or *eminus*, at *diſtance*, as *bow*, *ſling*, *dart*, and other artificial engines, (vvhereof King[q] *Uzziah* vvas the ingenious Inventor) or of a mixed nature, as a *Javelin*, vvhich vvas a *ſpear-dart*, ſome-

After a year is a Souldier.

m Deut. 24. 5.

n 1 King. 14. 27

o 1 King. 10. 10

p 1 King. 22. 34

q 2 Chr. 26. 15

r 1 Sam. 18.11
f Num. 25.6.

ſometimes caſt out of their hands, as *Saul* at [r] *David*; ſometimes kept in, and thruſt through their enemies, in which manner [f] *Phinehas* did execution on *Zimri* and *Cozbi*. It is enough barely to name theſe Weapons, as having no peculiar *Judaiſm* in them, but common with other Countries. For, though God enjoyned the *Jews* ſome ceremonious obſervances in their wearing-apparel, diſtinguiſhing them from other Nations; yet in the faſhion of their Arms, he ſuffered them to conform with the Heathen, as might be moſt for their own ſafety and advantage.

The Souldiers belt or girdle.

§ 6. But amongſt all Martial accoutrements, we muſt not forget the Soldiers *Girdle*, the inſeparable Companion of military men. Thus when *Jonathan* ſtript himſelf, he gave *David* his Garments, *even to his Sword, and to his Bow, and to his* [t] *Girdle:* underſtand his Gift *excluſively*, theſe three things not comprehended therein, as being *unſoldier-like* to part with them. *Joab* promiſed to give him that could kill *Abſalom ten ſhekles of ſilver, and a* [u] *Girdle*, as a proper military Donative. And perchance, ſuch a *Girdle*, *Balteus militaris*, beſtowed by a General in a field after the fight, amounted to the honour of our modern *Knighthood*, not to ſay *Banneretſhip*. Conquerors uſed to beſmear their Girdle with the bloud of thoſe they overcame (a *Bend*, or *Feſs gules*, we know is an honourable *Bearing*) in avowance and juſtification of what they had done. And therefore *David* taxeth *Joab*, that having killed *Abner* and *Amaſa*, not valiantly in the field, but treacherouſly by fraud, *he ſhed the bloud of war in peace, and put the bloud of war upon his* [w] *Girdle, that was about his loins, and in his ſhoos that were upon his feet*. Not that it caſually ſpirted upon them, but that of ſet purpoſe he put it there, miſ-applying an hoſtile ceremony of lawful conqueſt, to his act of perfidious and cowardly murther. Leave we now our Soldier thus compleatly armed in all reſpects, going forth to fight, wiſhing him *to be valiant for his People, and for the Cities of his God*, and [for ſucceſs] *the Lord do what ſeemeth* [x] *good in his eyes*.

t 1 Sam. 18.4.
u 2 Sam. 18.11
w 1 King. 2.5.
x 2 Sam. 10.12

Turns mourner at ill ſucceſs.
y Job. 1.15.
z Iſa. 15.2.
a 1 King. 20.38
b 1 Sam. 4.12.
c Iſa. 15.2.
d Micah. 3.7.
e Jer. 41.5.
f 2 Sam 15.30.
g 1 King. 21.27

§ 7. But if inſtead of Victory, he meeteth with overthrow and deſtruction, ſo that, with *Job*'s [y] Meſſenger, he himſelf hardly eſcapes to bring the doleful tidings of their defeat; behold him in the following ſorrowful equipage of a *Mourner*. With [z] baldneſs on his head, (not natural, but) occaſioned by the ſhaving thereof, to make room for a ſad *Peruke* of [a] *aſhes*, or [b] *earth* thereupon; *beard* [c] *ſhaved*, or elſe his *upper lip* [d] *covered, cloaths rent*, yea, *fleſh it ſelf cut*, (not wounded by the enemies Sword, but) as a penance impoſed upon *himſelf*, [e] *feet* [f] *bare*, and whole body next the skin *cloathed* [g] *in ſackcloth*, wherein he uſed to lie, and according to the occaſion, more or leſs was his humiliation. May he meet with ſeaſonable comfort, and good counſel, whilſt we proceed.

Quickly becomes an Elder.

§ 8. Some few years after, 'tis ſtrange to ſee, how inſenſibly age hath ſurpriſed them, ſo that he beginneth now to become an *Elder*. If you finde him not at home in his houſe, you ſhall certainly meet him amongſt thoſe of his own rank in the *Gate of the City* (where a Conſiſtory

siſtory Court was daily kept, and he a Judge therein) wrap'd with *Samuel* warm in his [h] Mantle, and having in his hand a ſtaff;

1. Not of any *infectious Infirmity*, being an heavy curſe: *Let there not fail from the houſe of Joab, one that leaneth on a* [i] *ſtaff.*
2. Much leſs of *Idolatry*, an hainous ſin: *My People ask counſel at their ſtocks, and their* [k] *ſtaff declareth unto them.*
3. But a ſtaff of *Antiquity*, accounted a great bleſſing: *Every man with a* [l] *ſtaff in his hand for very age.*

To which we wiſh him another ſtaff for his better ſupport, even dutiful Children, and ſo leave him.

§ 9. At next return we find him beddred, reduced to aged *David*'s condition, *though they cover him with cloaths he getteth no* [m] *heat.* We wiſh him inſtead of a young *Abiſhag*) good Kitchin-Phyſick, carefull attendance, and ſerious meditation on his latter end.

h 1 Sam. 28. 14.
i 2 Sam. 3. 29.
k Hoſea 4 12.
l Zech. 8. 4.
Beddred, without heat.
m 1 Kin. 1. 1.

SECT. IV.

Their Habits how differenced from their ſeveral Profeſſions and Conditions.

§ 1. PRobable it is, that all Vocations of People (beſides the Prieſts and Levites) as Husbandmen, Tradeſmen, Citizens, Merchants, Doctors, Judges, &c. were diſtinguiſhed by their ſeveral Apparel, though we can only inſiſt upon ſome few we find in Scripture. Firſt, *Fiſhermen* had their Coats made with the beſt advantage, not to hinder the Wearers ſwimming therein. Thus *Peter*, hearing that the Lord ſtood on the land, [a] *girt his Fiſhers Coat about him, (for he was naked) and did caſt himſelf into the Sea.* Oh that men would but uſe the wealth of this World, as Saint *Peter* his Coat, only for civility, as a covering in their paſſage through the Waves of this life, without danger of being drowned in the Deep, with the weight thereof!

Fiſhermens coats.
a John 21. 7.

§ 2. *Shepheards* ſucceed, ſufficiently known by their *bag* [b] and *ſtaff*, or [c] *hook*; except any will add thereunto the [d] *dog of their flock*, as ſo neceſſary an attendant, they ſeemed naked without him. Their cloaths were made large and looſe, eaſie to be put on without any ado, ſo that they might *run* and *ray* themſelves. Hereupon it is propheſied of *Nebuchadnezzar*, that he *ſhould array himſelf with the land of Egypt, as a ſhepheard* [e] *putteth on his garment*; that is, quietly, quickly, in an inſtant, the conqueſt thereof ſhould coſt him no trouble, as meeting with no conſiderable oppoſition.

Shepheards garments.
b 1 Sam. 17. 4
c Pſal. 23. 4.
d Job 30 1.
e Jer. 43. 12.

§ 3. But my Pen is ſoon weary of the worthleſs Wardrobe of ſuch poor and painfull People, longing to come to *Court*, the Centre of Bravery, where thoſe *Men of cloaths*, to whom gallantry is eſſential, have their continual reſidence. *Such* (ſaith our Saviour) *as wear ſoft* [f] *cloathing are in Kings houſes.* Inſomuch that there was a lavv in the Court of *Perſia*,

Court the Element of Galants.
f Mat. 11. 8.

that *None might enter into the Kings Gate cloathed with* [g] *ſackcloath*, as a diſparagement to the place. Though the Porters which ſhut out *ſackcloath*, could not ſtop out *ſorrow* from entring into the Palace of the mightieſt *Monarch*.

g Eſther 4. 2.

Courtiers clothed in white linnen.

§ 4. Courtiers were appareled often in *fine* [h] *linnen*, which the chiefeſt of them need not bluſh to wear, finding *Angels* themſelves (Waiters on an higher King) *cloathed in pure and white* [i] *linnen*. Now although *Judea* had ſtore of home-growing [k] flax, yet ſhe fetched far finer from *Egypt*, whence in *Solomons* time *the Kings Merchants received linnen* [l] *yarn at a price*. *Kings Merchants*, being a *Guild*, or company of men with a *Badge Royal* upon them, probably priviledged with a preemption of all Wares, and ſole Trade in ſome Commodities, ſo that *Solomon* (like the great *Duke* of *Tuſcany*) counted Traffick no abatement to his Majeſty. They brought it in *linnen-yarn*, not *linnen-cloath*, *Solomon* ſo ſetting up *Napery* and the Manufacture of Weaving, to the much enriching of the Land, and employing of the poor People thereof. Thus, after his time the fineſt linnen cloath, formerly a purely foreign, became partly a native Commodity of *Judea*; as linnen, *Egyptian*; as cloath, *Jewiſh*; ſpun abroad by the Wheels of Strangers, woven at home on the Looms of his own Subjects. I ſay not, that *Solomon* took the firſt hint of this good Husbandry from the mouth of his Mother *Bathſheba*, characthering a good Wife, [m] *She maketh fine linnen, and ſelleth it*: though a Family being a little Kingdom (as a Kingdom a great Family) what is found beneficial for the one, may by proportion be extended advantageous for the other.

h Gen. 41. 42.
i Rev. 15. 6.
k Joſh. 2. 6.
l 1 Kin. 10. 28
m Prov. 31. 24

And in Silk.

§ 5. Paſs we by fine Cloath to come the ſooner to *Silk*, the apparel alſo of our *Courtier*. By *Silk* we underſtand not *Sericum*, coming from the *Eaſt Indies*, where it groweth on Trees: nor *Byſſus*, a ſoft ſilk graſs; but *Bombycina*, made of Silk-worms, (whereof largely [n] before) and of it plenty in *Paleſtine*. Indeed we find, that [o] *Heliogabalus* firſt wore ſuch ſilk cloaths in *Rome*; and that in *Juſtinians* time (ſome five hundred years after Chriſt) Silk-worms by ſome [p] *Monks* were firſt brought into *Europe*; as alſo that [q] *Cardinall Woolſie* was the firſt Clergy-man that wore Silk in *England*: but when Silk began firſt to be worn by the *Jews*, we cannot exactly define. Only we find amongſt the many favours God beſtowed on their Countrey, this eſpecially recounted, [r] *I covered thee with Silk*. And thus we leave our *Courtier* ſo gaily apparelled, that his cloaths (according to the Apoſtles [ſ] complaint) are not only his *Uſher* to make room; but alſo his *Herauld*, to appoint a principal place for him to ſit down, when coming into *any Aſſembly*; whilſt others, of leſs gallantry, (but perchance more goodneſs) muſt either ſtand, or ſit at his footſtool.

n In the land of *Moriah*.
o *Lampridius in ejus vita.*
p *Procopius.*
q *Matth. Parker* in his life.
r Ezek. 16. 10
ſ James 2. 3.

Robes Royal of Kings.

§ 6. Come we from the *Stars* to the *Sun*; from the *Courtiers* to the *King* himſelf. Such were conſpicuous, and diſtinguiſhed from their Subjects, by their *Crown*, *Scepter*, *Throne*, and *Royal Robes*, which *Jehoſaphat*

wore

wore in war to his[t] coſt, had not Gods goodneſs ordered, that he was more *ſcar'd* than *hurt* thereby. White garments were worn even by the Kings themſelves. Hereupon when our Saviour as a *Mock-king* was made a deriſion both to *Gentile* and *Jew*, as the Souldiers arraied him in [u] *Purple*, Robes of Magiſtracy amongſt the *Romans*; ſo *Herod*, a *Jew* (conforming his ſcoffes to the cuſtome of his own Country) [w] περιβαλὼν ἐσθῆτα λαμπρὰν, clothed him with a *white garment*. Sometimes, Kings did, out of ſpecial grace, communicate their robes to be worn by their Favorites, as is[x] eminent in the caſe of *Mordecai*. Many and rich (no doubt) were the habilliments of the *Jewiſh* Kings, but when all was done, *Solomon*, in all his glory, was not arrayed as a[y] *Lily in the field*, more fine to the touch, fair to the eye, and, which is the main, the *Lilies* beauty is *his own*, and *in him*; *Solomons* bravery but *borrowed*, and *upon him*.

t 1 Kin. 22.30.

u John 19.2.

w Luke 23.11

x Eſther 6.8.

y Mat. 6.29.

§ 7. We had almoſt forgotten the Phariſee, who will be offended (as loving *the*[z] *uppermoſt rooms at feaſts, and chief ſeats in the Synagogues*) if not having an high and honourable mention in our diſcourſe. Theſe, generally, delighted in[a] *Phylacteries* (and *fringes* of the broadeſt ſize) being ſchedules, or ſcrouls of parchment, tyed to their *foreheads*, or *left hands* (by popular error accounted neareſt their heart) wherein the *Decalogue*, and ſome add, four other ſections of the Law were written, ſo carrying a *Library* of Gods word on their cloaths, ſcarce a *letter* in their hearts. They wore courſe cloathing, pretending much mortification and ὅτε ἤσκουν, *when they exerciſed*, that is, when theſe *Mountebanks* theatrically acted their humiliation) ἀκάνθας ὑποκάτω εἶχον, they had *thorns* for their bed to lay upon, and ſome of them wore a *Mortar* on their heads, ſo ponderous, that they could look neither upward, nor on either ſide, but only downward, and forthright. But, becauſe the Phariſees affected ſuch cloaths meerly to *be ſeen of men*; out of ſet purpoſe, to croſs their vain-glorious humour, we will look no longer on their ſtrange apparel, leſt we increaſe their pride, by our ſtudious gazing on their phantaſtical habits.

Phariſees their habit.

z Mat. 23.6.

a Mat. 23.5.

b Epiphanius adverſus Hareſes li. 1. p. 20.

SECT. V.

A Jewiſh man ornamented cap-a-pe.

§ 1. ALthough it be probable, that the ancient *Jews* generally went *bare-headed* (making uſe with *Elijah* of their *Mantles*, or upper garments, in tempeſtuous weather, *wrapping* their heads, as he his[a] face therein) yet we finde them in after ages wearing *Hats* on their heads, with which the *three children*[b] were caſt into the fiery furnace. Not, that they were like thoſe we wear now adays, (a meer modern invention ſince round *flat caps* were diſuſed) but, are termed *Hats* by Analogy, though not of the ſame form, for the ſame ſervice, the coverture of the head.

Hats on their heads.

a 1 King. 19.13

b Dan. 3.21.

Antiochus his hats of a different fashion.

§ 2. But, some will say, if *Hats* were formerly fashionable among the *Jews*, how came that *Order* of *Antioch* (many years after) to be beheld as an *Innovation*, of so dangerous consequence in it self, and so distastful to the *Jews*, when he enjoyned them to wear an [c] *Hat*? It is answered; such *Hats* were offensive to the *Jews*, not so much for themselves, but because,

c 2 Mac. 4.12.

1. A foreign Power imposed them.
2. An odious instrument (*Jason* the Pseudo-Priest) pressed the wearing of them.
3. They came in company with other heathenish [d] customes, for whose sake they fared the worse in the *Jews* acceptance.
4. Such *Hats* (in Greek πίλοις) were (as I may say) of *another block* from those, which the *Jews*, most tenacious of their native habits, formerly had used.

d Ibid. ver. 13.

But, how the ancient Hats of the *Jews* were made, is impossible to define, though probably they were of the same matter with the upper garment. Sure I am, the *Babylonians* were more *top-gallant* than the *Jews*, and quite put them down with bravery in that part, as, *exceeding in died* [e] *attire upon their heads*. All that we will add of Jewish head-attire, is this, that *mourners* amongst them used (in expression of their shame, and sorrow to be bound about close, *The plowmen were ashamed, they* [f] *covered their head*. Wherefore, when the Prophet foretold, [g] *And your tires shall be upon your heads, and your shooes upon your feet: ye shall not mourn nor weep, but ye shall pine away for your iniquities, and mourn one towards another*; he pronounceth their sorrow so transcendent, as uncapable to be ordered by the usual *method of mourning*, and only to be managed with *amazement*.

e Ezek. 23.13.

f Jer. 14.4.

g Ezek. 24.23.

Ear-rings doubtful whether worn by Jewish men.

§ 3. *Ear-rings* were generally worn by Jewish women, as also by their male Children whilst as yet young, and under their Mothers command; [h] *Break off the golden ear-rings which are in the ears of your wives, your Sons, and your daughters*. Where, by *Sons*, we understand little boys therefore hemmed in the text with *women* on both sides) having their sex as yet scarcely discriminated by their habits. But, whether men amongst them ware *ear-rings*, is doubtful, and the negative most probable; seeing the Scripture, speaking of the eastern Army conquered by *Gideon*, *For they had golden* [i] *ear-rings, because they were Ishmaelites*; intimates thereby, that such were no masculine ornaments usual amongst the people of the *Jews*. Except any make [*for*] there to relate, not to the *ear-rings* themselves, but to the extraordinary multitude, and massiness thereof. Wherefore, if any be earnest on the contrary, I oppose not; being contented the *Jews* should have *rings* in their *ears*, so be it they had had *Idols* in those *rings*, a [k] superstition of their Ancestors, when first coming out of *Padan-Aram*.

h Exod. 32.2.

i Judg. 8.24.

k Gen. 35.4.

Only chaines about their necks. Cant. 1.10.

§ 4. Nothing save [l] *chaines* was worn about their necks no linen in lieu of our modern *bands*, which otherwise would have intercepted, and hindered

hindred the beautiful proſpect of the *Spouſe* her neck, when compared to a *Tower of Ivory*. As for [m]*bracelets* about their wriſts, [n]*rings* on their fingers, (for gloves we finde none) [o]*ſignets* in thoſe *rings*, herein the *Jews* nothing differed from hther nations.

m Gen. 24.22.
n Luk. 15.22.
o Jer. 22.24.

§ 5. Their legs were generally bare: wherefore, when we finde the *Three Children* caſt into the fiery furnace, *in their coats, their* hoſen and their Hats*; by [*hoſen*] we underſtand not *ſtockins* but *breeches*; which (as the *Jewiſh* Prieſts † muſt wear *of linen* for modeſty) other perſons might for their own convenience, or warmth; as probably theſe Children did, as then living in *Babylon*, being ſomewhat a more northren climate, and colder Country than *Judea*.

Their legs bare.
* Dan. 3.21.
† Exod. 28.42.

§ 6. On their feet, when at home, and in ſummer time, they uſed to wear [p] *Sandales*; which had ſoles, but no upper-leathers, ſave the ligaments wherewith they were faſtened over the *inſtep* and *croſs* of the foot. Hence came the frequent waſhing of their feet in the eaſtern parts; not only to cool them, but chiefly to clear them from the gravel, and cleanſe them from the dirt, which thoſe caſements of their *Sandales* had let in. In the winter time, and when they travelled abroad, they wore *ſhooes* (which they uſed to put off from coming on [q] *holy ground.*) And it ſeems that in fair weather, whilſt the Maſter, for more eaſe, might walk in his *Sandales*, the ſervant to carry his *ſhooes* after him (as our *Serving-men* their *Maſters hoods* on the ſame occaſion) in caſe that rain, or foul weather ſhould happen in their journy. Hence that humble expreſſion, [r] *Whoſe ſhooes I am not worthy to bear*, that is, unworthy to perfrom the meaneſt ſervile office unto him. Their ſhooes were tyed with a ſmall, and ſlender latchet, yet big and ſtrong enough to faſten two eminent Proverbs on poſterity.

Sandales and ſhooes.
p Mark. 6.9. & Act. 12.8.
q Exod. 3.5.
r Mat. 3.11.

1. *From a thread to a* [s] *ſhooe-latchet*, that is, *nothing at all.*
2. *the* [t] *latchet of whoſe ſhooes I am not, worthy to ſtoop down and unlooſe*, that is (as aforeſaid) unworthy to have the meaneſt employment about him.

s Gen. 14.23.
t Mark 1.7.

Nothing elſe occurs of the *Jewiſh* ſhooes, ſave that they were often made of [u] *Badgers ſkins*, which (otherwiſe ſeeming fitter for gloves than ſhooes) ſerving for the upper-leathers, which skins (no doubt) were of finer grain and dreſſing in thoſe parts (perchance worn with their fur) than in our land where the leather thereof is of no conſiderable value. It is ſuſpicious, that afterwards ſome extraordinary coſt was luxuriouſly beſtowed on their ſhooes, when *the poor was ſold for a* [w] *pair of them.* Or elſe their *Exchange ran at a ſtrange rate*, when a piece of a *dead beaſts ſkin* was accounted a valuable compenſation for the fleſh, whole body, and life of a man.

u Ezek. 16.10.
w Amos 2.6. & Amos 8.6.

SECT.

SECT. VI.

The habits of Girls, Virgins, Brides, Wives, and Widows amongst the Jews.

Sexes distinguished by their cloaths.

§ 1. SO much of the *Jewish* male-apparel, come we now to their Feminine-attire; sexes amongst them being solemnly distinguished by their cloaths, according to Gods expres command therein, [a] *The women shall not wear that which pertaineth to the man, neither shall the man put on a womans garment, for all that do so are abomination unto the Lord thy God*: as in all ages, *Epicœne Apparel* hath been the *Baud* to much baseness. Only herein we are sorry we cannot satisfie ourselves, much less the Reader; so little appears of their apparel in Scripture, though we will diligently take whatsoever it tenders unto us.

a Deut. 22. 5.

Girls soon starting Virgins.

§ 2. We begin with the *Girls*; when, first we finde [b] *the City full of boys and girls playing in the streets thereof*. Let none condemn them for *Rigs*, because thus hoiting with boys, seeing the simplicity of their age was a Patent to priviledge any innocent pastime, and few moe years will make them blush themselves into better manners.

b Zech. 8. 5.

Maidens kept secret; their attire.

§ 4. For, being grown virgins of pretty stature, they were closely kept under *covert-patent*. Whereupon a virgin in Hebrew hath her name from צלם *to hide* or, *keep secret*, maidens not being permitted to gad abroad alone but only in companies on great solemnities, then exercising themselves with their own sex, in [c] dancing, singing, and playing on [d] Timbrels, accounted maiden melody. Hereupon it was, that *Amnon* lusting after his sister *Thamar*, *thought it* [e] *hard for him to do any thing to her*. Not, that he made it any difficulty, or scruple in conscience to *commit folly* with her; but all the hardness was in compassing her company, that was kept so close; and therefore, he was fain, with a fetch, to betray her into his Chamber. We finde nothing particularly of the attire of ordinary virgins in Scripture, but only that the *Virgin-royal*, or Kings Daughters, were apparelled with *garments of divers* [f] *colours upon them*: of the several kindes and makings whereof, we shall treat* by and by.

c Judg. 21. 21.

d Judg. 11. 34.

e 2 Sam. 13. 2.

f *Ibid. ver.* 18.

* *Parag.* 7.

Jews marry young.

§ 4. Now, before the Virgin we speak of, prove ὑπέρακμ & [g] *past the prime of her youth*, her Parents have provided an husband for her. Indeed generally the *Jews* married very young, as studiously advancing speedy propagation of posterity, especially before Christs time, acccounting virginity (after ripe years) a *petty purgatory*, and barrenness after marriage a *little hell*, so ambitious all were of Children.

g 1 Cor. 7. 36.

The bravery of Brides.

§ 5. On her *wedding-day*, how gallantly doth she come forth *as a Bride* [h] *adorned for her husband*? She needs not any Art of memory to minde her to put on her ornaments, for, *can a Bride* [i] *forget her attire*? *Hers*, to *use* if not *own*: it being a fashion amongst the *Jews* (even at this very day observed by them) that, at a marriage, a *Bride* (though never

h Revel. 21. 2. Jer. 2. 32.

never ſo mean a Perſon, or ſilly Servant) is decked and dreſſed in all gayitry lent unto her by her Neighbours, ſo that, that day ſhe appears a moving mine of Gold, and precious Stones. Nor matters it, though the *Brides* bravery be borrowed on her *wedding-day*, if ſo be that the comfort and contentment in her match, remain her own all her life after. And no wonder, if *Bride* and *Bridegroom* were both very gallant, when all their invited Gueſts are highly concerned to be comly; otherwiſe, if wanting a [k] *wedding garment*, they are accounted to affront all the company, and the welcome occaſion of their meeting together.

k Mat.22.12.

§ 6. Next day we behold our *Bride* a formall wife, and amongſt all her clothes we take eſpeciall notice of the [l] *vaile* on her head, in token of the ſubjection ſhe gave to, and protection ſhe took from her husband. *Vaile* in Hebrew called רדיד *radid*, derived from *radad*, to *bear rule and authority*, ſhewing now ſhe had *power* [m] *on her head*, being under the command of an Husband. Her Vail was partable from the reſt of her cloaths; witneſs the complaint of the *Spouſe*, that, *The* [n] *Watchmen* (ſhame on them for their pains) *and the Keepers of the walls, took away her Vail from her.* This Vail (as all the other Garments of the wife) were provided her all her life time, on her Husbands charge, God taking peculiar order, that in caſe her Husband ſhould take another wife, yet (amongſt other proviſions) his firſt wives [o] *raiment ſhould not be diminiſhed*, though formerly ſhe had been but a ſervant unto him. But wofull the condition of thoſe *ſeven women*, who (as the Prophet foretells) in a *dearth of men*, deſiring nothing with an *Husband* but an *Husband*, would be contented, yea willing, and deſirous *to wear their own* [p] *apparell*, (that is to cloath themſelves at their own charges) ſo be it they might have but one man for their Husband, to perform conjugall duties unto them.

Wives wore vails.
l Gen.24.65.
m 1 Chr.11.10
n Cant.5.7.
o Exod.21.10
p Iſa.4.1.

§ 7. Now, as the ordinary *Jewiſh* Wives wore clothes proportionable to their Husbands eſtates: ſo the honourable Women amongſt them, Queens eſpecially, wore *broidered* Garments, which were of two ſorts,

Ladies wore broidered clothes of two ſorts.

1. Wrought with [q] *needle work*, brought from *Babylon*, of which kind (for the Art, though not the ſex thereof) I conceive was that [r] *Babyloniſh Garment* which tempted the hands of *Achan* to ſacriledge.
2. Woven exactly in the imitation of the former, and this properly called πολύμιτα, *Plurimis liciis texta*, compoſed of various coloured threads, like *branched work*; firſt found out at *Alexandria* in *Egypt*, whereof the [ſ] Poet,

q Pſal. 45.14.
r Joſh.7.21.
ſ *Martialis.*

Hæc tibi Memphitis tellus dat munera: victa eſt
Pectine Niliaco, jam Babylonis acus.

Affirming that in his age the *Egyptian Shuttle* had got the victory of the *Babyloniſh Needle*. Underſtand him, for the quickneſs, ſpeciouſneſs, cheapneſs, and novelty of the work; not the ſtate, riches and curioſity thereof, ſeeing the wrought Garments from *Babylon* were like coſtly

Manuſcripts,

Manuſcripts, the woven ſtuffs from *Egypt* like *Printed Books*, done with leſs charge, and greater expedition.

And Queens beaten or wrought gold
t Pſal.45.9.

§ 8. But beſides embroidered cloaths, we find the Queen of *Judea* once arraied in t *Gold of Ophir* (as if her garment were cut out of the ſame piece with her Scepter and Crown) and made of maſſie Plate. If ſo, ſuch bravery was rather to be pitied, than envied, (as all outward greatneſs is a *Penance* rather than an *Ornament*) except the hands of her *Trainbearers* did lighten the burden thereof. However, it rather appeareth (as afterward it followeth) *of* u *wrought Gold*; either only ſtudded or boſſed therewith, or conſiſting of golden threads wrought therinto. Thus ſuch gallantry was faſhionable amongſt the *Jews*, long before any thereof was uſed in the Weſtern parts, or *Rome* it ſelf. Where *Tarquinius Priſcus* is by *Pliny* affirmed the firſt who triumphed *aurea tunica*, *In a golden Coat*. And many hundred years after, the ſame Author reports for a matter of great rarity, that he with his own eyes beheld *Agrippina* the wife of *Claudius* wearing *Paludamentum auro textili* (or *Chlamydem auratam*, as *Tacitus* phraſeth it) a *Mantle of cloath of Gold*, as the firſt which began that faſhion in *Rome*, though cuſtomary with the *Jewiſh Queens* a thouſand years before.

u *Ibid.ver.*13.

The ſad garments of Widows.
w Gen.38.14.
x 2Sam.14.2.

§ 9. But, if our foreſaid wife, though a Queen, chanceth to bury her Husband, and ſo become a Widow, preſently on ſhe puts her w *Widows-garments*, and x *anoints not her ſelf with Oyl*, but wears mourning apparell (or elſe it would be accounted a great breach of modeſty in her) ſome competent time, though the exact limitation thereof be not ſpecified in Scripture. Theſe *Widows-garments*, of what mean and homely matter ſoever they were made, had this peculiar priviledge, that they might not be taken to *Pawn*, or y *Pledge*; God *the Father of the Fatherleſs*, *and the Judge of the* z *Widows*, being ſo carefull, that no injury ſhould be offered unto them.

y Deut.24.17.
z Pſal.68.5.

SECT. VII.

Of the riot and luxury of the Jewiſh women before the Captivity.

Riot the forerunner of ruine.

§ 1. SO much for the attire of ſober and civill Maidens; the Garments of grave and modeſt Matrons. Another generation ſucceeds, whoſe Husbands might be the *Sons of Abraham* by their extraction, but theſe their Wives were none of the *Daughters of Sarah* by their conditions. Indeed a little before the Captivity of *Babylon* (luxury is the forerunner of miſery) the *Jewiſh* Women were arrived at

at the greateſt height of pride ; like thoſe of whom *Moſes* foretold, [a] *The tender and delicate woman among you, who would not adventure to ſet the ſole of her foot upon the ground, for delicateneſs and tenderneſs.* Oh pride ! the earth, which is [b] *Gods footſtool*, is not good enough to be hers. Though the ſame one day will be bold to tread on her face, who thought her foot too good to tread on it.

a Deut. 28. 26.

b Mat. 5. 35.

§ 2. The Prophet [c] *Iſaiah* taketh eſpecial notice of a world of trinkets, which in his days concurred to dreſs them :

Mundus, or a world of womens trinkets.

c Iſa. 3. 18, &c.

1. *Tinkling ornaments.*	11. *Ear-rings.*
2. *Caules.*	12. *Rings.*
3. *Round tires like the moon.*	13. *Noſe-jewels.*
4. *Chaines.*	14. *Changeable ſuites.*
5. *Bracelets.*	15. *Mantles.*
6. *Mufflers.*	16. *Wimples.*
7. *Bonnets.*	17. *Criſping pins.*
8. *Ornaments above the leg.*	18. *Glaſſes.*
9. *Head-bands.*	19. *Fine-linen.*
10. *Tablets.*	20. *Hoods.* 21 *Vailes.*

But now, as once the *Eunuch* ſaid concerning a more myſterious paſſage in this Prophet [d] *How can I underſtand without an interpreter?* So here without the ſame help, who can attain to the meaning thereof?

d Act. 8. 31.

§ 3. In the firſt place we may conceive many of theſe ornaments were only temporary, as uſed by the *Faſhioniſts* of that age, which afterwards diſuſed, both name and thing came to be aboliſhed. Which frequently comes to paſs in all kind of apparel, whoſe very names by degrees grow old, wax thread-bare, turn to rents, to rags, to nothing. For inſtance, it would poſe a good *Antiquary*, to deſcribe the exact faſhion of [e] *Herlots*, *Paltocks*, *Gits*, *Haketons*, *Tabards*, *Court-pies*, *Cheveſailes*, and *Gipſers* : barbarous names, which may ſeem to carry a Spell or Conjuration in the mention of them. Yet all theſe were kindes of garments, commonly uſed in *England* ſome four hundred years ago. Yea, pride playing in all ages upon conceited opinions of decency, hath infinitely varied the faſhion of all apparel, cuſtomes of our Anceſtors appearing as antick to us, as our faſhions (perchance) will ſeem incredible to poſterity. Who would believe, that ever our *Engliſh*, ſome four hundred years ſince, wore ſhooes ſnouted and picked more than a finger long, crooking upwards (called [f] *Crackowes*) reſembling the Devils claws, which were faſtened to the knees with chains of gold, and ſilver ? Or, that about the reign of King *Henry* the fifth, men grew ſo exceſſive in that kind, that it was fain to be ordered by Proclamation, that none ſhould [g] *wear their ſhooes broader at the toes than ſix inches* ?

Many of theſe ornaments temporary for that age.

e *Camd. Remains pag.* 196

f Mentioned in the Hiſtory called *Eulogium.*

g *Camd. Remains pa.* 197.

§ 4. Secondly, of theſe ornaments, ſome were neceſſary, as *fine-linen* ; others modeſt, as *Vails* ; moe (though coſtly) comely, as *ear-rings*, and *bracelets*; (which [h] *Rebekah* her ſelf, and the beſt of women did wear)

Pride the greateſt offence in theſe ornaments.

h Gen. 24. 30.

moſt of them (ſome few excepted) though magnificent, lawfull, if not exceeding the wearers eſtate. Some therefore will demand why the Prophet reproved them, and why God was offended therewith? But, we muſt know, the things were not ſo faulty in their own nature, as for the ſuperfluous variety, fantaſticall faſhion, and over coſtly matter thereof. But, which is the main, the minds of the wearers did the miſchief, whoſe fingers (as I may ſay) infected the *Rings*; and mouthes marred their *Mufflers*, being uſed with pride, and abuſed to wantonneſs. The text ſaith, *The daughters of Sion were haughty and walked with* [i] *ſtretched out necks* (and ἀυχέω to *boaſt* is by [k] *Criticks* deduced from αὐχὴν *the neck*; pride being moſt viſible in the erected poſture thereof) *and wanton eyes, walking and mincing as they go, and making a tinkling with their feet*, carrying (it ſeems) bells at their heels, whoſe muſick did jar with modeſty, and gave the *watchword* to wantons, at what *Signe* mercenary embraces were to be ſold unto them.

i Iſa. 3. 16.
k Vide Stephanum.

Noſe-jewels, how faſtned.

§ 5. Thirdly, of ſuch as were meer ſuperfluities, none appear more ridiculous and ſtrange than the *noſe-jewels* in Hebrew נזמי האף leaving us at a loſs how they were faſtned. Surely, the *Jewiſh* women were not ringed *ſwine-like*, nor had they, like the Salvages in *America*, their noſes bored through to hang jewels therein. For, although ſome may plead, *Pride never feels pain*; as alſo, that the abſurdeſt faſhions, when made common, ſeem comely; yet ſuch holes in their noſes (moe noſtrils than ever nature made) muſt of neceſſity hinder both their ſpeech, and plainer pronunciation: except, (as ſome conceive) they were faſtned with gold, or ſilver-hoops about their noſes. For mine own part, I ſuppoſe theſe *noſe-jewels* the ſame with *frontlets*, frequent among the *Jews*, or elſe ſome pendants faſtned thereunto.

1 Firſt, becauſe *frontlets* (otherwiſe ordinary Ornaments) are omitted in this Catalogue.

l Exod. 13. 16. & Deut. 9. 8.

2 Secondly, becauſe *frontlets* were worn *betwixt their* [l] *eyes* (between which and the noſe no great diſtance) hanging down on a peak from their foreheads.

However, 'tis probable, theſe *noſe-jewels* were *frontlets* of a larger ſize, more prominent than ordinary, as pride in proceſs of time improveth it ſelf to a greater proportion. And moſt certain it is, God was highly diſpleaſed with this their luxury; witneſs his heavy [m] commination, *And it ſhall come to paſs, that in ſtead of ſweet ſmell, there ſhall be ſtink; and in ſtead of a girdle, a rent; and in ſtead of well-ſet hair, baldneſſe; and in ſtead of a ſtomacher, a girding on ſackcloth; and burning, in ſtead of beauty.* Which laſt curſe is omitted by the *Septuagint*.

m Iſa. 3. 24.

Women, why ſubject to baldneſs.

§ 6. Now, whereas *baldneſs* is threatned to the *Jewiſh* women, it prompts unto me a paſſage in *Hippocrates*, who, (as [n] *Seneca* cites him) affirms, that women in his time were neither *bald*, nor ſubject to the *Gout*: and yet [o] *Seneca* confeſſeth, that the weaker ſex in his days, were ſubject

n *Fœminis nec capillos defluere dixit, nec laborare. Epiſt. 95.*
o *Ibidem.*

ſubject to both theſe infirmities; *Non quia mutata fœminarum natura, ſed vita : nam cum virorum licentiam æquaverint, corporum quoque virilium vitia æquaverunt.* Though a ſupernaturall cauſe muſt be allowed, immediately to inflict the ſame on the *Jewiſh* women, about the time of the Prophets prediction.

§ 7. Whereas it is ſaid, *inſtead of beauty burning*, I queſtion whether it relateth to the *Babylonians* ſacking of the City, when [p] *they burnt the houſe of God, and brake down the wall of Jeruſalem, and burnt all the Palaces thereof with fire, and deſtroyed the goodly veſſels thereof.* Rather I beleeve it referred to ſome perſonall, and corporall malady, which afterwards God inflicted on the bodies of theſe laſcivious women : As *Fevers*, or the diſeaſe *Eryſipelas*, *A ſwelling full of heat, and redneſs with pain about it*, (called by us Saint *Anthonies fire*) or ſome other peſtilent inflammation. Except any will underſtand *burning* in the [q] Apoſtles ſenſe, for inward luſt; that theſe women, when ugly and deformed, ſhould ſtill ardently affect their lovers, by whom they were entertained with neglect, and contempt.

What meant by burning

p 2 Chr. 36. 19

q 1 Cor. 7. 9.

§ 8. The mention of turning a *ſweet ſmell into a ſtink*, minds me of a common tradition, that an offenſive ſavour attends the bodies of modern *Jews*, who (notwithſtanding their frequent waſhing) may be ſented in their company, from thoſe which are *Chriſtians*. Indeed the flout of a fleering Pagan [r] Poet herein, works nothing on my belief.

Jews generally ill ſented.

r *Martialis. li. 4. Epigr. 4.*

Quod jejunia Sabbatariorum,
Malles, quam quod oles, olere, Baſſa.

More am I moved with the teſtimony of many credible Merchants in our age, adding hereunto, that the *Jewiſh* Mothers uſe to buy the bloud of Chriſtians, from *Barber-ſurgeons*, (who preſerve it on purpoſe) therein to bath the bodies of their new born babes, ſo to mitigate the rank ſmell of their children. However, we leave this as [s] doubtfull, having formerly found their report falſe, who (literally interpreting that commination, [t] *And ever bow down their backs*) affirm all *Jews* to be crooked, or bunch-backed; experience preſenting many of that nation (for their ſtature) as proper perſons, and as ſtreight as any other people.

s It is learnedly confuted by D. *Brown* in Vulgar Errors

t Pſal. 69. 24 & Rom. 11. 10.

§ 9. I ſhall deceive their expectations, who conceive I will ſoile my Book with preſenting the exact habits of common *Harlots* therein. Only in generall we learn from Scripture, that with *Thamar* the daughter-in-law of *Judah*, they uſed to ſit [u] *covered and wrapt in a vail, in an open place, by the way.* Impudent modeſty! ſhameleſs ſhamefacedneſs! What a contradiction was there betwixt her *geſture*, and *poſture*? Why [w] *face covered*, if intending to be diſhoneſt? Why in the *high way*, if diſpoſed to be otherwiſe? Hereby ſhe profeſſed a private-publickneſs (the [x] twilight is the *Harlots* ſeaſon) As free to commit ſin : ſo carefull not to be openly

Harlots their baſhfull impudency.

u Gen. 38. 14.

w *Ibid. ver.* 15.

x Prov. 7. 9.

known her ſelf, and (by conſequence) not to reveal him who commited it with her.

Harlots painted themſelves
y 2 King. 9.22 & 30.
z Ezek.22.40

§ 10. Add hereunto that *painting* was practiſed by [y] *Harlots*, adulterated complexions well agreeing with adulterous conditons. Eſpecially, they uſed [z] *to paint their eyes*, underſtand their *eye-brows* and *eye-lids* with *Stibium*, to make them look black, conceited by them an extraordinary comelineſs. Hereupon was *Solomons* caution, *Neither let her take thee with her* [a] *eye-lids*, as one of her principall nets to catch wantons therewith. When aged, they uſed in vain to make themſelves fair by [b] *renting their faces with painting*, though more cauſe to rent them with their nails out of penitent indignation. Thus painting, uſed to reconcile, in time widens the breaches in their faces; and their fleſh, tainted at laſt with the poiſon thereof, like rotten veſſels, ſpring the moe leaks, the more they are repaired.

a Prov. 6.25.

b Jer. 4.30.

Harlots had habits to themſelves.
c Prov. 7.10.

§ 11. As for the other Garments of Whores, it is probable, that the publick, and mercenary, were diſtinguiſhed from honeſt women, by ſome habit peculiar to themſelves; *Solomon* obſerving, that one came forth [c] *with the attire of an Harlot.* Sure I am, the ſame cuſtom long ſince was obſerved in *England*, finding that *Adam Francis* Mercer, and *Lord Major* of *London Anno* 1352. procured an *Act* of *Parliament*, that no known Whore ſhould wear any hood, or attire on her head, *except raied*, [d] *or ſtriped cloth of divers colours.* But, enough, if not too much, of ſo bad a ſubject; [e] *Who ſo pleaſeth God, ſhall eſcape from her, but the ſinner ſhall be taken by her.*

d *Stows Survey pag.* 553.
e Eccleſ. 7.26

SECT. VIII.

Of Jewiſh Grave-cloaths, and burying Ornaments.

The dead how ordered among the *Jews.*

§. 1. AFter ſome few years, all the Perſons formerly deſcribed, *high and low, rich and poor one with another*, meet at *the houſe of death*, whither we will afford them our attendance, to behold their funerall wardrobe. Indeed by *Jobs* confeſſion, [a] *Naked ſhall I return thither again*, all are reſolved naked into the *Womb-generall* of their Mother Earth; and [b] *When he dieth he ſhall carry nothing away with him*, (that is *actively*, which he himſelf can put on, or is ſenſible of) though *paſſively* the dead may be [c] *carried out* with ſuch cloathing upon them, as decency, and modeſty requires.

a Job. 1.28.

b Pſal. 49.17.

c Luke 7.12.

Eyes cloſed, waſhed and embalmed.
d Gen. 46.4.
e Act. 9.37.

§ 2. Firſt therefore, his eyes being cloſed by one neareſt, or deareſt unto him, [d] *Joſeph ſhall put his hands upon thine eyes*; the body was [e] *waſhed*, and then prepared for embalming. This embalming was twofold; either by

by *incorporation*, ſubſtituting ſpices in the rooms of their *brains* and *bowels* taken out, ſo to preſerve their corpſes from corruption; and *Egyptian* cuſtome, and ſo probably [f] *Jacob* and *Joſeph* were embalmed, or elſe only by *appoſition*, or putting of ſweet odours to the dead body, (called by the *Jews* * Ἐνταφιάζειν) after which ſort our Saviour was embalmed. Of whom as *a bone was not broken*: ſo no part of his body was taken away, to hinder the entireneſs of his reſurrection.

f Gen. 50.2. & 26.

*John 19.40.

§ 3. The next work was, [g] συνδεῖν, ἢ συγκολλᾶν, that is, to contrive the body, and wind it into a modeſt method. For, though the pale cheeks of the dead will take no other dye, yet the corps may *bluſh by proxy* in the ſurviving kindred, if not put into a decent poſture. Afterwards they were wrapped up in a *Sindon*, [i] *bound hand and foot with grave-cloaths* (generally called [k] ὀθόνια, and more particularly σινδὼν) having σουδάριον, a *napkin* about their heads, ſingle by it ſelf, and not faſtned to the reſt of the *grave-cloaths*, as appears by that napkin about our Saviours head, not lying with the cloaths after his reſurrection, but [l] *wrapped together in a place by it ſelf*. This done, the body was put into a [m] *Coffin*; laid, and carried out on [σορὸς] a [n] *biere*, and then either,

Winded in linen

g Act. 5 6.

h Act. 8.2.

i John. 11 44.

k John 20. 7.

l *Ibid.*

m Gen. 50.26

n Luke 7. 14.

1. Buried, the moſt [o] *ancient and generall* cuſtom of the *Hebrews*; or,
2. Burnt [p] with fragant ſpices, to qualifie all noiſome ſmells; or,
3. Both, as *the bodies of* [q] *Saul and his ſons*, whoſe fleſh was burnt, and bones buried.

o Gen. 23. 19.

p Jer. 34. 5.

q 1 Sam. 31. 12. 13.

As for *Aſa* his buriall, it was peculiar for the ſolemnity thereof, they [r] *laid him in a bed which was filled with ſweet odours, and divers kinds of ſpices prepaired by the Apothecaries art; and they made a very great burning for him.* And the reaſon, that more ſtate was uſed at his buriall, than others, was becauſe he was a pious King, and ſo well deſerved it; as alſo (which was the main) becauſe he had a godly Son and Succeſſor *Jehoſaphat*, not grudging what coſt he beſtowed on his Fathers Funerall. A feaſt called *the bread* [s] *of men*, and elſewhere *a* [t] *cup of conſolation*, was made at theſe burials, probably at the coſt of the friends of the party deceaſed, to comfort them at their grief, with moderate refection.

r 2 Chr. 16.14

s Ezek. 24.17.

t Jer. 16.17.

§ 4. We preſume, the children and friends, of this perſon deceaſed, bemoaned him *veris & ſpirantibus lachrymis, with true and lively ſorrow*; otherwiſe it was common amongſt the *Jews*, as amongſt our modern *Iriſh*, to ſend for *Mourning women*, ſo [u] *cunning in wailing*, that they could make their eyes *run down with tears, and their eye-lids guſh out with waters*, ſo to furniſh forth the Funerall. Such mock-tears were in all ages:

Mercinary weepers.

u Jer. 9.17, 18

*Credidimus *lachrymis: an & hæ ſimulare docentur?* { *Thy tears were truſted: do they falſhood know?*
Hæ quoque habent artes, quaque jubentur eunt. { *Yea they have tricks, at will they come and go.*

* *Ovid. Epiſt.*

But, as Parents, when their children *cry for nothing*, uſe to beat them, that they may *cry for ſomthing*: ſo God threatned that the miſeries of *Jeruſalem* ſhould [x] afterwards turn their faigned, and ſtrained wailings, into ſound and ſincere ſorrow; when thoſe tears (formerly but the adopted children)

x Jer. 9.19.

dren) ſhould become the natural iſſue of their heavy hearts.

Sepulchres Metaphorical cloaths.

§ 5. Nothing more remains of the Jewiſh burying-cloaths; except any will add, as part of their Metaphorical Garments, the Graves wherein they were interred. Theſe were proportioned to the deſerts of the party deceaſed, and love which the living bare unto him. In which reſpect *Hezekiah* was buried in the *chiefeſt* (or [y] *higheſt*) *of the Sepulchres of the Sons of David*; but whether higheſt in *poſture* as neareſt to *David*, or in ſtructure, as built moſt eminent above ground, let others diſpute. They uſed to *white over* their Sepulchres to *appear beautifull without*, to which the hypocritical Phariſees are reſembled by our [a] Saviour. Yea, the friends of the dead uſed to raiſe, repair, and re-build ſuch Sepulchres many years after the party was deceaſed (probably renewing the Epitaphs upon them:) witneſs the contradiction in the *Jews* actions, with one hand out of pretended curteſie, building and garniſhing the Tombs of the Dead, whilſt at the ſame time with the other hand, out of real cruelty, they killed the living Prophets amongſt them.

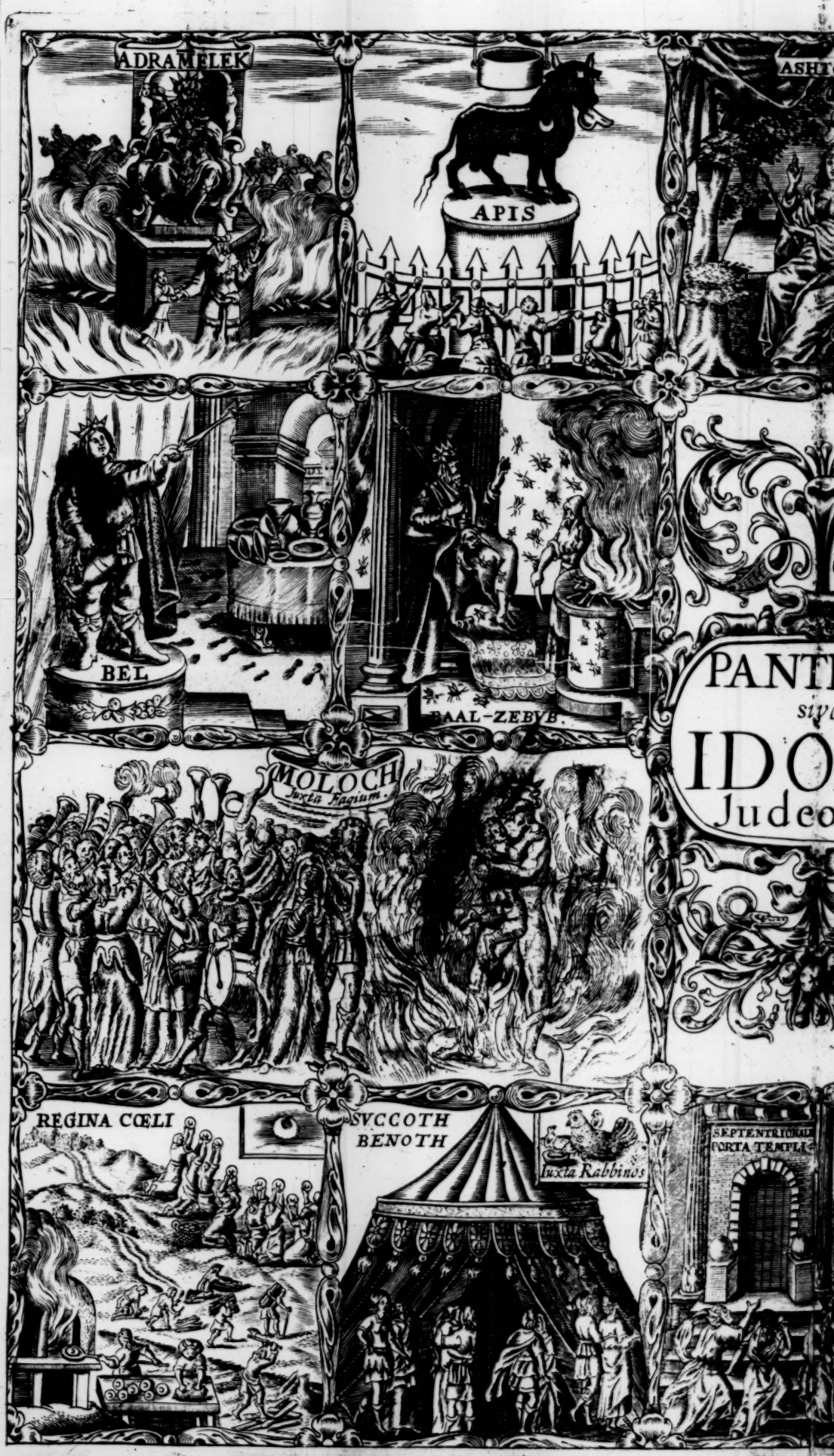
y 2 Chr. 32. 33

a Mat. 23. 27.

b Mat. 23. 29.

Here the Map of Jewiſh Gods *is to be inſerted.*

THE


ADRAMELEK
APIS
BEL
BAAL-ZEBVB.
MOLOCH
Iuxta Hagium.
REGINA CŒLI
SVCCOTH
BENOTH
Iuxta Rabbinos
SEPTENTRIONALE
PORTA TEMPLI

ASHTORETH
BAAL
BAAL-PEOR
EPHOD
NTHEON
sive
OLA
deorum
DAGON
MOLOCH (aut forte) CHEMOCH
juxta Benjamī Iudeū
NISROCH
TAMMVZ
DEO
IGNOTO
BALDWINO HAMEY Medicinæ Doctori
tam in amœnioribus quam severioribus studi
versatissimo cui post Deum sanitatem
semel atque iterum gratis restitutam de
pagmen amicorum suorum merito claudenti
et coronanti PANTHEON Iudeorū Dedicat
I.F.

THE IDOLS OF THE *JEWS.*

CHAP. VII.

§. 1. IT is hard, exactly to define, when Idolatry firſt began. It is generally thought about the days of *Enos*, *Adams* grandchild; grounded upon *Gen.* 4. 26. though little certainty can be collected from thoſe words, ſo variouſly tranſlated. We may ſafely conceive it began very early, in the infancy of mankinde: it being true of the great *World*, what is ſaid of Man the *Microcoſme*, [a] *The wicked are eſtranged from the womb, they go aſtray ſpeaking lies, as ſoon as they be born.*

Idolatry very ancient.

a Iſa. 58. 3.

§ 2. If we enquire into the cauſes of the variety of Idols, and far ſpreading of ſuperſtition, theſe principally preſent themſelves. Firſt, the multiformity of error in its own nature. If Truth be once caſually loſt, but eſpecially if wilfully left, numberleſs are the by-paths of falſhood. Nothing under an Infinite, can expleat, and ſatiate the immortal minde of man. Who having once forſaken God, infinite in Power, thought to fill it ſelf with Idols, infinite in Number; leaving ſtill a blank, and reſerving their ſonls for [b] *unknown Gods*, when they ſhould be added thereunto.

First reaſon of many Gods, multiformity of Errour.

b Acts 17. 23.

§ 3. Secondly, the miſtaking the Attribute of divine Providence, Men did conceive the whole world, and all therein, too large a compaſs for one God to actuate and inform. And therefore as *Pliny* [c] obſerveth, that the old *Eagles determinant ſpatia*, aſſign ſeveral and certain circuits to their young ones to flye and feed in, without interfering each on others dominions; ſo the Heathen confined topical Gods to particular places. *Their Gods* (ſay [d] the *Syrians* of the *Iſraelites*) *are Gods of the hils*; (perchance collecting the ſame from the *Jews* uſual ſacrificing in high places) *we will fight againſt them in the plain*, and ſurely we ſhall be ſtronger than they.

Second miſunderſtanding of Gods Providence.

c *Nat. Hiſt.*

d 1 King. 20. 23.

they. This mindes me of the ſpeech of a [c] *Perſon* in *England*, attendant on the Embaſſador *Anno* 1626. who perceiving wealthy people in *London* in the time of the Plague tumultuouſly poſting to their Countryhouſes; *What* (ſaid he) *have the Engliſhmen two Gods, the one for the City, and the other for the Country?* A miſtake in the heathen, which gave the occaſion of multiplying of Deities: ſome ſhadow of whoſe ſuperſtition ſtill remains in Popiſh *Saint-worſhip*. For whereas Chriſt gave his Diſciples power to [f] *heal all manner of ſickneſſes, and all manner of diſeaſes* (not conſigning the *Ague* to *Peter*, *Palſie* to *Andrew*, &c.) they appoint the ſeveral maladies to the cure of ſeveral Saints, *Tooth-ach* to *Apollonia*, *Sore eyes* to Saint *Blaze*, &c.

§ 4. Thirdly, the improving of *Heroical* into *Divine* worſhip. Anciently every Nation had *men of renown*, famous in their generations, meriting much of their Country. Whoſe memories after their death was honoured with monuments, ſtatues, Anniverſaries of mourning, ſome footſteps whereof are ſeen in the *daughters of Iſrael yearly lamenting the daughter* [g] *of Jephthah*. In proceſs of time, popular indiſcretion hightened this civil, into divine honour, tranſlating ſuch famous *Heroes* from the front of the mightieſt men, into the rear of the meaneſt Gods: as appears by the propenſity of the people of *Iſrael* to adore *Moſes* when dead, had not God [h] prevented it.

§ 5. Fourthly, the aſſigning ſeverall ſexes to their Gods, as [i] *Aſhtaroth* the Goddeſs of the *Zidonians*. Hereupon the fancy of the Poets were the *ſpokeſmen* to make love betwixt them, the *Prieſts* to marry, or rather the *Pandars* to couple; and upon the preſent impregnation of the female Deities, the ſame luxurious fancies were the *Midwives* to deliver them, the *nurſes* to ſuckle their children. Theſe, when brought up to maturity, were alſo diſpoſed in matches, thus filling the world with families of full grown, and nurſeries of infant Deities.

§ 6. Laſtly, the ſuggeſtion of *Satan*, who was the *Maſter of the ceremonies* in all theſe ſuperſtitions: who as he is a general gainer by all ſins of men, ſo he did drive a ſecret trade, and particularly received unknown profit by Idolatry; ſeeing, as the [k] Apoſtle obſerveth, what they ſacrificed, they *ſacrificed to Devils*.

§ 7. In the progreſs of Idolatry we may obſerve, firſt, they began to worſhip *glorious creatures*, *The Sun, with all the hoſt of heaven*, mentioned by holy [l] *Job*, an ancient Writer. But all the ſtars in heaven were too few for them to adore. Hence they proceed to worſhip *uſeful creatures*, *ſheep*, *oxen*, &c. ſtepping thence to the adoration of *things hurtful*, *Dragons*, *Serpents*, *Crocodiles*; probably in fear, for a *Ne noceant*, that they ſhould do them no harm. Laſtly, they gave divine honour to all creatures in general, [m] *Changing the glory of the incorruptible God, into an Image made like to corruptible man, and to birds, and fourfooted beaſts, and creeping things*: their children not making more babies, than their parents did Idols. But of all, the *Egyptian* ſuperſtition, rather than it would ſit out, plaid at the ſmalleſt game;

e I do not ſay his name was *Coya Shawſware* of whom in *Stows Survey. pag.* 780.

Mat. 10. 1.

Third, improving Heroical into Divine worſhip.

g Judg. 11. 40.

h Deut. 34. 6.

Fourth, aſſigning ſeveral ſexes to their Gods.

i 1 King. 11. 5. & 33.

Laſt, ſuggeſtion of Satan.

k 1 Cor. 10. 20.

Four ſteps of Idolatry.

l Job. 31. 26.

m Rom. 1. 23.

game; worshiping besides *Oxen* and *Sheep*, *Onions* and *Leeks* in their gardens: So that one may justly admire that their superstition did not starve them. For this being granted, that they would not eat what they did adore, (which is laid to the charge of the Papists, how truely I have now no leasure to examine) it is hard to conceive where they found food to satisfie their hunger, besides the objects of their Idolatry.

Infidelity the main cause of worshiping God in a visible shape.

§ 8. If now in the next place we descend to enquire, what should make men so much to dote on the visible representations of their Deities, contrary to the nature of a spirit; we shall finde it proceed from their infidelity; not able to apprehend God under the notion of an incorporeal Being. And therefore to contract the species of their devotion, they fixed it in a material object, lest otherwise with them their God should be *out of sight, out of minde*. Saint *Lewes* of *France* loved much to hear Sermons, whilest our King *Henry* the third his contemporary, was more for being at Mass, saying *he had rather see his God then hear another speak eloquently of him*. This humour of seeing a Deity (though venting it self otherways) possessed the hearts of people in all ages, who being unable to raise up their minds to conceive God every where, loved to look on him bodily represented in some material Image.

Two occasions thereof.

§ 9. Infidelity thus premised as the main cause, two other occasions no ways given by God, but ignorantly taken by men, much advanced such visible representations: First, Gods frequent appearing to the Patriarchs in a bodily shape. Which being but then assumed, voluntary, occasional, and for the present purpose, was mis-interpreted by men for natural, necessary, constant, and an essential part of his Being: and thence they concluded him a corporeal substance.

Second occasion of making Images.

§ 10. Secondly, Image-making was much advantaged by some expressions in Scripture, that God used *after the manner of men*, allaying the purity of his nature, with humane Phrases, so to work himself the better down to our capacities. Should God speak of himself as he is, his expressions would be as incomprehensible as his Essence. Hereupon, men, in stead of thinking higher of Gods *Goodness*, thought lower of his *Greatness*, and not able to conceive his *Providence* by his *Eye*, clear demonstration of his *Power* by his *Arm*, clearer by his *Hand*, cleerest by his *Finger*, *attention* by his *Ears*, *gracious presence* by his *Face*, &c. fell first in their brains to fancy, and then with their hands to form him a bodily Image, or Idol. Idols, which though (as the *Psalmist* [n] observeth) *they have mouths and speak not*, yet are termed by the *Prophet*, [o] *teachers of lies*, mis-informing men with most false apprehensions.

n Psal. 105. 5.

o Habak 2. 18.

A second assimilation in badness.

§ 11. But their impieties stopped not here, but proceeded from a corporal, to a vicious assimilation, and soon after inferred their Gods conformity to man, as well in lewdness, as in limbs, badness, as bodily proportion. This they falsely collected from the impunity of many profane persons, interpreting Gods silence, consent; as approving,

because not presently punishing their wicked practises. *These things hast thou done, and I kept* [p] *silence, and thou thoughtest that I was altogether such a one as thy self.* Thus because many *Theeves* have thrived by their felonious courses, *Drunkards* in their distempers have strangely escaped dangers, and *Harlots* have grown wealthy by their mercenary embraces; the heathens have fancied *Mercury* the God and Patron of theft, *Bacchus* of drunkenness, *Venus* and (as some will have it) *Flora* of whoredom, conceiving such Gods guilty themselves of the same sins, and friends, favourers, yea protectors thereof in others.

[p] Psal. 50. 21.

Difference betwixt the learned and simple heathens Idolatry.

§ 12. But to return to their worshiping of Idols. True it is, the most knowing and rational amongst the heathens, adored not the very material Image, but in, under, through, and beyond the same worshipped the true God of heaven and earth. And in all ages some were found who flouted at such superstitions: amongst these the Poet brings in an Idol thus speaking.

Olim truncus eram ficulnus, inutile lignum,
Cum faber incertus scamnum faceretne, Deumve;
Maluit esse Deum.

Time out of minde a fig-tree stock I grew,
And useless block, before the workman knew,
Benches, or Gods to make me, (smal the odds),
Resolv'd at last of me to make his Gods.

Semblable whereunto is the story of a Country-man in *Spain*, who coming to the Image enshrined, the extraction and first making whereof he could well remember, and not finding from the same that respectful usage which he expected, (haply because he had not fed the Friers to their contentment, who accordingly do sell such frowns and smiles) *You need not* (quoth he) *be so proud, for I have known you from a Plum-tree.* But although the wiser sort both of *Pagans* and *Papists* worshipped God under the Image, so only faulty in *symbolical Idolatry*, and breach of the second commandment, serving the true Deity in a fall and forbidden manner, yet the ignorant people amongst them both, were directly guilty of dull downright Idolatry, breaking both first and second Commandment, adoring a false God with a false service. And as *Jacob*, though bound by his own vow to go on to [q] *Bethel*, yet either out of faintness or forgetfulness, set up his staffe short thereof at the City of [r] *Shechem*, where he bought a dwelling; so the devotion of ignorant people, though projecting perchance a longer journey to themselves to worship God in the Image, tired in their travel, and taking up a nearer lodging, terminated their worship in that visible object presented unto them. Thus Gods Spirit, though allowing liberty to the *Potter* of the same clay to *make one vessel to honour and another to dishonour*, sharply reproveth the [s] *Carpenter*, who wakes a fire for his warming, and a God for his worshiping of the self same wood.

[q] Gen. 28. 22.

[r] Gen. 33. 19.

[s] Isa. 44. 16, 16

How heathen Idols were first brought in amongst the *Jews*.

§ 13. But grant Idols originally frequent amongst the *Heathen*, a Colony of them began to be planted among the *Israelites*, much by their mixture with the men, more by their matches with the women of those Nations of *Canaan*; notwithstanding Gods flat prohibition to the

the contrary: *His* [t] *daughter ſhalt thou not take unto thy ſon, for they will turn away thy ſon from following me, that they may ſerve other Gods.* Some will ſay, it was more probable the *Jewiſh* husband ſhould turn his heathen wife to true Religion. For, ſuppoſe her no fool (ſuch unconvertible in a [u] *Mortar*) but one of a tolerable capacity, bearing unfeigned affection to her husband (obliged thereunto in gratitude for his marrying her, he might deſtroy) he having the double advantage of Authority and Verity on his ſide, it ſeems more likely that he ſhould make impreſſion on her belief, than receive infection from her. But here we muſt know, that the huſband by breaking Gods command in his unlawful match, forfeited the vigour and vertue of his arguments, intreaties, perſwaſions, and threatnings to work upon her. Andas his *ſword* juſtly wanted the edge of power, ſo his *ſhield* deſervedly loſt all ſtrength of protection, being left liable and expoſed to his wives ſolicitation, without any fence againſt her infection. Yea, grant at firſt his conſtancy in the truth as hard as ſtone, yet in continuance of time it might be hollowed with that, which *Solomon* calleth *a continual* [w] *dropping*; and reſtleſs importunity advantaged with boſom-opportunity, may atchieve a ſeeming impoſſibility.

t Deut. 7.3,4.

u Prov. 27.22.

w Pro. 19.13.

§ 14. So much for the occaſion of Polytheiſm, the original of heathen Idols, and naturalizing ſuch ſtrange Gods amongſt the *Iſraelites*. Come we now to the particular deſcription of their Idols. Conceive we this no breach of Gods [x] command, *Make no mention of the name of other Gods, neither let them be heard out of thy mouth*, underſtanding it, by way of praying to them, praiſing of them, pleading for them, ſwearing by them, but otherwiſe it is lawful to mention them occaſionally by way of diſcourſe; yea commendable to name them as deteſting their impiety, deploring mens ignorance, deſiring mens information, the right knowledge of many Scripture-paſſages, depending on ſome inſight into ſuch ſuperſtitions. Where, before we begin, be it obſerved, that though very many the Idols mentioned in Scripture, yet our miſtake may make them more than they were; if erroneouſly conceiving *Quot nomina, tot numina*, that every ſeveral Idols name we meet with, was a different and diſtinct Deity by them adored. O no! As our *one and only God* is known to us by ſeveral names, *Jah, Jehovah, El, Elohim, Adonai*, &c. ſo in apiſh imitation thereof, ſome one heathen God took a principal pride, to have ſeveral names impoſed upon him, and pleaſed himſelf much in πολυωνυμία, in *multitude of titles*.

How it is lawful to deſcribe heathen Idols.

x Exod. 23.13

§ 15. In ſetting forth theſe heathen Gods, it matters not what method we uſe, and perchance none at all is moſt natural for our ſubject. *Molten Images are* [y] *confuſion*, ſaith the Prophet; and therefore, a rude heap fitter than an orderly pile for their deſcription. However, not for their honour but our eaſe, we will rank ſuch Idols as we finde in Scripture worſhiped by *Jews*, or Judaizing people, Alphabetically; as followeth.

Alphabetical method in ranking them.

y Iſa. 41.29.

Adramelech.

§ 16. That is, a *Magnificient King*. Surely, ſeeing ſuch men as made, named alſo theſe Idols, they had been highly too blame, if not fitting them with illuſtrious titles. This was not adored by the *Jewes*, but ſuch *Samaritans* as from *Sephervaim*, came to people the Country, whence the ten Tribes were carried captive. His Image may probably be conceived, a Crowned King ſitting on a Throne, and the manner of his worſhip is
2 King. 17. 31 expreſſed in *Holy*[z] *writ*, that they burnt their Children in fire unto him. Not that they burnt them to aſhes, as they did to *Moloch*, (whoſe ſervice was *Hell*, whileſt this of *Adramelech* was *Purgatory*) but by way of luſtration, expiation, conſecration, and *Mock-baptiſm* by fire, their *Chemerim*, or *Prieſts* led the unwilling Children, and paſſed them through the fire on both ſides, where their painful ſcorching was rewarded, with the peoples acclamation, and their Parents opinion of merit therein.

Anamalech.

a *Ger. Voſſ. de Orig. Idolat. lib. 2. cap. 5.* b Col. 3. 5. § 17. As ſome[a] deduce it from the *Arabian* word עני *Ani*, *Rich*, in effect a rich King, or (if you will) *Prince Mammon*. If ſo, he hath many adorers this day, by[b] *covetouſneſs which is Idolatry*. Others deriving it from an Hebrew root עונה an *anſwering God*, which ſhows him more civil, friendly, and familiar than others of his rank, taking more ſtate upon them in their ſullen ſilence. No doubt, the Devils anſwers here were no plainer, than his riddling Oracles elſwhere, which like changeable *Taffata* (wherein the *woof* and *warp* are of different colours) ſeems of ſeveral hues, as the looker on takes his ſtation: ſo his doubling anſwers appeared ſuch to every ones apprehenſion, as they ſtood affected in their
c 2 King. 17. 31 deſires. *Anamalech* had the ſame ſuperſtitious worſhip[c] with the former, and was worſhiped by the *Sephervaite Samaritans*.

Apis, or *Serapis*,

§ 18. Was a true living black Bull, with a white liſt, or ſtreak along the back, a white mark in faſhion of an half Moon on his right ſhoulder; only two hairs growing on his tail (why juſt ſo many, and no moe, *the Divil knows*) with a fair ſquare blaze in his forehead, and a great bunch called *Cantharus* under his tongue. What art their Prieſts did uſe to keep up the breed, and preſerve ſucceſſion of cattel with ſuch γνωρισμαῖα, or privy marks, I liſt not to enquire. It was adored by the *Egyptians*, (though not mentioned by name in Scripture) and hence it
d Gen. 43. 32. was, that they fed by themſelves, counting it an[d] abomination to eat with the Hebrews. For, oh! how would their hunger have been turned into fury, if taſting of an *Iſraelitiſh* diſh, they ſhould chance to meet therein with parcel of that God whom they worſhiped? This alſo was the cauſe, why *Moſes* requeſted three days journy into the wilderneſs to ſacrifice, refuſing to do it in the land of *Egypt*, alledging fear to be
e Exod. 8. 26. ſtoned, if *before their eyes they ſhould offer the abomination*[e] *of the Egyptians*, namely, if he ſhould offer a Bull or Cow, how mad would the other have

have been, at such an indignity, and affront to their Deity.

§ 19. Besides this natural and living Bull, kept in one place, they also worshiped βοῦν διάχρυσον *a golden*, or *gilded Oxe*, the Image or portraiture of the former. Some conceive this *Apis* to have been the symbol, and emblem of *Joseph* the Patriarch, so called from אב *Ab*, *a Father*, seeing he is said to be made by God [f] *a Father to Pharaoh*, that is, preserver of him and his Country. And therefore the *Egyptians* in after ages, gratified his memory with statues of an Oxe, a creature so useful in plowing, sowing, bringing home, and treading out of corn, to perpetuate that gift of grain he had conferred upon them. They strengthen their conjecture, because *Serapis* (which [g] one will have to be nothing else but *Apis* with addition of שר *Sar*, that is, *a Prince*, whence perchance our English *Sir*) was pictured with [h] a bushel over his head, and *Joseph* (we know) was *corn-meater* General in *Egypt*. Though others on good ground conceive, *Oxe-worship* in *Egypt* of far greater antiquity.

f Gen. 45. 8.

g G. Voss. de Idol. lib. 1. c. 29

h Ruffinus Hist. Eccles. lib. 2. c. 22 & Suidas in Σάραπις.

§ 20. However, hence [i] *Aaron*, and hence afterwards *Jeroboam* (who flying from *Solomon*, lived some years with *Shishak* King of [k] *Egypt*) had the pattern of their *Calves*, which they made for the children of *Israel* to worship. If any object, the *Egyptians* Idols were *Bulls*, or *Oxen*, the *Israelites* but *Calves*; the difference is not considerable. For, (besides the objector never lookt into the mouths of the letter to know their age) *gradus non variat speciem*, a less character is not another letter. Yea *Herodotus* calls *Apis* himself μόσχον a *Calf*, and *Vitulus* is of as large acception among the Latines. Such an old calf the [l] Poet describes,

i Exod. 32. 4.

k 1 Kin. 11. 40.

l Virgil. Eclog. 3

——*Ego hanc vitulam (ne forte recuses,*
Bis venit ad mulctram, binos alit ubere fœtus)
Depono——

My Calfe I lay, (lest you mislike't, both tides
She comes to th'pale, and suckles twain besides)

But to put all out of doubt, what in *Exodus* is termed a *Calf*, the * Psalmist calleth an *Oxe*. Some will have *Aaron* to have branded on his Calf the privy tokens of *Apis*, because it is said, *after he had made it a molten calf*, that [m] *he fashioned it with a graving tool*, that is, say some, imprinted it with the foresaid characters in the face, back, and shoulder thereof; but this we leave as uncertain.

* Psal. 106. 20

m Exod. 32. 4.

Ashima.

§ 21. All that we know of him, is, that he was the God of the men of *Hamath* [n], which were brought into *Samaria*. The *Rabbins* say, he was presented as an *He-goat*. Like enough, Satan much delighted in that shape, where his staring, frizled, shaggy hair was fit to affright folk. Indeed, both Devils and Goats are said to go out in a stink, and so fare they well.

n 2 King. 17. 30

Ashtoreth, in the Septuagint *Astarte*.

§ 22. Her *Hebrew* name signifieth *flocks*, either because worshiped in the form of a *Sheep*, as the *Jews* will have it, or because (as *Scaliger*) whole flocks were sacrificed to her. What if because supposed protector and preserver of flocks in those eastern Countries, as in the west.

Pan

——*Pan curat oves, oviumque magiſtros.* *Pan he doth keep, both Shepheard and Sheep.*

o 1Kin.11.33. *Aſhtaroth*, ſaith the Scripture, was the Goddeſs of the *Sidonians*[o]. *Tully* ſaith the ſame, [p] *Venus Syria Tyroque concepta quæ Aſtarte vocatur.* But, though the *Sidonians* did originally invent, they did not totally ingroſs her to themſelves, the *Philiſtines* having a ſhare in ſervice, who hung up *Sauls* Armor in the [q] *Houſe of Aſhtaroth*, as acknowledging their victory atchieved by her aſſiſtance. In the vacancy [r] of the Judges, the worſhiping of *Aſhtaroth* was firſt brought into *Iſrael*; which afterwards, by the advice of [ſ] *Samuel*, was ſolemnly baniſhed out of the land, until *Solomon* in his old age, befooled by his wives, [t] introduced it again. Her Image was the ſtatue of women, having on her own head the *Head* [u] *of a Bull*, where the horns erected reſembled the Creſcent *Moon*, and his curled hair (falling down on her forehead) betokened (forſooth) the fiery beams thereof. This Goddeſs was very tender of her ſelf, and careful not to catch cold; for, beſides the *Grove* over her Image, ſhe had alſo *Curtains* over her *Grove*, [w] which the women weaved for that purpoſe, till *Joſiah* took order to deſtroy them.

p *De nat. Deorum. lib.* 3.

q 1Sam.31.10

r Judg.2.13. & 10.6.

ſ 1 Sam.7.3,4.

t 1 King.11. 5. 33.

u M. *Selden de Diis Syris ex Philone Byblio*

w 2King.23.7

Baal.

§ 23. That is, *a Lord*, being the name general for moſt Idols. Hereat haply the Apoſtle [x] reflected, when acknowldging (according to common language) *there be Gods many, and Lords many.* But, we take this whereof we treat to be *Chief of the Baals*, the moſt ancient, and eminent of his name. A *great Lord*, no doubt, who could *qualifie* four [y] hundred and fifty Prophets for his *Chaplains*. He was ſerved with [z] *bowing of the knee*, and his Prieſts in a religious frenzie, [a] uſed to *cut themſelves with knives and lancers, till the blood guſhed out upon them.* Oh! how do ſome go down hill with difficulty, and take pains to the place of eternal Pain? In the *interim* betwixt the [b] Judges, *Baaliſm* was firſt brought into *Iſrael*, which in the days of *Samuel* was [c] publickly abandoned by the people. Afterwards the worſhip of *Baal* ebbed and flowed variouſly, as followeth:

x 1 Cor.8.5.

y 1King.18.19

z 1 Kin.19.18

a 1 Kin.18.28.

b Judg.2.13.

c 1 Sam.7.4.

In *Iſrael.*	In *Judah.*
1. d *Jezebel* daughter to *Eth-baal* King of the *Zidonians*, wife to *Ahab*, brought in *Baal* (as part of her portion) into *Samaria.*	1. *Athaliah Jezebels* daughter, publickly planted the ſervice of *Baal* in *Jeruſalem*, and beſtowed e on him all the *dedicate things of the Houſe of the Lord.*
2. *Eliah* gave his worſhip a memorial wound, when killing four hundred and fifty of his Prophets at mount *Carmel.*	2. *Jehoiada* rooted it out, when he ſlew *Mattan* f *Baals* Prieſts, before the Altar.
3. *Jezebel* before *Ahabs* death, recruited the number of *Baals* Prophets, to about g four hundred, and ſet up his ſervice again.	3. *Ahaz* ſet up bank-rupt *Baal*, with a new ſtock, and made molten h Images for his ſervice.
4. *Jehoram* her ſon (beſt of all the bad Kings) put away the Image i of *Baal*, which *Ahab* had made.	4. *Hezekiah* is preſumed to have deſtroyed *Baal*, amongſt the reſt of the Images which he brake in pieces.
5. *Jehu* ſo totally and finally routed *Baal*, and his Prieſts, that they never after rallied up their forces in *Iſrael.*	5. *Manaſſeth* reared up k Altars for *Baal*, and made a grove for him in imitation of *Ahab.*
	6. *Joſiah* made an l utter abolition of *Baal* out of the land.

d 1 Kin.16.31

e 2Chr.24.7.

f 2 Kin.11.18.

g 1 Kin. 22.6.

h 2 Chr.28.2.

i 2King 3.2.

k 2 King.21.3.

l 2 King.25.3.

Then was fully accompliſhed what God by his [m] Prophet had foretold,

m Hoſea 2.17.

I will take away the names of Baalim out of her mouth, and they ſhall no more be remembred by their name.

§ 24. Some will ask, that ſeeing *Baal* is made a Man by *Eliah*, *He is a God*[n] *purſuing his enemies* (which is no womans work) how comes Saint *Paul* to make him female *Rom.* 11. 4. ὅσιτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ, where the feminine article ſpeaks him, or her rather, of the weaker ſex? It is anſwered, τῇ εἰκόνι *the Image*, or ſomething equivalent, is underſtood. If this ſatisfie not, even, *Let Baal plead for himſelf*, and make his own vindication for the monſtroſity of an *Hermaphrodite*.

n 1 King. 18. 27

Baal-Berith, and *Baal-meon*.

§ 25. I take theſe to be the ſame with *Baal*, only diſtinguiſhed by the place wherein they were worſhiped. Thus the *Lady* of *Lauretta Hall*, and *Walſingham*, are not ſeveral perſons, but the ſame adored in ſundry *Shrines*. *Baal-Berith* (perchance becauſe firſt worſhiped in *Berithus* a City in *Phœnicia*) had a Temple in, or near *Shechem*, whence *Abimelech* took ſeventy pieces of ſilver to raiſe his[o] Army. *Baal-meon* was placed in the Tribe of *Reuben*.

o Judg 9.4.

Baal-peor.

§ 26. Taking his name from פער *to lay open*, *Deus apertionis*, an Idol which *ſhewed all* that *Adam* covered with fig-leaves. The[p] Fathers make him to be the beaſtly God *Priapus*. No wonder then if grave *Cato* went off from the ſtage, at the Plays preſented to the honour of the God *Bacchus*, accounting ſuch ſcurrility inconſiſtent with his ſeverity, ſeeing none could contentedly behold the Image of *Baal-peor* (the Idol of *Moab* and *Midian*) but firſt muſt ſacrifice all his modeſty unto it. And we may be well aſſured, where the Idol was naked, the Idolaters were not covered, ſo that both ſexes aſſumed much licentiouſneſs in their feaſts, and merry meetings, as appears by the impudency[q] of *Cozbi* and *Zimri*.

p *Hieron. lib. 2 in Hoſe ca. 9. & lib. 1. contra Jovinianum Iſidorus de Origin. lib. 8. c. 11.*

q Numb. 25. 6.

§ 27. One thing I much admire at, in the worſhip of *Baal-peor*, that ſuch as adored him (as the Pſalmiſt obſerveth) did *eat the ſacrifices*[r] *of the dead*. Me thinkes, each morſel they put into their mouthes, ſhould mar their mirth, and the very mention of *the Dead*, make them *all amort*. Their warm and wanton embraces of living bodies, ill agreed with their offerings *Diis manibus*, to *gaſhly Ghoſts*. This inclines me to that learned[s] mans opinion, that by *ſacrifices to the dead* are intended no *Inferiæ*, or *obſequies to the departed*, but only meer offerings to the *Idol*, a liveleſs, dull, dead, and inanimate thing; in oppoſition whereunto, God ſo[t] often in Scripture is ſtyled the *living Lord*.

r Pſal. 106. 28.

s *Voſſius de Idolat.*

t Above thirty times. See the Concordance.

Bel.

§ 28. The ſame (ſay ſome) with *Baal*, only he was a *Phœnican*, this a[u] *Babyloniſh* Deity. This *Bel* was the grand confounder of ſo many barns, flocks, and vineyards, ſpending daily twelve[w] meaſures of fine flower, forty ſheep, and ſix great pots of wine. Surely he deſerved to forfeit his large fare, by the Apoſtles[x] rule, *He that will not work, let him not eat*,

u Iſa. 46. 1.

w *Hiſt. Bel. v.* 3

x 2 Theſ. 3. 10

eat, finding no activity in this Idol, proportionable to his voracious appetite. Indeed his Priests, and their family are said to make riddance of all those victuals; and although the whole story may be challenged to be *Apocrypha*, yet so much thereof as relateth to *Bels* devouring belly (so believed by a vulgar errour) seems framed in some anology to Canonical truth; witness the threatning of God in the Prophet. *And I will punish Bel in Babylon, & I will bring forth out of his mouth, that which he hath swallowed up.*

y Jer. 51. 44.

Baal-Zebub.

§ 29. That is, the *Lord of flies*; but, whether so called, from bringing or banishing of *flies*; from causing, or chasing them away, is not decided. Indeed the *Jews* account it one of their *constant miracles* in their Temple, that whereas naturally (as *where the* [z] *carkass is, thither will the Eagles resort*; so) flies swarm where sacrifices are slain, yet not any of such troublesome insects infested their Altar, whilest plenty thereof about the sacrifices of *Baal-zebub*. Of this Idol formerly in [a] *Dan*, here I only enter my dissent form their opinion, who conceive *Baal-zebub* a nick-name given in derision to the God of *Ekron*. Surely sick men speak seriously, and *Ahaziah* his fall had not so far crazed his intellectuals (calling him [b] *Baal-zebub* in his Commission to his messengers) as to send a mock by their mouth to that God from whom he begged a boon, and hoped to have a favorable answer. At which time those messengers were remanded by *Elijah*, and soon after the two Captains with their fifties sent to attach him burnt with fire from heaven, whilest the third saved himself with [c] submissive language; a *Petition* working more than a *Mandanus* on the spirit of the Prophet. *Bel-zebub*, or *God of flies*, passeth in the Testament for the [d] *Prince of Devils*. Indeed as flies have their felicity in inflaming of raw sores: so the Devil delights in heightning each *pimple* into a *scab*; *scab* into a *boyl*; *boyl*, into an *ulcer*; *ulcer*, into a *fistula*; endevouring to improve our smallest sins by his temptations into *unpardonableness*, if Gods mercy prevent not his malice.

z Mat. 24. 28.

a Section. 29.

b 2 King. 1. 2.

c 2 King. 1. 13.

d Mat. 12. 24.

Chemosh.

§ 30. Notoriously known to be the abomination of [e] *Moab*; yet so that this Idol was held in *Coparcenary* betwixt them, and the *Ammonites*; witness *Jephthah* his question to the King of *Ammon*, demanding restitution of the land of *Gilead* from the *Israelites*, [f] *Wilt not thou possess that which Chemosh thy God giveth thee to possess?* Thus as *Moab* and *Ammon* once parted the incestuous extraction from the same [g] *Grandfather*: so now they met again at the Idolatrous adoration of the same God. We finde nothing in Scripture of the fashion, or worship of *Chemosh*, only we read in [h] *Benjamin* an ancient learned *Jew*, that at *Gebal* in a Temple was found the Idol of the children of *Ammon* (certainly either *Chemosh*, or *Moloch*) being *an Image of stone gilded over, sitting on a throne, betwixt two female Images also sitting, having an Altar before him whereon incense was offered*, as we in our draught have designed it accordingly.

e 1 King. 11. 33 & 2 Kin. 23. 13. & Jer. 48. 13.

f Judg. 11. 24.

g Gen. 19. 37, 38.

h *In Itinerario.*

Dagon.

Dagon.

§ 31. Neither good *fleſh* nor *fiſh*, but a mixture of both, bearing *fiſh* in his *name*, and *fleſh* in his *head*, and [i] *hands*. Indeed the heathens obſerve the *Syrians* generally to haveadored fiſh: *Piſcem Syri venerantur*, [k] ſaith *Tully*. Yet dare I not impute Gods not appointing any *fiſh* to be ſacrificed unto him, to his deteſtation thereof on the foreſaid account; but rather, either becauſe being *feræ naturæ* they could not beconſtantly gotten for the*cotinual ſacrifice*; or becauſe it was hard to bring fiſh *alive* to *Jeruſalem* many miles by land, it being eſſential to the ſacrifice to be preſented *quick* at the Altar when offered thereupon. But of *Dagon* formerly in * *Dan.*

i 1 Sam.5.4.

k *De Natura Deorum.3.*

* Sect 32.

The *Ephod.*

§ 32. This by the primitive inſtitution thereof, is ſufficiently known for a Prieſts [l] veſtment. Indeed, once we finde *David*, when dancing before the *Ark*, wearing [m] an *Ephod*, but in what capacity let others diſpute: ſurely not with any ſacrilegious invading of the Prieſt-like office. Perchance, (as formerly our *Engliſh Kings* at their *Coronation* wore a *Dalmatica* with ſleeves, a Sacerdotal garment: ſo) *David*, as *cuſtos utriuſque tabulæ*, and being by his place to provide that the Prieſts ſhould perform their office, habited himſelf (eſpecially on that occaſion) in ſome general conformity to their function. But leaving this to others, as God by *Aarons* chief [n] *Ephod* informed ſuch as inquired of him, ſo Satan (Gods Ape in his *Temples*, *Prieſts*, *Prophets*, *Altars*, *Sacrifices*, *Oracles*, and *Ephods*) counterfeited in his mock-*Ephods*, to reſolve ſuch as asked councel thereat. Thus the *Danites* before their expedition againſt *Laiſh*, conſulted the [o] *Ephod* which *Micah* had in his houſe, concerning their ſucceſs. *Gideon* alſo made an *Ephod* of the ſpoils of the *Midianites*, which we charitably believe might be (when firſt made) a *Virgin*, (as innocently intended by him, only for a civil memorial) but in fine proved an *Harlot*, when all *Iſrael went a* [p] *whoring after it*. So that ſuch an *Ephod* may paſs under the notion of a *Jewiſh Idol.*

l Exo.28.6.&c

m 2 Sam.6.14.

n 1 Sam. 13.7.

o Jud.18.5.14.

p Judg.8.27.

Milcom

§ 33. That is, *their King*. If any object, that the *points* therein anſwer not exactly to that ſenſe; know their Gods were too great to be ranked under Grammar Rules: (*Jupiter* we know irregularly declined both in Latine and Greek) and ſome grammatical *Anomaly* is conceived to conduce the more to their magnificence. It was the God of the [q] *Ammonites*, and was the ſame with *Moloch*, as may appear, becauſe what [r] *Amos* calleth מלככם, Saint *Luke* [ſ] rendereth *Moloch*, according to the judicious obſervation of the moſt learned [t] Father, concerning *Apoſtles*, and *Apoſtolical men*, citing places out of the *old Teſtament*, *Illos non verba conſiderare*, *ſed ſenſum*, *nec eadem ſermonum calcare veſtigia*, *dummodo a ſententiis non recedant.*

q 1 King. 11.33 & 2 Kin.23.13

r Amos 5.26.

ſ Act.7.43.

t S. *Hierom li.2. in Amos.*

Moloch.

§ 34. A monſtrous Idol. Nothing came amiſs to him, having *Stow-*

age enough to receive whatever was offered unto him. It was an hollow Image of braſs, having ſeven repoſitories therein; one for *Meal*, a ſecond for *Turtles*, a third for a *Sheep*, a fourth for a *Ram*, the fifth for a *Calf*, (like to which was the head thereof) the ſixth for an *Oxe*, the [u] ſeventh for a *Child*, which it firſt embraced in its arms, and then (*Hags* hugs kill with kindneſs) ſeared to death, having fire made under the concavity thereof. This murder of children was acted near *Jeruſalem*, in a place remarkable for its double name,

[u] *Paulus Fagius in Chaldæam paraphraſin Levitici.*

1. *The vall of the ſons of* [w] *Hinnom.* So called from the ſkreeking of children (הם *Nahem* is to *roar out*) when ſacrificed there.

2. [x] *Tophet.* From תוף *Toph* a [y] *drum*, loud muſick being uſed to intercept the childrens crying from their Parents hearing it.

[w] 2 Chr. 28. 3. [x] 2 King 23. 10. [y] See *Supra*, in the Deſcription of *Jeruſalem* pag. 349. Sect 6.

But, had not ſuch Parents ears as well in their hearts, as on their heads, to ſymphathize with the ſuffering of their own fleſh and bloud? And ſeeing theſe Tragedies were acted in their preſence, why had not ſuch Parents, (as muſick to keep the ſound from their ears, ſo) masks to hide the ſame from their ſight? But, what ſhall we ſay? They may be ranked amongſt thoſe of whom the Apoſtle ſpeaks, *Whom* [z] *the God of this world hath blinded.* Superſtition depriving men both of *Grace* and *Nature* together.

[z] 2 Cor. 4. 4.

Nergal.

§ 35. He was adored by the [a] *Cuthites*, by whom we underſtand ſuch who (before their tranſplanting into *Samaria*) dwelled at or nigh *Cuth*, a river in *Perſia*. His name may be deduced from נר *Ner*, *light* or *fire*, and גל *gal*, *rolled* or *wreathed*: the raies of the one, and flakes of the other appearing waved or curled to the beholder. Hence we conceive this *Nergal* of the *Cuthites* to be a *conſtant fire* which they adored as the ſymbole of the Sun, notoriouſly known to be the grand Deity of the *Perſians*. As indeed *fire* is the terreſtrial *Sun*, whence the *Stars* of our torches and tapers borrow their light. Yea, ſuch the purity, clarity, and activity thereof, that though it be not to be called a God, God is pleaſed to call himſelf *a* [b] *conſuming fire.*

[a] 2 Kin. 17. 30.

* Properly a Candle in *Hebrew.*

[b] Heb. 12. 29.

Niſroch.

§ 36. A God of the *Aſſyrians*, in whoſe Temple *Sennacherib* was a worſhiping, when [c] ſlain therein by *Adramelech*, and *Sharezer* his ſons. This was he who ſo lately boaſted, *Where is the King of Hamath, of Arphad, of Sepharvaim, of Henah and Iwah?* Let now one more be added to that Catalogue, *And where is Sennacherib the proud King of aſſyria?* Many were gainers by his death; God got the honour of the action, *Iſaiah* the performance of his prophecy, *Hezekiah* riddance from his worſt enemy, *Eſarhaddon* his ſon and ſucceſſor got the Kingdom of *Aſſyria*, and his two ſons who ſlew him, [c] got exile into the land of *Armenia*, too fair a reward for ſo foul a Patricide. Now though we finde not this *Niſroch* by

[c] 2 King 19. 37. [d] *Ibid. ver.* 13. *Ibid. ver.* 37.

by name to be worshipped by the *Jews*, yet because the [f] Prophets complaint is general, that they *doted on the Assyrians their neighbours*, we may conclude them guilty of spiritual whoredom with *Nisroch* as a principal *Idol* of that Country.

[f] Ezek. 23. 5.

Nibhaz.

§ 37. This and *Tarkah* were the Idols of the [g] *Avites*, of whom nothing save their names extant in Scripture, (though the *Rabbies* fancy the one like a *Dog*, the other an *Ass*) and it is a good hearing that we hear no more of them. Some heathen accounted those men happiest that were never born, and those next that died the soonest: so we esteem those Idols least bad that never appeared, and next them such as are most obscure, the manner of whose mischievous worship have left the least impression to posterity.

[g] 2 Kin. 17. 21

Queen of Heaven.

§ 28. God himself most justly is styled *The King of Heaven* by [h] *Nebuchadnezzar*; but by *Queen of Heaven* in the [i] Prophet, (superstitiously worshipped by the *Jews*) we understand the *Moon made to rule the night*. Let her be deposed from her Regency, if willingly accepting of this usurped title, and their unlawful offerings: but seeing mans importunity forced them upon her against consent, the *Moon* is as free from idolatry, as the *Virgin Mary* from superstition, on whom *Regina Cœli* is obtruded by the *Roman Missals*. The Cake, offered unto her must needs be most compleat, seeing each one in the family had a finger in the making thereof. The [k] *Children gather the wood, and the Fathers kindle the fire, and the women knead the dough to make cakes for the Queen of Heaven.* Their servants being conceived too mean to be used in so high an employment.

[h] Dan. 4. 37

[i] Jer. 7. 18. & 44. 17.

[k] *Ibidem.*

Remphan, or *Rephan.*

§ 39. Only mentioned by Saint *Steven* in his purgation of himself, and that with such difference from the Text in the old Testament, that learned men have much a do to reconcile it.

AMOS 5. 26.	ACTS 7. 43.
But ye have born the Tabernacle of your Moloch, and Chiun, your Images, the Stars of your God which ye made to your selves.	*Yea, ye took up the Taberncale of Moloch, and the Star of your God Remphan, figures which ye made, to worship them.*

The main difficulty is this: how comes *Chiun* in the Hebrew to be rendered *Remphan* in the Greek? not the same letter (save the last) being found in the one as in the other. The best solution we meet with is as followeth:

1. By *Chiun* (as *Aben-ezra* will have it) the Planet *Saturn* is meant. *Plautus* in his *Penulus* calls the same *Ciun*, as a learned [l] Critick hath observed, and ths *Egyptian Anubis* called *Cyon* in Greek, [m] *Plutarch* conceives to be the same with *Saturn*.

[l] *Sam. Petit. Misc. l. 2. c. 2.*
[m] *Plutar. in Iside.*

2. *Rephan* in the *Coptick* language, a tongue extant at this day (partly

consisting of *Greek*, and partly of old *Egyptian*) is used for *Saturn*, as an [n] Author well skilled in that tongue hath informed us.

[n] *Kircher. Prod. pag. 147. c. 5.*

3. The *Septuagint* we know was written in the land of *Egypt*, at the instance of *Ptolemæus Philadelphus*, where the Translators using *Rephan* the noted name for *Saturn* instead of *Chiun*, altered the word and retained the sense, a liberty lawfully assumed by the most faithful Interpreters.

4. Probably Saint *Stephen* spake to the *Jews* in their own language, but Saint *Luke* writing in Greek, alledgeth his words according to the Septuagint translation.

This I conceive to be most satisfactory amongst multiplicity of answers by several Authors applyed to the place.

Rimmon.

§ 40. An Idol of *Syria* whose principal Temple was in [o] *Damascus*. The name signifieth a *Pomegranate*, [p] as one will have it; who thereupon concludes it to be *Venus*, because *Apples* were dedicated unto her, and her image commonly made with such fruit, as a frolick, in her hand. More probable it is, that this God got his name from רום *Rum*, that is, *high*, or *exalted*, used so frequently in Scripture of the true God, and of them abused to their Idol.

[o] 2 Kin. 5. 18.

[p] *Ni. Serari.*

Succoth-Benoth.

§ 41. This was made by the [q] men of *Babylon*. The *Rabbins* (according to their assumed liberty, to fancy any thing without reason rendered thereof) conceive this Idol, *A Hen and her Chickens*. We stick to the original notation of the word, *The tents of the daughters*, conceiving thereby meant some Temple-like Tents, by them made and erected in the honour of *Mylitta* or *Venus Urania*, [r] known for an eminent Deity in *Babylon*: unto which Tents their daughters were sent, there to do their devotions. How honest they went in we know not, it is suspicious they came out none of the chastest, the bargain of their uncleanness being driven, though not performed in that place. That [s] Βινος, *Binos*, *Venos Venus*, is deduced from *Benoth* in *Succoth-Benoth*, is learnedly observed for probable by [t] Mr. *Selden* in his excellent book *de Diis Syris*. From whom I have, with *the* [u] *children of the Prophets*, not only borrowed an *Ax*, but most of the *tools* and *timber*, wherewith the structure of this our *Jewish Pantheon* is erected.

[q] 2 Kin 17. 30.

[r] *Herodo. li. 1. & Strabo. l. 16*

[s] *Suidas* Βίνος διαμαθοὶς.

[t] *Syntag. 2. c. 7 pag. 313.*

[u] 2 Kin. 6. 5.

Teraphim.

§ 42. A word plural in the sound and termination (like *Penates* in the Latine) yet single in the sense thereof. Three sorts of *Teraphims* appear in Scripture, in the original;

[w] 1 Sam. 19. 13

1. *Common*, only an ordinary carved image, such as [w] *Michol* is said to have laid in her bed, making a *mock-David*, or counterfeiting her sick husband therewith.

2. *Religious*, in which sense the Prophet threatneth, that *Israel* should

should[x] *remain many days without King, Prince, Sacrifice, Image, Ephod and Teraphim*, that is, a Prophet to instruct them in future occurrences.

x Hoſe.3.4.

3. *Superſtitious*; ſuch as[y] *Micah* made, which foretold the *Danites* of their future good ſucceſs.

y Judg.17.5. & 18.17.

This we conceive ſome Image acted and informed by the Devil, according to his ſerpentine knowledge ſhrewdly gueſſing at all contingences.

Thamuz.

§ 43. That is, *Adonis*, as Saint *Hierome* conceives, whom moſt La tines do follow. *Adonis* is known by all for a *Phœnician* Deity, ſo called from אדון, *Adone*, *A Lord* in *Hebrew*. And the Popes are almoſt hoarſe with ſinging the ſad Elegies, how *Venus* bemoaned *Adonis* killed by a *Boar*. In my thologie this is true, when wanton women bemoan their beautiful youth, ſlaughtered with old age, leaving the print and mark of his teeth and tuskes in the wrinkles furrowed in their faces. But ſeeing *Adonis* is generally conceived to be the *Sun*, *Venus* her mourning at his death, rather repreſents the general grief of Northern men, when the *Sun* in *June* (called *Thamuz* by the *Jews* and their neighbours) takes his leave of them in the tropick of *Cancer*, and retreateth South-ward, making ſhorter days by degrees. This *Phœnician* ſuperſtition infected the *Jews*; [z] *Then he brought me to the door of the gate of the Lords houſe, which was towards the north, and behold there ſat women weeping for Tammuz*: And why the gate towards the North? Becauſe the body of the *Sun* never appearing in that quarter of the heaven, it was the fitteſt place to bemoan the abſence thereof. Had not thoſe womens tears been better expended on the death of *Joſiah*, according to that[a] ordinance in *Iſrael*? But we may be well aſſured, ſuch eyes as wept for *Tammuz*, were dry for *Joſiah*.

z Ezek. 8.14

a 2 Chr.35.25

Concluſion.

§ 44. Many other obſcure Deities were adored by the *Jews*, which we purpoſely omit. For never was *Rebecca* more[b] weary of converſing with the *daughters of Heth*, than we of deſcribing theſe heathen Gods. Enough therefore of[c] *nothing*, for ſo all Idols are termed by the Apoſtle The rather becauſe that as the Pſalmiſt obſerveth, [d] *In the night all the beaſts of the foreſt creep forth, the Sun ariſeth, they gather themſelves together, and lay themſelves down in their dens*: ſo when the *Sun of the Goſpel* diſplayed his light, all theſe herds of heathen Gods haſted to their homes, their lurking in eternal obſcurity. Then was the[e] Prophets prediction accompliſhed, that all Idols ſhould be caſt *to the Moles and to the Bats*. Excellent company, it is pity to part them: let the blind converſe with the blind, it being true of theſe that *they have eyes and ſee not*.

b Gen.27.46.

c 1 Cor.8.4.

d Pſal.104.20.

e Iſa.2.20.

§ 45. Yet to give the *Jews* their due, in the days of our Saviour they were ſo free from Idolatry, that the very name thereof, or the word *Idol*, is not to be found in the four *Evangeliſts*. For having ſmarted ſeven-

ty

ty years in *Babylon*, and ſenſible that their Idolatry principally cauſed their captivity, after their return that ſin was deteſted by them, and ſhunning open profaneneſs, they reeled into ſpiritual pride, hypocriſie, ſuperſtitious obſerving the *Sabbath*, equalling Traditions with Scripture &c. Sins chiefly reproved in the Sermons of our Saviour.

§ 46. As for *Chriſtians*, their principles preſerve them from *formal* worſhipping of Idols, though too often guilty of what may be termed, *tralatitious Idolatry*, when any thing (good and lawful in its own nature) is loved, or honoured above, or even with God himſelf. Thus money may and muſt be loved and uſed, as the, *Centurion* did his [f] ſervant, *Do this, and he doth it*, fetch me meat from the ſhambles, and money fetcheth it, bring me clothes from the ſhop, and money bringeth them: But when the man ſhall turn maſter, and money command him *Commit ſuch a ſin for my ſake*, and he obeyeth, ſuch baſe [g] *Covetouſneſs* is by the Apoſtle termed *Idolatry*.

f Mat. 8. 9.

g Coloſ. 3. 5.

§ 47. Indeed Idolatry is a ſubtil ſin; and ſeeing by nature we retain in our hearts the principles of all old Errors, it is to be feared that this ſin finding its uſual way obſtructed, will watch its own advantage, to vent it ſelf by ſome other conveyances: Yea, as Pride may grow out of humility; ſo Idolatry may ſprout out of the deteſtation thereof; when men (like *Jehu* rooting out *Baal*, and erecting his own opinion of [h] merit therein) ſhall deteſt, damn, and deſtroy all Images, and worſhip their own imaginations.

h 2 Kin. 10. 16.

Finis Libri quarti.

TO

To the Right Honourable

JOHN

LORD *BURGHLEY*

Son to the Right Honourable

JOHN

EARL OF *EXETER.*

MY LORD,

IT *is confidently reported of the* Stork, (*plenty of which build in the* Low-Countries, *being* Inmates *in moſt chimneys*) *that ſhe uſually throweth down one of her young ones out of the neſt, as a* Rent *to the* Land-lord *of the* houſe, *for permitting there her quiet and unmoleſted habitation.*

Now as our Saviour ſends us to ſuch Maſters, [Behold the fowles of the [a] aire, &c.] *of them all to learn the general leſſon of a* contented dependence on divine providence, (*and particularly* Innocence *from the* [b] Doves) *ſo may this practiſe of*

a Mat. 6. 26.

b Mat. 10. 16.

of the Stork instruct *us to be grateful to such as have bestowed courtesies upon us.*

Now the first light which I saw in this world was in a Benefice[c] *conferred on my Father by your most honourable great Grand father, and therefore I stand obliged in all thankfulness to your family. Yea this my right hand which* grasped the first free air *in a Manor to which your Lordship is Heir apparent, hath since often* been catching at a Pen, *to write something in expression of my thankfulness, and now at last dedicates this Book to your Infant honour. Thus as my Obligation bears date from my* Birth, *my thankfulness makes speed to tender it self to your* Cradle.

c *Oldwincle* (old *Shop* Saxon) Saint *Peters* in *Northampton-shire.*

I know it will be objected, that your Lordship is infraannuated *to be the* Patron *of a Book in the strict acception thereof: For a* Patron *properly is appealed to as* Judge of the Merits *of a Treatise. Yea* Authors *anciently craved their* Patrons *consent (as dutiful children their* Parents *leave) whether that be thought it fit their work should be* matched *to the* Publick view, *or rather remain in the* single estate *of privacy. This censure some will cavil at me that your tender Age is unable to pass, and therefore incapable of being a* Patron.

In answer hereunto, first I am assured, none of those who please to call themselves Roman Catholicks, *will lay this to my charge. If they do, I return them with the story confessed by their* Champion, *of a Child not fully five years old consecrated* Archbishop *of*[d] Rhemes, *by Pope* John *the tenth, since which time some Children of small age; (but great birth) have been made* Cardinalls, *though long since their Church of* Rome *had been* off the hooks, *had it had no stronger* Hinges.

d *Baronius An. Ec. ann. 925.*

But generally I plead in my own defence, that Custome *hath*

Cuſtom *hath much mitigated the rigor of the word* Patron, *which is not currant in common diſcourſe, at ſo high a rate whereat firſt it was coined, inſomuch that a* Negative voice *is denied to many* Patrons *now adays, and they generally uſed not for* Cenſurers, *but* Countenancers *of Books dedicated unto them, in which notion I humbly requeſt your Lordſhips Patronage of our preſent endeavour.*

Our London *Gardiners do not ſow or ſet all their ſeeds (though of the ſame kind) at the ſame time, but ſo that they may ripen ſucceſſively, to laſt the longer in* Seaſon. *Such is my deſign, planting a Nurſery of* Patrons, *all Noble, but of different years, a* Babe, *a* Child, *two* Youths *of ſeverall date, and a* Man (*having as a* Scale of miles *in my* Maps, *a Scale of* Ages *in my Honourable Patrons*) *hoping ſo allways to have one or more in full power to protect my endeavours.*

Thus in proceſs of time your Lordſhip (as yet but a Patron in reverſion) *will be* poſſeſſed *with Power effectually to diſcharge that place. As for the preſent, let not your tender age be ſlighted by any, ſeeing ſuch an one (*[e] παιδίον a little child) *was choſen by our Saviour to be* Doctor of the Chair *to determine the controverſie between the Diſciples; which he truly decided, not by his ſpeech, but humble ſilence. Till ſuch time as your Honour ſhall be able to learn by my writing, may I learn from your Honours living the neceſſary vertues of Meekneſs, Humility, Quietneſs, Contentedneſs. For the continuance of which in your Honour, with the daily addition and increaſe of other Graces proportionable to your growth, the hearty prayers ſhall never be wanting of*

[e] Mat. 18. 2.

Your Honours

moſt bounden ſervant

THO. FULLER.

OBJECTIONS ANSWERED
Concerning this
DESCRIPTION.

The fifth Book.

CHAP. I.

The intention of the Author in this Treatiſe.

PLATO being ſick, ſaid to the Phyſician being about to preſcribe Phyſick unto him, Cure me not ὡς βουκόλον, *as a Country-ox-driver*, but ὡς φιλόσοφον, as one well verſed in Philoſophy; and demanded of him the reaſon of his receipts, how the medicine was proper for his malady, *why this, why thus, why now, why thus much, why no more* was preſcribed unto him? In like manner it ſeemeth unreaſonable for Map-makers, here to plant a wood, there to mount a hill, here to ſink a valley, there to run a river in their draughts; and then magiſterially obtrude all theſe on the belief of an ingenuous Reader, without giving a particular account how the ſame are conformable to Nature and true Geography: eſpecially ſeeing it is vehemently ſuſpected, that many Maps are full of affected extravagancies. And muſt their fancies draw up the forms for other mens judgments to ſubſcribe?

But on the other ſide, it ſeems not only an ungentle harſhneſs, but an unconſcionable injuſtice, ſtrictly to exact a reaſon for every *Puntillo* in a Map. Gally-ſlaves would be in a more free condition than Geographers, if thus dealt with. As the Poets feign *Atlas* was wearied by bearing the weight of Heaven, *Mercator* would be more tired by bearing the burden of his own *Atlas*, if queſtioned for the crookedneſs or ſtraightneſs of every line in ſo vaſt a Volume. A lawful latitude herein hath

been ever allowed. For inſtance, it is generally agreed that *Meander*, a River in *Phrygia*, runs wonderfully winding; but it breaks not the head of Truth in a Map, if a curl of that River be made more or leſs, or be put out of its proper place. Let the Stewards of Lords Courts, or rather Bailiffs of Gentlemens Manors know each nook of a wood, corner of a field, reach of a River within ſo ſmall a compaſs; ſuch as deſcribe a Country in general, if truly preſenting the moſt material things therein without viſible diſproportion, do what their diligence can exactly perform, and what the Readers diſcretion can rationally expect.

Deſiring therefore to acquit my ſelf in the beſt manner to all ingenious capacities, I have here expoſed my ſelf to the ſtrongeſt objections which without favour or flattery, I could make againſt the former deſcription. And leſt ſcattering of them before in the reſpective Tribes ſhould have interrupted the entireneſs of our diſcourſe, (what thred can run ſmooth if full of ſo many knots?) we have reſerved them all for a ſmall Treatiſe by themſelves in the concluſion of the work. Solemnly promiſing that if any ſhall enfavour me ſo far as to convince me of any error therein, I ſhall in the ſecond Edition (God lending me life to ſet it out) return him both my thanks and amendment, or elſe let him conclude my face of the ſame metal with the Plates of theſe Maps.

Whatſoever can be objected againſt the *General deſcription of Judea* returns in the particular Tribes, an therefore to avoid repetition we ſhall there more properly meet with it. This premiſed, without further delay (by God's bleſſing) we fall on the matter in hand. And can we begin higher than at *Adam* it ſelf?

CHAP. II.

Objections concerning Reuben *anſwered.*

Philologus. *Alethæus.*

Philol. I Firſt take exceptions at your placing the City *Adam* ſo near unto *Jordan*. For where it is ſaid, *That the waters which came down from above, ſtood and roſe up upon an heap, very* [a] *far from the City Adam, which is beſides Zartan*, you make *Adam* not above three miles from that ſtoppage of waters, which is not very far.

a Joſh. 3. 16.

Aleth. Very far, is a relative term, and accordingly admits of much alteration. Three miles is little in reſpect of ſo many leagues, but very far in reſpect of ſo many furlongs. attend I pray you the main ſcope of the holy Spirit, which was to notifie the place where theſe upper waters failed in view of the *Iſraelites*. Which muſt be acknowledged within the diſcovery of their ſight; otherwiſe the land-mark more obſcure, than the ſtaying of the waters that were dated from it. Where therefore the

diſtance

diſtance is meaſured in a plain Country by the eye, three miles may well paſs for very far.

Philol. Why make you ſo great a flexure in *Jordan* juſt at his influx into the *Dead-ſea*, contrary to the nature and cuſtome of great Rivers? Indeed ſmall brooks like little children go wadling on one ſide, their ſtreams are winding and crooked, becauſe they muſt run where they may run, and finde ſoft ground to receive them. But great Rivers which do not finde but make their way, flow generally in a ſtraight channel, and ſo it ſeems ſhould *Jordan*, ſliding through a flat, low, and level Country, and not meeting with any effectual oppoſition.

Aleth. I have ſufficient warrant for this my deſcription. *Pliny* ſaith of *Jordan*, *Invitus Aſphaltiten lacum natura dirum petit*; *unwillingly he goes into that ſlimy Lake, terrible by nature.* You perchance will ſay, *Jordan* needs not to follow the motion of *Plinies* pen, as if becauſe he makes a flouriſh with his phraſe, the River muſt fetch a compaſs with his channel. But conſider, I pray, how in the mixture of all liquors of contrary kinds, the beſt liquor (which may be ſaid to loſe by the bargain) incorporates always with a reluctancy, and the ſame Antiphathy cauſeth here this crookedneſs of *Jordan*. This is preciſely taken notice of by learned [b] *Salmaſius*, and is agreeable to the obſervations of modern Travellers.

b *In Plinianæ exercit. in Caii Julii Solini Polyhiſt. p. 577*

Philol. You place three ſeveral ſtations of *Balak* and *Balaam* with ſeven Altars a piece upon them in this Tribe of *Reuben*, whereas more probably all thoſe paſſages were tranſacted ſouth of *Arnon* in the Kingdom of *Moab*. It is uttterly unlikely that King *Balak* would adventure his Perſon out of his own dominions, into a ſtrangers (not to ſay an enemies) Country.

Aleth. In ſo ſhort a journey the pains was little, the danger none at all. For (although on *Balaks* ſide there might be private heart-burnings) there was no open hoſtility betwixt *Iſrael* and *Moab*. Yea, we know that then the *Iſraelites* had familiarity, much with the men, too [c] much with the women of that Country. I confeſs the places as deſcribed in Scripture ſtand (as I may ſay) equivocally betwixt *Iſrael* and *Moab*. But herein I have followed the example of [d] *Adrichomius*, and other good Authors, not to ſay, that if *Balak* had taken his view in the Kingdom of *Moab* of the People encamping then at *Abelſhittim*, he could not at that diſtance have taken a diſcovery of them.

c Numb. 25. 1.

d *In Theat. Ter. ſanc. in Reuben*

Philol. Mr. *More* in his Maps bringeth down the *waters of Nimrim* (with a ſtream in breadth corrival, if not bigger than *Arnon* it ſelf) running through the very midſt of this Tribe into the *Dead-ſea*, whereof no appearance at all in your deſcription. It was a very envious part of the *Philiſtines* to [e] ſtop up the wells of *Iſaac*, (ſo needful a commodity in that Country) but how great a fault in you to deprive *Reuben* of this River, except it was not your envy that ſtopped, but ignorance that omitted it?

e Gen. 26. 18.

Aleth. I

Aleth. I am sensible full well of such waters, but cannot be convinced that they took their course through this Tribe into the *Dead-sea*, but rather conceive they ran only through the Tribe of *Gad*, and emptied themselves in *Aroer*, whereof in due time we shall give our best account.

Philol. I wonder you make *Nophah* so near to *Medeba* contrary to [f] others descriptions, which set it thence twenty miles at least.

[f] See M. *Mores* Map.

Aleth. I wonder they place it so far from *Medeba*, contrary to the words of the [g] Scripture, *and we have laid them wast unto NOPHAH which reacheth unto MEDEBA* : where the verb, though supplyed by the Translators, is implyed in the Text.

[g] Num. 21. 30.

Philol. Why make your three fish-ponds in *Heshbon*, to which the *eyes of the* [h] *Spouse* are compared, which is in effect to make her a monster if the resemblance be applyed?

[h] Cant. 7. 4.

Aleth. I set a certain for an uncertain number : in the original it is רבית plural, and therefore indefinite. In all these comparisons, the strength of the similitude lies in the nature, not the number of the things. They deserve not the name of *a flock of sheep* which are under an hundred, to which the teeth of the Spouse are [i] compared, and nature commonly allowes not above thirty two.

[i] Cant. 3. 2.

Philol. The City of *Misor* belonging to the *Levites*, and recorded by *Adrichomius* in this Tribe, is omitted by your oversight.

Aleth. Commendable is his charity to the *Levites*. For whereas *Moses* allotted them but four Cities in *Reuben*, namely [k] *Kedemoth*, *Jahazah*, *Mephaah*, and *Beza* : his bounty bestoweth a fifth, this *Misor*, upon them. But the poor Priests might well be full lean, had they nothing to feed them, but this imaginary City, groundless in the Hebrew, and only founded on the erroneous Vulgar. Yea generally the descriptions of *Adrichomius* are guilty herein, that (more made *ad splendorem*, than *ad veritatem*) to render them specious to the beholder (because a lean bald Map, is not so amiable as one filled full) he poulders them thick with places, rather scraped than gathered, thereby offending the judgments of the learned to please the eyes of the ignorant. But it is my business to excuse my self, not accuse him, and consciousness to my own many faults, commands me to be tender of the errors of others.

[k] Josh. 21. 36.

CHAP. III.

Objections concerning Gad *answered.*

Philol. WHy make you the City of *Jazer* so in-land into this Tribe, which *Adrichomius* placeth on the River of *Arnon*.

Aleth. I can demonstrate, it could not stand on that River, and by consequence must be more within the Tribe of *Gad*. For, *Arnon* is notoriously known to be the eastern bound of *Canaan*. Now attend what

Moses

Moſes ſaith, *And the Suburbs of the Cities, which ye ſhall give unto the Levites, ſhall reach from the wall of the City, and outwards a thouſand Cubits round about: And ye ſhall meaſure from without the City on the Eaſt-ſide, two thouſand Cubits, and on the South-ſide two thouſand Cubits, and on the Weſt-ſide two thouſand Cubits, and on the North-ſide two thouſand Cubits, and the City ſhall be in the midſt, this ſhall be to them the Suburbs of their Cities.* *Jazer* therefore being a City of the [b] *Levites*, could not ſtand upon *Arnon*, becauſe they could not meaſure three thouſand Cubits Eaſtward, for then they ſhould take ſo much out of an enemies Country, which belonged not to *Iſrael*. Where we may alſo obſerve, that no Sea-town was allotted the *Levites*, becauſe for the reaſon aforeſaid, it would have proved loſs unto them, hindering the circular dimenſions of their poſſeſſions.

b Joſh. 21. 39.

Philol. You are much miſtaken in the placing of the City of *Aroer*. The [c] Scripture ſaith, that it is before *Rabba*, or as *Tremelius* rendreth it, *ante conſpectum Rabbæ*, within the view, or ſight of *Rabba*. Whereas your Map preſents it ſix and twenty miles off from that place. *Lynceus* his eyes need a proſpective-glaſs to diſcover *Rabba* from *Aroer*, at the diſtance in your Deſcription.

c Joſh. 13. 25.

Aleth. Judicious Sir [d] *Walter Raleigh* anſwers in my behalf; that *Rabba*, near to which *Aroer* was ſeated, was not (as you erroneouſly conceive) *Rabba* of *Ammon*, to which it was neither near, nor in ſight (as he worthily obſerves) but *Rabba* a chief City of *Moab*. Which *Rabba* bordered on *Aroer*, as in our Map of *Moab* doth appear; though, here ſtraitned for room, no mention is made thereof.

d Hiſtory of the World 1. part 2. book 10. chap. Sect. 5.

Philol. You ill obſerve Scripture-inſtructions, in fixing the firſt Tent of *Joab*, when ſent to number the people. For the [e] text ſaith that he *pitched in Aroer* (that is, in the Country not City of *Aroer*, wherein I concur with you) *on the right ſide of the City that lyeth in the midſt of the River of Gad, and toward Jazer.* Be your own Judge, whether or no, the Tent be ſet on the right ſide of the City.

e 2 Sam. 24. 5.

Aleth. The chief directory in placing this Tent is the word *right hand*, and that relative term is varied, according as the face is ſetled. If *Joabs* face in his Journey reſpected the north, then the Eaſt is the right hand of the City, and then the poſture of the Tent is rightly placed. However the beſt is, a Tent is but a Tent no ſolid or ſubſtantiall ſtructure, it will be no great work, or weight, on better grounds, to take it down and remove it.

Philol. In *Jacobs* Travels you place *Succoth* fifteen miles from *Peniel*, yet was it the very next [f] ſtation, to which he removed. Now I appeal to *Nurſes* and *Drovers* (the moſt competent Judges in this controverſie) whether it be not too long a journey, *for little Children, and Ews big with young*; except you conceive, miles are as eaſily gone on the ground, as meaſured in a Map with a Compaſs.

f Gen. 33. 17.

Aleth. Though in *Jacobs* Geſts, *Succoth* ſucceeds the next place to *Peniel*,

Peniel, yet it follows not, that *Jacob* with his train went so far in one day. Probably, he might bait, yea lodge severall days betwixt them; the Scripture not mentioning every stage of his staying, but only marking signal places, whereat some memorable accidents did happen, or wherein for some considerable time he made his abode.

Philol. Sir *Walter Raleigh* (whose judgement you deservedly honour) makes the River of *Jabbok* the Northern bound on the matter of the Tribe of *Gad*, therein following the example of *Adrichomius*. Whereas you extend this Tribe many miles beyond that River, even to the Sea of *Cinneroth*, or *Galilee*; a great tract of ground, which you injuriously take from *Manasseh*, and bestow on this Tribe.

Aleth. I exactly follow Scripture directions, in dividing this Land betwixt them. [g] The text saith expresly, that the border of the inheritance of the *Gadites* reached *even to the edge of the Sea of Cinneroth*, and therefore the land betwixt *Jabbok*, and the edge of the Sea, undoubtedly belongs to this Tribe, which justly may have an action of trespas against the foresaid Author, for depriving it of so considerable a part of its true possession. And yet (under favour) I conceive, Mr. *More* in his Maps doth much overdo, stretching the Inheritance of this Tribe to the utmost, and most Northern part of the Sea of *Galilee*.

g Josh. 13. 27.

Philol. I admire much at your inconstancy. In your Map of *Palestine*, some seven years since prefixed to your *Holy War*, you set *Jabesh-Gilead* North of the River *Jabbok* in the Tribe of *Manasseh*, which now you have translated many miles Southward into this Tribe. It seems you need no other to confute you but your self.

Aleth. I have seen mine * error, and you see my retraction thereof. *One day teacheth another*. To live, and not to learn, is to loiter, and not to live. Confession of our former mistakes, are the honourable Trophies of our conquest over our own Ignorance. The main reason, why *Iabesh-Gilead* could not be so far North, is this, because *Saul* marched from *Bezek* in the Tribe of *Ephraim*, with an Army of foot, in an afternoon and a night, over *Iordan*, unto this City, and came hither in the [h] *morning-watch*. Now though we allow, that zeal to their brethren in danger, spurred on the Souldiers, and did *horse* those *foot* in point of speed, yet they almost needed wings, in so short a time to go so long a journey (fifty miles at least besides the crossing of two great Rivers, *Iordan* and *Iabbok*) and to come thither so early. Wherefore with Master *More* we have placed *Iabesh-Gilead* South of *Iabbok*, some thirty miles from *Bezek*, having the concurrence of other Authors for the position thereof.

*I request this mine answer maybe applyed to those many difference betwixt My former map, and this present description.

h 1 Sam. 11. 11

Philol. You have found a nest of Cities in the [i] *Apocrypha*, and place them all in this Tribe. Whereas two of them, namely, *Bozra* and *Betzer*, are by learned [k] *Tremelius* found to be, the one in *Edom*, the other in *Reuben*, many miles from the Tribe of *Gad*.

i 1 Mac. 5. 26.

k *Vid. Trem. in locum prad.*

Aleth.

Aleth. I deny not, but two Cities of the foreſaid names are preſented in thoſe Countries, but could not be the ſame with theſe Cities which *Maccabeus* relieved. It is expreſly recorded (once [1] and again for the more certainty thereof) that theſe places were in the land of *Gilead*. And that any part of *Edom*, or *Reuben*, was ever reputed to belong to the land of *Gilead*, is as I conceive an opinion unpreſidented in any good Author, and unavouchable by any ſtrong arguments. [1] 1 Mac. 5.25. 27.

CHAP. IV.

Objections concerning Manaſſeh *beyond* Jordan *anſwered.*

Philol. YOu have made the Country of *Manaſſeh* beyond *Jordan*, too large in the dimenſions thereof. For, it being the portion but of half a Tribe, is, according to your ſcale of miles, little leſs in proportion, than the Country which other entire Tribes did poſſeſs.

Aleth. I confeſs the truth of what you alledge, which is no whit ſtrange in it ſelf. What more common than to call a Twin, *half a man*? Yet I doubt not, but you have ſeen ſuch half-men, as proper perſons, as any ſingle-born. And the moiety of this Tribe, poſſeſſed as much ground, as moſt other whole Tribes in *Iſrael*. This may appear by the number of Cities, no fewer than [a] threeſcore contained therein. Yet under favour, I conceive, that the land Eaſt of *Jordan* was not altogether ſo civilized, but more wilde, and warlike than the Country Weſt thereof. Eſpecially this of *Manaſſeh*, ſubject to hoſtile incurſions from the North and Eaſt; and therefore their portion was cut out in the largeſt ſize, that what they wanted in the quietneſs, they might have in the quantity of their poſſeſſions. [a] Joſh. 13.3.

Philol. You make *Chorazin* within two miles of *Capernaam*, whereas Mr. *More* in his Maps placeth it on the Weſt ſide of the ſea of *Galilee*, hard by *Bethſaida*; in my minde with more probability of truth. For, our Saviour ſaith, [b] *Wo be to thee Chorazin, wo be unto thee Bethſaida*, coupling them together in his commination; who probably would have joined *Capernaum* and *Chorazin* together, for the vicinity both of their profaineneſs, and place, had they been ſeated ſo near together, as they are preſented in your deſcription. [b] Mat. 11.21.

Aleth. Your argument concludes nothing at all. Have you not often ſeen malefactors manacled together, whoſe places of birth and breeding were fartheſt aſunder? So might it be with *Chorazin* and *Bethſaida*; whileſt *Capernaum* is ſingled out, and ſet ſolely by it ſelf, in our Saviours threatning, as a ſignal offender, moſt eminent for its ingratitude. As for our placing of *Chorazin*, we have therein obſerved the inſtructions of Saint [c] *Hierome*, and other good Authors. [c] *Hiron. in locis Hebr. lit. c. & Brochardus itinere 3 & 5.*

Philol. You make the Brook *Cherith* in this Tribe, without rendering any reaſon, why you place it here; which *Adrichomius* (no doubt on good ground) appointeth to be on the weſt ſide of *Jordan*, in the Tribe of *Ephraim*.

Aleth. The Brook is but once mentioned in Scripture, and therefore we want exact inſtructions for the poſition thereof. Yea generally the Maps of *Paleſtine* take no notice of this Brook. As if it had been ſo dried up with the long drought in the days of *Eliah*, that the channel thereof did not afterwards appear. But to the point; Two things are obſervable in Scripture, concerning the poſture of this *Cherith*; Firſt, that *Eliah* after his meſſage done to *Ahab* in *Samaria*, was commanded to turn himſelf [d] *Eaſtward*: Secondly, that the Brook *Cherith*, whither he was ſent, is ſaid to be *before Jordan*; the Hebrew hath it על-פני and *Tremellius* rendereth it *è regione Jordanis*; All which put together, clearly ſpeaketh it, to have been eaſt of *Samaria*, and on the other ſide of *Jordan*, where judicious Mr. *More* in his Map hath placeth it, whom I conceive my ſelf to follow on good reaſon.

d 1 King. 17. 8.

CHAP. V.

Objections concerning Naphtali *anſwered.*

Philol. YOu make all the Tribe of *Naphtali* weſt, and on this ſide the River of *Jordan*; whereas that paſſage foretold by the [a] Prophet, and applied by the [b] Evangeliſt, deſcribes it on the other ſide; *The land of Zebulun, and the land of Naphtali by the way of the ſea beyond Jordan, Galilee of the Gentiles.* The particle *beyond* is περαν in the Greek, which makes it plain, that *Naphtali* lay on the eaſt ſide of *Jordan*.

a Iſa. 9. 1.
b Mat. 4. 15.

Aleth. The ſtrength of your objection conſiſts in the words *beyond Jordan*, which are variouſly rendered by learned men. By *Tremellius* in *Iſaiah*, *ſecundum Jordanem*; by the ſame Author in *Matthew*, *tranſitus Jordan*; by *Beza*, *ſecus Jordanem*. The diciſion of the difficulty depends on the proper ſenſe of the prepoſition עבר *Gnebber*, in Hebrew; which barely imports no more than *over*; but which way, whether *Cis* or *Trans*; whether on this ſide, or beyond, is to be expounded by the context. This flexible nature, and promiſcuous ſenſe of of עבר *Gnebber*, is obſerved by [c] *Tremellius*, and others; ſo that the text alledged by you, renders no more, than the land of *Naphtali* over *Jordan*, without ſpecifying any ſide of the River. Secondly, we anſwer, that thoſe words *beyond Jordan*, are ſo indifferently placed in the Prophet, that they may equally be referred, to what followeth, *Galilee of the Gentiles*; part of which *Galilee*, we have [d] formerly deſcribed to lie eaſt of *Jordan*, and therein the City *Chorazin*, wherein our Saviour ſo freuen tly converſed.

c On Mat. 4. 15 inſtancing on Jer. 22. 20.

d *Lib.* 1. *ca.* 11. *parag.* 6.

Philol. You make two fountains, the one *Jor*, the other *Dan*, as the father

Father and Mother of the River *Jordan*: a fancy (I fear) rather pritty, than solid; bearing too much affinity with the derivation of the River *Dourdan* in *France*, from the confluence of the two streams, *Dour* and *Dan*; whilst such a composition hath more of *Latine* than *Hebrew* therein. Not to say that *Josephus* is wholly silent hereof, I suspect it for a modern conceit, unavouchable by ancient Authors; and prefer his opinion [e] as most probable, who deduceth *Jordan* from the Hebrew ירד *Jarad*, to descend, because it *comes down with a powder*, and at set times [f] *overflows all his banks*.

e *Greg. Greg. Lex. sanc. num.* 209.

f Josh. 3. 15.

Aleth. The negative argument from *Josephus* is of small validity; but to attest the antiquity of *Jordans* descent, according to our description, grudge not to read the following testimony of *Philostorgius*, both because he is an ancient Authour (living in the fifth Century after Christ) and his Book at this day not extant, save that some parcels of his are recited by *Joannes Antiochenus*, out of whose [g] *Manuscript*, not yet printed, the following words are transcribed, Ἐν ταύτῃ τῇ Πανέαδι τῶν τῆς Ἰορδάνου πηγῶν ἡ ἑτέρα τίκτεται δυοῖν οὔσαν Δᾶν ἐκ τοῦ παλαιὸν ὀνόματος· ἔτι καὶ νῦν ὀνομαζομένη. Τὴν δὲ ἑτέραν ἥτις ἰδρ ἐπικαλεῖται πόρρωθεν αὐτῆς ὡς ἀπὸ σταδίων ρξ, κολωνός τις τοῦ αὐτοῦ προίησιν ὄρους, ὃν ἐξ ἑκατέρας προκεῖται πόταμος, ὁ μὲν Ἰοράτης, ὁ δὲ Δανίτης, ἐπικαλούμενος· οἱ ἀπὸ τοῦ ὄρους ἐνεχθέντες ἐπειδὴ καταβαίνειν εἰς τὸ πέδιον, ἐνταῦθα ἤδη ξυνίασιν καὶ ἕνα μέγιστον ἀποτελοῦσι πόταμον τὸν Ἰορδάνην, ἐκ ταύτου ἤδη τό τε ῥεῦμα καὶ τὴν προσηγορίαν κεραννύμενος. *In this Country of Paneas one of the Fountains of Jordan is begotten, there being two of them; Dan so called even to this day from the ancient name thereof. As for the other, which is named Jor, a certain hill of the same* [h] *mountain sendeth it forth, distant from the former about an hundred & sixty Furlongs; from either of which flows a rivolet, the one termed Jorates, the other, Danites, which flowing by the mountains to the foot of the plain, thence forthwith compleat one great River Jordan, in the same mingling both their names and streams.* See here an excellent evidence of the extraction of *Jordan*, which cannot be condemned for a modern invention. However if any will deduce *Jordans* name from a *third fountain*, (that *Hebrew word* aforesaid) let him herein contendedly embrace his own opinion.

g In part set down by *Salmasius* in his notes on *Solinus cap.* 35.

h Meaning *Libanus.*

Philol. If you stick so stedfastly to the authority of *Philostorgius*, why dissent you from him in the distance between those two Fountains, which he makes an hundred and sixty furlongs, that is, twenty miles, (if eight Furlongs make a mile) and the *interstitium* in your Map amounts not fully to half so much?

Aleth. Some mistake may justly be suspected in *Philostorgius* his number, because far exceeding the proportion in other Authors. I [i] formerly acquainted you with that *arbitrating power* I have assumed (I hope not unjustly) to reconcile such differences in Authors by pitching on a middle number betwixt their extremities, and here have made use of the some power accordingly.

i Book. 1. ca. Sect.

Philol. What mean you by these eight nameless buildings sur-

rounding the City of *Ceſarea Philippi*?

Aleth. They are ſet there to ſignifie the *Towns of Ceſarea Philippi* mentioned by the[k] Evangeliſt, whereabouts Saint *Peter* gave that eminent teſtimony of the Deity of our Saviour.

Philol. At *Dan* in this Tribe(*alias Leſhem*,and *Ceſarea Philippi*)you erect one of *Jeroboam* his *Calves*; whereas [l] *Brochard*, who exactly ſurveyed *Paleſtine*, in his *Journall* gives us to underſtand, that half a league from *Bethel*,*where one of the Calves were ſet up*, ſtood a Mountain called *Dan* oppoſite thereunto, where the other Calf was erected.

Aleth. His authority cannot countervail Saint *Hieroms*, *Benjamin in Itinerario*, and others, yea Truth it ſelf, which are on our ſide,and againſt his opinion. For, *Jeroboam* was too good an husband to laviſh both his Calves in one place, which he rather would ſcatter in diſtant Cities, the better to ſpread Idolatry in his Kingdom. Beſides, conſider the end pretended at their erection, namely to ſpare the Peoples pains, *It is too* [m] *much for you to go up to Jeruſalem*, that theſe *Calves* ſhould be (as it were) *Chappels of eaſe*, to ſave his ſubjects a tedious journey. Now, if both his *Calves* were penn'd up in a ſtall near *Bethel* (as *Brochard* would have it) little eaſe thereby was given to the Northern Tribes, and their journey not conſiderably ſhortned. Therefore the other *Calf* was ſet up at *Dan* in *Naphtali*, as we have deſcribed it.

Philol. All that you have ſaid doth not ſatisfie me, that this *Dan* was the place where the *Calf* was worſhiped. For, ſoon after *Jeroboams* death, in the reign of *Baaſha*, this *Dan* you ſpeak of was [n] *ſmitten* by *Benhadad* King of *Syria*. This, probably, would have extinguiſhed *Calf-worſhip*, if ſet up in that place, which notwithſtanding [o] continued many hundred years after in the Kingdom of *Iſrael*.

Aleth. You might argue on the ſame grounds, that the other *Calf* was not erected in *Bethel*, ſeeing even in the life of *Jeroboam*,*Abijah* King of *Judah took from him* [p] *Bethel with the Towns thereof*. Obſervable herein is divine Juſtice, puniſhing both thoſe Idolatrous places by the Sword of their enimies, ſo ſoon after the *Calves* were ſet up in them. But we may be confident, the Kings of *Iſrael* recovered both *Dan* and *Bethel* again, and reſtored them to their former impious uſes.

Philol. In the Worthies of *Naphtali* you account on *Hiram Solomons* Architect in building the Temple, [q] as a *Naphtalite* by the mothers ſide: And yet in the [r] Deſcription of *Dan* you make him a *Danite* by his female extraction. Now, what ſaith *Nicodemus*? [ſ] *Can a man enter the ſecond time into his mothers Womb*? Yea, can he be born (as you would have it) twice though not of the ſame, of ſeverall women?

Aleth. This your objection is not brought againſt my Deſcription, but againſt the very letter of the Scripture that affirmeth the ſame.

k Mark. 8.27.

l *In deſcrip. Ter. ſanc. pag.*237.

m 1 Kin. 12.28.

n 1 Kin. 15.20

o 1 Kin. 10.29.

p 2 Chr. 13.19.

q Deſcription of *Naph.* Sect. 1.

r Deſcrip. of *Dan*. Sect. 9.

ſ Joh. 3.4.

1 KING. 7. 14.

He was a widows ſon of the Tribe of Naphtali, and his Father was a man of Tyre.

2 CHRON. 2. 14.

The ſon of a woman of the daughters of Dan, and his Father was a man of Tyre.

Now although I am not ingaged to meddle with the ſolution of this difficulty; yet, under favour, I conceive the ſame properly to depend on an obſervation in Chorography. May you be pleaſed to remember, that *Dan* had a parcell of his portion acquired by conqueſt, near the Fountains of *Jordan*, where *Leſhem*, *Laiſh*, or *Dan* was placed, which ſmall territory lay above an hundred miles from the main body of that Tribe, ſurrounded about with the Tribe of *Naphtali*, as appeareth in our [t] Deſcription thereof. Now I ſuppoſe *Hiram* (whoſe paternall extraction from *Tyre* is confeſſed on all hands) was deſcended a *Danite* by his mother, and called a *Naphtalite* alſo by his mothers ſide, becauſe of her habitation (though in *Dans* ſmall Country aforeſaid) lying in the Land allotted to *Naphtali*.

t See our Map of *Dan*, and deſcription. Sect. 9.

Philol. You term it [u] *a moſt erroneous opinion* in ſuch, who conceive the *Galileans more droſſie Jews than the reſt*, herein contradicting your ſelf, having formerly [w] affirmed, that they were *courſer, and leſs refined Jews*.

u In deſcrip. *Naph.* Sect. 5.

w Book. 1. cap. 11. Sect. 7

Aleth. Give me leave to diſtinguiſh, between *Jews* courſe in *Religion*, and courſer in *Extraction*. The former we confeſs, that the *Galileans* were leſs pure in Gods ſervice, as probably deſcended from the remnant of the ten Tribes: Yet were they moſt truly the *loſt ſheep of Iſrael*, not debaſed by mixture of *Gentiliſm* in their bloud, like the *Samaritans*, whom Chriſt declined, whilſt he conſtantly converſed with theſe *Galileans*.

Philol. You ſay, that the City *Naaſſon* depends meerly upon the credit of the vulgar Tranſlation *Tobit* 1. Whereas looking on the *Hebrew Map*, graven at *Amſterdam* by *Abraham Goos*, but deſigned, and made by another *Abraham* a *great Rabbin*, skilled in the Land, and Language of his own Nation, this *Naaſſon* appears there in *Hebrew* characters, the Author (no doubt) having good aſſurance for the ſame. Whoſe Map (I can tell you) is much valued by many *Antiquaries*, as appears by their difficult procuring, dear purchaſing, and carefull preſerving thereof. And you may find it ſolemnly ſet up, at the upper end of *Sion Colledge Lebrary*.

Aleth. It ill becoms me to detract from the pains of any, being alſo my ſelf, *a man under authority* of the pens and tongues of others, and *Candidate* for the Readers good will in this my Deſcription. Yet, give me leave, plainly to profeſs, that the Map by you alledged, anſwereth not the great price, and generall praiſe thereof, being nothing elſe but *Adrichomius* his Map tranſlated into *Hebrew*. What once Sir *John Old Caſtle*, *Lord Cobham*, ſpoke jeaſtingly, that the Prieſts made Chriſt *to be boots, and ſpurs, and all* in the Sacrament, may I ſerouſly ſay that *Adrichomius*, with his faults, and failings, droſs, dirt, and altogether, without any correction, is caſt into this *Abrahams* overvalued Deſcription, ſo that the

Map

Map you alledge is not *gold*; but mean metall *gilded over*, containing surreptitious names out of the *Vulgar Latine* therein *Hebraized*, and presenting many spurious places utterly disclaimed in the *Originall*.

CHAP. VI.

Objections against Asher *answered.*

Philol. I Admire you have altogether omitted the River *Elutherus* in this Tribe (much mentioned in [a] *Maccabees*, and which *Adrichomius* makes to fall into the *Mediterranean* in the mid-way betwixt *Zidon* and *Tyre*. Yea, [b] M. *George Sandys* in his travells, going from *Sarepta* to *Tyre*, crossed a little valley divided by the River *Elutherus*, called *Casmire* at this day by the Inhabitants thereabouts.

a Mac. 11.7. & 12.30.

b *Lib.* 3. *p.* 313.

Aleth. By what name, or title soever, the water, he there went over, is known at this day, sure I am, it cannot be the ancient *Elutherus*, which by *Ptolemy*, *Strabo*, and generall consent of all Authors, falls above sixty miles more northward, into the *Mediterranean*. And therefore the error of *Adrichomius* and *others* herein, is briefly taxed by judicious Sir [c] *Walter Raleigh*.

c *Hist. lib.* 2. *part.* 1. *pa.* 289

Philol. You make *Asher* to border on *Zidon*, contrary to the Description of [d] *Wolfegangus Wisseburgius*, and learned [e] *Tostatus*, who set *Zebulun* in the same place, as the most North-west of all the Tribes, and alledge [f] *Jacobs* words to avouch the same, phrophecying, that *Zebuluns Borders shall be unto Zidon.*

d See *Masius* on the 19. of Joshua.
e In his Comment on Gen. 49.
f Gen 49.13.

Aleth. Gods [g] Word, the coast of the Country, and all good Authors justifie our Description, those two only excepted, which you alledge, being both deceived, by taking *Zidon* restrictively in *Jacobs* prophecy, for the City so called, whereas the whole Country thereby is intended (as *Sarepta* is called a City [h] of *Zidon*) and the name of *Zidonians* adequate to *Phœnicians*, in which sense *Zebulun* confined on the *Country*, though *Asher* only on the *City* of *Zidon*.

g Josh. 19.28.

Philol. You peremptorily place the defeat of *Benhadad*, and fall of *Apheks* wall on his flying *Army*, in this Tribe, not remembring the while, that there is another [i] *Aphek* in *Issachar*, (nearer to *Samaria*) which puts in with more probability to be the theatre, whereon that tragical accident was acted.

h Luke 4. 26.

i mentioned 1 Sam. 29.1.

Aleth. I confess *Aphek* a place in *Issachar*, but find it not charactered to be a City, such an one as our [k] *Aphek* in *Asher* is described, and whose wals are therefore more probable to do the foresaid execution. However, be it known unto you, whensoever two places are with equal likelihood corrivals for actions therein atchieved, we adjudge it to that place, that fals first under our description. Thus, the start of half an hour,

k Josh. 19.30.

hour, beſtows on *the elder twin*, the whole inheritance. To avoid confuſion, and prevent repetition, *firſt come, firſt ſerv'd*; the place firſt occurring, carries away all hiſtory in our deſcribing thereof.

CHAP. VII.

Objections, againſt Zebulun, *anſwered.*

Philol. YOu, very confidently, make *Jordan* continue his unmixt ſtream, clean through the *Galilean-ſea* (a courſe ſomewhat irregular in nature) without alledging any Authority for the proof of ſo improbable a paſſage.

Aleth. Excellent Authors avouch the ſame. [a] *Tacitus*, amongſt others, tells us of this River, *Unum, atque alterum lacum integer perfluit, tertio retinetur; One, and another lake (viz.* the waters of *Merom*, and *Galilean-ſea*) *it runneth through entire, but is ſtopped in the third*; namely, in *Aſphaltite-lake*, or *Dead-ſea*. More full is the Teſtimony of *Philoſtorgius*, and deſerveth our ſerious peruſal thereof. Who ſpeaking of this River, Ὃς τὰν τῆς Τιβεριάδος διάξησι λίμνην, μέσην τέμνων ἀυτὴν, καὶ δι' ὅλης αὐτῆς ἐν τῷ οἰκείῳ ἄγκῳ ῥεόμενος, *Which* (ſaith he) *paſſeth through the lake of Tiberias, cutting it in the middle, and flowing clean through it in its one proper channel.* Which *cutting of the lake*, implies the entire continuance of *Jordans* water; otherwiſe, that knife doth not cut the loaf, but is cut by the loaf, which is broken in the dividing thereof.

[a] *Hiſt. lib. 5. pag. 618.*

Philol. I wonder you paſs over *Shimron-Meron* in ſuch ſilence, which appears a place of great note, yea, a Royal City in the days of *Joſhua* as the *Coronet* thereupon doth inform us.

Aleth. I confeſs it ſigned with a *Coronet*, and with ſomething more, *a flag of uncertainty*, having nothing ſure of the location thereof, the chiefeſt cauſe that I willingly declined the mention of it. However, we will ſcrue our ſelves into as much certainty of this place, as may be extracted out of Scripture: and obſerve, the four firſt *wreaths* of my *ſcrue* are undoubtedly, the fifth and laſt more than probably true, as followeth.

1. *Shimron-Meron* was one of the [b] Royal Cities, whoſe King *Joſhua* deſtroyed. [b] Joſh. 12.20.
2. The ſame City is elſewhere called plainly [c] *Shimron*, without any addition. [c] Joſh. 11.1.
3. It lay on the northern part of the land, becauſe the King thereof aſſociated in the northern, and ſecond [d] combination of the *Cananites* againſt *Joſhua*. [d] See book. 1 cap. 8. Sect. 3.
4. A City named *Shimron*, was allotted to the Tribe of [e] *Zebulun*. [e] Joſh. 19.15.
5. Moſt probably this is the ſame *Shimron*, whoſe King was deſtroyed by *Joſhua*.

This is all, which my beſt induſtry could collect out of Scripture, or good Authors, concerning the ſituation of this place.

Philol.

Philol. What mean you by that third ſmooty circle, which (as the Meteor *Halo* about the *Sun*) ſurroundeth the *Levites* City of *Jockneam*?

Aleth. It ſignifieth nothing, being a meer aberration of the Graver, which (now but obſcure) will in proceſs of Printing, wholly diſappear. And I could hartily wiſh, no other faults in our Maps, would be of longer continuance.

Philol. You make the *Galilean-ſea* all along the Eaſt boundary of this Tribe. Whereas I am altogether of the minde of *Maſius*, that no part of *Zebulun* touched on that ſea; with him principally grounding my opinion on the Sciptures ſilence, which mentioneth not any conterminating of this Tribe thereupon. Which might ſoon have been ſpoken, yea ſurely would not have been omitted, had *Zebulun* been ſo ſituated.

Aleth. That *Zebulun* bordered on this ſea, may cleerly be demonſtrated; firſt from *Jacobs* prophecy, that he ſhould dwell לחוף ימים [f] *At the haven of the Seas.* *Seas* in the plural, pointing at his poſition betwixt the *Mediterranean*, and *Galilean* ſeas, the Weſt and Eaſt bounds of his poſſeſſion. Now leſt any ſhould ſeek to wave theſe words by an *Enallage in Number* (a figure, we confeſs, frequent in Hebrew) *Zebuluns* bounding on the *Galilean-ſea*, is unfallibly collected out of the [g] *Goſpel*, where Chriſt is ſaid to dwell in *Capernaum, which is upon the ſea coaſt, in the borders of Zubulun, and Naphtali.*

f Gen 49. 13.

g Mat. 4. 13.

Philol. Chriſt his feeding of *five thouſand*, with *five loaves* and *two fiſhes* is miſplaced in your Map, as which ought to be ſet on the *Eaſt ſide* of the *Sea of Galilee.*

Aleth. Learned men are much perplexed about the poſition of this miracle. A miracle, ſo remarkable in it ſelf, that of all the paſſages betwixt Chriſts *conception*, and the introduction to his *paſſion*, this only, and the *deſcent of the Dove* at his *baptiſm* are recorded in *all four Evangeliſts.* Yet ſome difficulty appears in the particular place thereof [h] *Luke* termeth it the *Deſart of Bethſaida*; but Saint *John* [i] who wrote the laſt, (therefore ſupplying the omiſſions, and explaining the doubts in other *Goſpels*) aſſigneth the particular place to be *near Tiberias*, both being Cities on the Weſt ſide of the ſea, ſo that North of *Tiberias*, betwixt it* and *Bethſaida*, (in a *Deſart* named from the latter, becauſe leading to it) this miracle is properly placed.

h Luke. 9. 10.

i John 6. 23

* The Reader is intreated with his eye to remove the picture of the *peoples feeding*, a little north of *Tiberias.*

Philol. But immediately at the ending thereof, the Diſciples are ſaid to ſail εἰς τὸ πέραν πρὸς Βηθσαϊδάν, [k] *unto the other ſide unto Bethſaida*, or as Saint *John* ſays, *towards* [l] *Capernaum* (both theſe being Cities not far aſunder.) Wherefore, if they croſſed over the *Sea* to go to *Bethſaida*, they were not already on the ſame ſide thereof when the miracle was wrought, and by conſequence were then on the other [*the eaſtern*] ſide of the *Sea.*

k Mark. 6. 46.
l Joh. 6. 17.

Aleth. By εἰς τὸ πέραν, is meant the *oppoſite ſhoar, on the ſame ſide of the Sea*, but ſo that it was over a *reach*, or *bay* which they croſſed therein, ſailing (not athwart the breadth of the Sea from Weſt to Eaſt, but) almoſt foreright the

the length of the lake, from a place near *Tiberias* to the land of [m]*Genneſaret*, on the North end of the lake, betwixt *Bethſaida*, and *Capernaum*. Thus, ſuch who on the *Severn Sea* ſail from *Briſtol* ro *Barſtable*, may be ſaid in ſome ſenſe to croſs the water, as well as thoſe that ſail from *Barſtable* to *Cardiff*. And thus, in placing this miracle we have not only followed the judgment of [n]*Calvin*, but alſo the eyes of [o]*Biddulph* a modern Traveller, who beheld the place.

m Mat. 14.34.

n In his Harmony on the Text.

o See our *Zebulun* Sect 26.

CHAP. VIII.

Objections againſt Iſſachar *anſwered.*

Philol. WHat vaſt Mountains have you made thoſe of *Gilboa* to be? the higheſt of them four miles prependicular: Surely the battel betwixt *Saul* and the *Philiſtines* could ſcarce be fought on ſuch aſcents. Yea, *David* might well have ſpared his wiſh, [a] *Let there be no dew, neither let there be rain upon you*, whoſe tops, (as you have exalted them) may be preſumed higher than the clouds themſelves.

a 2 Sam. 1.21.

Aleth. I confeſs them to be of the largeſt ſize, ſtore of room and want of other matter to fill it, gave the occaſion to their greater growth. Which fault is amended in the following Map of *Manaſſeh*, where behold them reduced to a more moderate proportion, leſs than many of the Mountains in *Wales*.

Philol. How comes a parcel of mount *Ephraim* to ſtraggle into the Map of *Iſſachar*? It being proper for thoſe mountains to be confined to their own Tribe of *Ephraim*, whence they fetcht their denomination.

Aleth. I may ſay the Tribe of *Ephraim* had the *Preemption*, but not the *Monopoly* of them. I mean his turn was firſt ſerved, and he had the beſt and moſt of thoſe Mountains in his poſeſſion, whence they deſervedly took their name. Yet ſo, that ſome part of mount *Ephraim* ranged Southward into the Tribe of *Benjamin*, (as mount [b] *Zemaraim*) and ſome branched Northward into *Iſſachar*, as *Shamir in mount* [c] *Ephraim*; certainly in this Tribe, becauſe [d] *Tola* a man of *Iſſachar* was buried therein.

b Compare Joſh. 18. 22. with 2 Chron. 13.4.

c Jud. 10.1.

d Judg. 10.2.

Philol. It followeth not, becauſe he was extracted from this Tribe, that therefore the place of his burial was in the ſame, finding many mens interments in Scripture, caſual, out of the Tribes of their nativity. Thus *Saul* and *Jonathan* being *Benjamites*, were notwithſtanding buried in the Tribe of *Gad*, at [e] *Jabeſh Gilead*: as alſo *Iſhboſheth* and *Abner* their Countrymen got graves at [f] *Hebron* in the Tribe of *Judah*: ſo infirm is your inference, that *Shamar* in *mount Ephraim* was in *Iſſachar*, becauſe *Tola* an *Iſſacharite* was intombed therein.

e 1 Sam. 31.12

f 2 Sam. 4.12.

Aleth. You inſtance only in perſons, ſome forcibly, others treacherouſly ſlain, which occaſioned their haſty tumultuary, and extravagant

interment. Remember also that *Saul* and *Jonathan*, (though intermediately at *Jabesh Gilead*) were finally intombed in the [g] sepulchres of their Father, in the land of *Benjamin*, as we maypresume that *Tola* his corps a peaceable Judge (no violentdetention, or disturbance appearing to the contrary) did rest in the possessions of that Tribe; the *Jews* generally being as ceremonious to be *buried* in their own *land*, as to be *married* in their own *linage*.

g 2Sam.21.14

CHAP. IX.

Objections against Manasseh *on this side* Jordan *answered.*

Philol. AND why so much of the Map of *Issachar* presented again in *Manasseh*? *What need this waste* and repetition of the same again?

Aleth. The squaring of the Map necessarily commanded the repetition thereof; nor is it lost labour, because two scattered pieces in *Issachar* belonged to *Manasseh*.

Philol. But O what a medley motley pieced Map have you made of this half Tribe of *Manasseth*! Surely *Josephs* coat consisted not of more [a] colours than *Manasseh* (*Josephus sons*) portion is made up of shreds and parcels as you have presented it, marring the intireness of this half Tribe with your manifold divisions.

a Gen. 37. 3.

Aleth. And yet no more than what are warranted by Gods word. Let none part what he had put together, nor put together what he hath parted. I delight not out of wantonness, to make *snips* of *Manasseh's* portion, but the Text puts the *Shears* into my hand, commanding me to cut it so: because *Manasseh* had [b] three Countries in *Issachar* and *Asher*: That is, surrounded with them, which necessitates the cantoning of this half Tribe into such dis-jointed parcels.

b Josh. 17.11.

Philol. You make a piece of *Asher*, parted from the main body thereof, to confine on *Manesseh*, whilest *Bonfrerius* findes a fitter expedient by cutting off the West of *Zebulun* and *Issachar* from the *Mediterranean*, and continuing *Asher* along the sea side to *Manasseh*, so preserving *Asher* intire thereby.

Aleth. His *Expedient* raiseth more difficulties than it allaieth; as directly opposite to *Scripture*, *Reason*, and the general consent of *Writers*, as formerly hath been largely proved in our Objections against *Zebulun*. Better it is therefore to admit a parcel of *Asher* separated from the main of the Tribe (Instances in English *Counties* being frequent in this case) then by *Bonfrerius* his shift, to allow Truth parted from *Jacobs* [c] prophecy, which inevitably followes, if *Zebulun* be made *Land-locked*, and cut off from bounding on the sea.

e Gen.49.23.

Philol.

Philol. Indeed you put *Manaſſeh's* ſeparate Countries within *Iſſachar*, but not within *Aſher*, not invironed therewith, but only joining thereto, whereas the text ſaith equally, * *And Manaſſeh had in Iſſachar & Aſher*, &c. * Joſh. 17.11.

Aleth. The main body of *Iſſachar* confining on *Manaſſeh* afforded us conveniency to inſert ſuch Countries therein. But *Aſher* his part being in it ſelf but a ſmall diſ-jointed portion, is not ſo capable of ſurrounding a Country within it, ſeeing ſuch a *parcel* within a *parcel* would appear ſo diminutive a ſubdiviſion as almoſt inconſiderable. Beſides, the prepoſition ב rendred *In* the Text, may ſometimes be ſatisfied with ſignifying *ad*, or *juxta*, nigh, or by, that is, a bare proximity, appoſition, and contiguouſneſs of a thing. In which ſenſe *Manaſſeh* had land bordering on this diſ-jointed piece of *Aſher*.

Philol. In * *Ephraim* you ſay that *Jezreel* was more than twenty miles from *Samaria*, which meaſured by the ſcale in your Map are not above twelve miles aſunder. * Parag. 32.

Aleth. Let not the *Typographical miſtake* of the Printer be accounted the *Topographical errour* of the Author; That *twenty* ſhould be *twelve*, and in the *Errata* is mended accordingly.

Philol. You might almoſt as well inſcribe this Map the *Tribe of Levi*, as the *Half Tribe of Manaſſeh*. It was the complaint in time of Popery, that the *Church did eat up the Commonwealth*; every *third foot* in the Kingdom being *Church-land*, before the diſſolution of *Abbies*. You endevour to reduce *Paleſtine* to the ſame proportion. It was a pious wiſh of *Moſes* [e] *Would God, that all the Lords people were Prophets*: But a covetous deſire in you to convert ſo much of the land into the *Levites* portion, by extending the circular ſuburbs of their Cities to ſix miles Diameter; whereas Authors contract them, within leſs than half that compaſs, yet obſerving the true dimenſion of the Cubit therein. e Num. 11.29.

Aleth. For number ſuch Cities are no moe than the Scripture aſſigneth, though here haply falling thicker than in other Maps. As for the three thouſand Cubits of their extent on all ſides, we have in the manner of the meaſuring thereof followed the direction of judicious [f] Mr. *Ainſworth*, (as he the learned *Rabbi Maimony*) preferring it amongſt various expoſitions, as moſt natural to the Text. Now let none wonder that we make a thouſand Cubits adequate to a thouſand paces, or an Engliſh mile. For, although leſſer Cubits were uſed by the *Jews*, about their veſſels, and buildings; yet their *Geometrical Cubit* (generally employed for their better expedition, becauſe largeſt, in their ſurveying of land) contained *ſix* [l] *common Cubits*; and Rabbi [m] *Kimhi* expreſly ſaith that a thouſand *Emoth*, or Cubits make a mile. Beſides, conſider I pray, theſe three thouſand Cubits were to be meaſured from the Wall of the City, the flexures and bendings whereof, produced the parallel bendings in the bounds of the *Levites* ſuburbs. But becauſe we cannot be inſtructed in what form the line of their Walls ranged about, we begin our meaſure f *Vid. on Num.* 35.4,5.

l M. *Godwin* his *Moſes* and *Aaron lib.* 6. *pag.* 288.
m *In Ezekielis ca.* 48.2. cited by *Arias Montanus de Menſuris ſacris.*

ſure from the midſt of the City, and therefore are bound to make their lands amends with the largeneſs of the Cubits, becauſe beginning our menſuration to their diſadvantage, from the centre of the City, in ſtead of the [unknown] circumference thereof.

Philol. I am not ſatisfied in the ſituation of *Antipatris*, that it was ſeated in this half Tribe of *Manaſſeh*.

Aleth. It is ſeated according to *Adrichomius*, and the judgment of moſt other *Authors. But if I might interpoſe mine own opinion, I conceive it many miles nearer unto *Jeruſalem* in the Tribe of *Ephraim*, rather nigh than on the ſea, in the road betwixt *Jeruſalem*, and *Ceſarea*, ſome thirty miles from the former; whether I ſhall remove the ſame, when my opinion herein ſhall be countenanced with the approbation of others. My reaſon that *Antipatris* could not be ſo far Northward, (full ſixty miles as they make it from *Jeruſalem*) is, becauſe the [i] *footmen* ſent to attend Saint *Paul* marched thither from *Jeruſalem* in one night. Now, although their ſuſpicion of the *Jews* purſuing them to reſcue Saint *Paul*, might quicken their pace, yet [k] *foot-ſouldiers* could not be *foot-poſts*, it being impoſſible for ſpearmen to go ſo far, in ſo ſhort a time, betwixt the *third hour* [nine a clock at night] and the next morning.

* *Mercator, Guil. Tyrius* & generally in moſt Maps.

[i] Act. 23. 31, 32

[k] *Ibid.* v. 23. 32

CHAP. X.

Objections againſt Ephraim *anſwered.*

Philol. YOu make a ſtrange *deſultory* Deſcription of the bounds of this Tribe, vaulting over from length to breadth in ſuch a faſhion as is hard to be underſtood, and worſe to be applied to the letter of the * Text.

Aleth. Wiſe *Agur* confeſſed he knew not *the* † *way of an Eagle in the air*, whoſe flight therein is not to be traced, leaving no viſible perforation behind it, partly through the ſwiftneſs of his motion, partly through the ſubtleneſs of the air preſently cloſing up the paſſage. So ſhort and conciſe is the *Holy Spirit* in bounding the Children of *Joſeph*, and ſo long ſince hath time taken all impreſſion of many limitary obſcure places there mentioned, that exactneſs herein, by the confeſſion of the * beſt Authors, is not to be attained. But herein we have followed the direction of the learned *Bonfrerius*, ſave that we have not contracted the Eaſt of *Ephraim* towards *Jordan* into ſo narrow a point, but bounded it broader, to make it a degree the better with the deſcriptions of other Authors.

Philol. You make *Sechem* in this Tribe, full ſeventy miles from *Hebron* in the Tribe of *Judah*. Me thinks they ſhould be much nearer ſeeing *Jacob* ſent *Joſeph* from [a] *Hebron* to *Sechem* to give a viſite to his brethren. Now how could his tender love adventure his darling child alone ſo tedious and dangerous a journey? Surely the diſtance was far leſs than you make it.

Aleth.

*Joſh. 17.

† Prov. 30. 19.

* *Maſius* in Joſh. 17.

[a] Gen. 37. 14.

Aleth. The proportion of the Country, and consent of all Authors will not admit the aforesaid Cities to come nearer together. *Joseph* was then a tall stripling, *seventeen*[b] *years of age*, and the general simplicity of people in that infancy of the world, (before Thieves came into fashion) was a sufficient *convoy* to secure any single Traveller, even in the longest journey. *Joseph*, we see, had done well enough for any hurt from any strangers, if he could but have escaped his own Brethren. b Gen. 37. 2.

Philol. *Rama* in this Tribe, doubtlesly was a City of the *Levites*, as doth appear by *Elkanah* and *Samuel* their constant habitation there, both of them *Levites*. Why therefore is it not surrounded in your Map with a double circle, like other Cities of the same qualification.

Aleth. I acknowledge *Rama* for the reasons by you alledged, probably pertaining to the *Levites*, but have omitted the double incircling thereof, because I finde it not amongst the four Cities given the *Levites* in *Ephraim*, nor the forty[c] eight assigned to them in the whole Kingdom. c See Josh. 21.

Philol. Was is not then usurpation in the *Levites* to inhabit a City which by God was never granted unto them?

Aleth. Under favour I conceive, though the *Levites* must have four, they might have moe Cities in *Ephraim*, or elsewhere, if the charity of well disposed people was pleased to bestow them. Thus, beside the three Cities *for Refuge* West of *Jordan*, the *Israelites* were bound, *if God did inlarge their*[d] *coasts*, to add three more for the same service. By which analogy it may be collected, that the *Ephraimites* in gratitude to God, who gave them more intire possession of their portion than any other Tribe in *Joshua's* division (nothing but *Gezar*, a *Levites* City being detained from them by the *Canaanites*) might give this *Rama* as a gratuity to the *Levites*. Besides, the suburbs & lands of the *Levites* reached from the walls of the Cities three thousand Cubits round about, within which space they might erect what buildings they please, being therein (without incroaching on any other Tribe) resident on their proper inheritance. *Rama* therefore might be built within that circumference, by the proportion of miles we collect it to stand within the circuit of *Gezar*, so that though they could not get *Gezar* it self, they might gain and build *Rama* within the compass thereof for their habitation. However, we deside nothing positively, much less impose it on the belief of others. Clipt money is worth as much as it weighs, though it will not pass for what it was coined; and conjectures, though they will not go for certain truths, deserve to finde as much acceptance, as they bring probability with them. d Deut. 19. 8, 9

Philol. Have you nothing more to observe concerning the blessings, and cursings pronounced on mount *Ebal* and *Gerizim*?

Aleth. I conceive on *second thoughts*, that the Priests with the *Ark* stood in the valley betwixt the two hils (whilest the whole body of the ordinary[e] *Levites* were on the Mount of *Gerizim*) whose station in the half e Deut. 30. 2.

half way betwixt both, when they pronounced the blessings and the cursings, facilitated the conveyance of the sound on both sides, as appeareth on the serious[f] comparing of the Scripture.

[f] Compare Deut. 11. and cap. 27. with Josh cap. 8.

Philol. *Tiphsah* is made by you a City in this Tribe. But, if it were situate herein, very short were the dominions of *Solomon* even in the very height of his greatness, who then reigned *on this side of the River from* [g] *Tiphsah even to Azza*, or *Gaza*, in the Tribe of *Simeon*, not fully an hundred miles, as appears by your Scale in the general Description of the land.

[g] 1 King. 4.24.

Aleth. *Tiphsah* there mentioned being the Eastern boundary of *Solomons* Empire (from our [h] *Tiphsah* where cruel *Menahem* began his reign) was near a thousand miles North-east on the River *Euphrates*, probably the same with the City *Tharsacus*, whereof *Ptolemy*, *Strabo*, and *Stephanus* take special notice.

[h] 2 Kin. 15.16

Philol. Have you any *miraculus faith*, who so easily have removed the *Mountain of Phinehas* (wherein *Eleazar* was buried) from the North of this Map, within the suburbs of *Bethhoron* a *Levites* City, to the South thereof near *Shiloh*, where in your Map general the same is presented?

Aleth. On better consideration I see no necessity, that *his Mountain* should be brought within the bounds of any *Levitical* City. *Phinehas* was an *extraordinary* person, and therefore his land might be *extraordinary* in the location thereof. This his portion was no part of the *Levites* patrimony in their forty eight Cities given them by God, but seems rather the *superpondium* of the peoples [i] bounty cast into the balance, as an honourable augmentation in reward of his [k] eminent desert. I conceive therefore it lay in *Mount Ephraim*, near *Shiloh*, where the *Tabernacle* was set up, bestowed upon him thereabouts, for his more convenient attending of Gods service therein.

[i] Josh. 24.33.

[k] Num. 25.8.

CHAP. XI.

Objections against Dan *answered.*

Philol. YOu positively affirm that the land of *Dan* belonged primitively to *Judah*, yet produce no Scripture for the proof thereof. We believe the same of *Simeon*, the [a] Text affirming that *their inheritance was within the inheritance of Judah*, but no evidence appears of such derivation of *Dans* possession originally from *Judah*.

[a] Josh. 19.1.

Aleth. The same is infallibly collected from Scripture, because the Cities of *Eshtoal*, [b] *Zoreah*, [c] *Timnah*, [d] *Ekron* were first bestowed on *Judah*, and [e] afterwards we find the same places, (with the Country thereabouts by necessary consequence) conferred upon *Dan's* posterity for their portion.

[b] Josh. 15 33.
[c] Josh. 19.57.
[d] Josh. 19.45.
[e] Josh. 19.41. 43.

Philol. Such an alteration seems utterly inconsistent with divine immutability

mutability, *with whom is no variableneſs, nor ſhadow of* [f] *changing. To give a thing and take a thing* is unproportionable with his proceedings whoſe *Gifts* are pronounced by the Apoſtle to be ἀμεταμέλητα, [g] *without Repentance.*

Aleth. Inded ſuch gifts as amount to the notion o fχαρίσματα are uncapable of alteration, to which his other grants are ſubject. Beſides, God never ſo paſſed away that land but he ſtill reſerved it as his own *Demeſnes. For the land* (ſaith he) *is mine*; not *was*, but *is*, even after the *Iſraelites* had long poſſeſſed the ſame. *Is it not lawful for him to do as he will with his own*, and to change at pleaſnre what *tenants* to rent, or rather what *Bailifs* to occupy his own ground?

Philol. The faces of the Men which baer the *great bunch of grapes*, are ſet the wrong way. For being to go South-eaſt to *Kadeſh-barnea*, they look full Weſt to the *Mediterranean ſea.*

Aleth. You put me in the minde of a man, who being ſent for to paſs his verdict on a *Picture*, (how like it was to the perſon whom it was to reſemble) fell a finding fault with the *frame* thereof (not the *Limners* but the *Joiners* work) that the ſame was not hanſomely faſhioned. In ſtead of giving your judgment on the Map, (how truely it is drawn to repreſent the Tribe) you cavil at the *Hiſtory-properties* therein, the act of the *Graver*, not *Geographer.* Yet know Sir, when I checkt the * *Graver* for the ſame, he anſwered me that it was proper for *Spies*, (like Water-men and Rope-makers) for ſurety ſake *to look one way and work another.*

[f] James 1. 17.

[g] Rom. 11. 29.

[h] Levit. 25. 23

[i] Mat. 20. 15.

* *Ro-Vauham.*

CHAP. XII.

Objections againſt Simeon *anſwered.*

Philol. WHy both an *Aſterisk* and *flag of uncertainty* over *Sheba*? For, though unaſſured of the exact poſition thereof, the Text aſcertaineth us, that it was a real City in *Simeon*, [a] *Beer-ſheba, and Sheba, and Molodah*, &c.

[a] Joſh. 19. 2.

Aleth. I am not ſatisfied that *Sheba* was a diſtinct City by it ſelf, but rather conceive it the ſame with *Beer-ſheba.* Becauſe,

1. They are both accounted the ſame [b] when originally denominated.
2. *Sheba* is omitted in [c] *Chronicles* (where other *Simeonite* Cities are ſumm'd up) as the ſame with *Beer-ſheba.*
3. *Simeon* had but [d] *thirteen* Cities, which make *fourteen* if *Sheba* be counted a diſtinct City in it ſelf.

[b] Gen. 26. 33.

[c] 1 Chr. 4. 28.

[d] Joſh. 19. 6.

The premiſſes conſidered, *Sheba* appears the ſame with *Beer-ſheba* (as [e] *Salam* with *Jeruſalem*) commonly ſo called for brevity ſake.

[e] Pſal. 76. 2.

Philol. But then how do you anſwer the Text, which expreſly maketh *Sheba* a diſtinct City, *Beer-ſheba, and Sheba, and Moladah*, &c?

Aleth.

Aleth. *Proteus* appeared not in more shapes, than the *Particle* [1] (here rendered *and*) hath several significations, for though chiefly it is *copulative*, other whiles it is *causal*, *collective*, *adversative*, *exegetical*, *redditive*, and *disjunctive*, as [f] *Bonfrerius* readeth it here, *Beer-sheba, or Sheba, and Moladah*, &c.

[f] *In locum Josh.*

Philol. You say that *Simeon was* [g] *surrounded on all sides with Judah*, whereas in your Map, the Northern side thereof is all along fairly flanked with the Tribe of *Dan*.

[g] In the descr. of *Judah* Sect. 1.

Aleth. You may remember (what we so lately proved) that *Dan's* portion primitively pertained to *Judah*, and was a canton cut out thereof. In which sense according to Scripture, *Simeons* inheritance was [h] *within the children of Judah's*, and originally encompassed therewith.

[h] Josh 19.1.

Philol. Why call you this Tribe [i] *a jagged remnant*, being as *whole a cloth* as the rest, and (though not so great) as entire as the other Tribes? I am not sensible by this your Map of any notorious *dispersedness* of the *Simeonites* habitations.

[i] In descrip. of *Simeon* Sect. 1.

Aleth. Undoubtedly *Judah* his portion made many incisures, and lancinations into the Tribe of *Simeon* hindering the entireness thereof. Particularly *Askelon* and [k] *Gaza* first given to, once [l] possessed by *Judah*, (though regained by the *Philistines*) were continued and tyed by some narrow *label* of land to the main of *Judah*, at leastwise had a *Church-path* (as I may term it) a *passage to the Temple*, without going through any part of *Simeon*. But, wanting certain instructions, how to contrive, and carry on such indented conveyances, and not willing to confine the Reader to our conjectural fancies, we have left him to his liberty presenting *Simeon* * entire, wherein he may frame such incursions of *Judah* as comply best with his own opinion.

[k] Josh. 15.47.
[l] Judg. 1.18.

* *Adrichomius* hath done the same.

Philol. You make this Tribe to range some miles South of *Beer-sheba*, whereas that place passeth currant for the utmost border of the Country. What more common in Scripture, than [m] *from Dan to Beer-sheba* that is, from the North to the South of the land of *Canaan*?

[m] Jud. 20.1. & 1 Sam. 3.20. & 2 Sam. 3.10, &c.

Aleth. It was the utmost eminent City, but not absolutely the fartheſt place in *Palestine*, as neither mentioned amongst the southern boundaries of the land in general, *Numb.* 34. nor with the utmost limits of the Tribe of *Judah*, *Josh.* 15. In ordinary discourse we measure *England* East and West *from Dover to the Mount*, as the fartheſt Western place of note, though *Cornwal* stretches seven * miles beyond it unto the lands end. So *Beer-sheba* was the remotest remarkable City of *Canaan*, where the cloth, as I may say, ended, though the list thereof reached beyond it to the *River* of *Egypt*.

* Consule *Camdens* and *Speeds* Maps.

CHAP.

CHAP. XIII.

Objections againſt Benjamin *anſwered.*

Philol. WHy make you *Nob* a *Levite* City in *Benjamin*, within the ſuburbs of *Anathoth*? Seeing *Nob* is neither named amongſt the four Cities beſtowed on the *Levites* in this Tribe, *Joſh.* 21. 17. nor is it any of the eight and forty belonging unto them throughout the whole Country of *Canaan*?

Aleth. That *Nob* was in this Tribe, appears by that catalogue of Cities preſented us in [a] *Nehemiah*, which the *Benjamites* repoſſeſſed after their return from *Babylon*. That it was a *Levites*, yea a *Prieſts City*, appears (too plainly) by the [b] *Maſſacre* therein on them committed. We confeſs it none of the eight and forty originally aſſigned to the *Levites*. Yet how they in after-ages were capable of *ſupernumerary* Cities more than in their firſt *Charter*, and how the *Mort-main* of the *Levites* (as I may term it) was enlarged with new foundations, we have lately anſwered in the objections of *Ephraim**, whither we refer you for further ſatisfaction.

a Neh. 11. 31.

b 1 Sam. 22. 19

* Concerning *Ramah.*

Philol. You make the ſons of *Saul* executed on an hill nigh *Gibeah of Saul*, which your judicious [c] friend will have hung up before the *Tabernacle in Gibeon*, obſerving therein an exemplary piece of divine juſtice, that, *whereas Saul had ruined the Tabernacle at Nob, his ſons were hung up before the ſame in Gibeon.*

c M. *Lightfoot* in the *Temple* pag. 264.

Aleth. Not to be a *Plaintiff* againſt him, but a *Defendant* of my ſelf, I conceive him miſtaken in confounding *Gibeah of Saul* with *Gibeon*, diſtinct Cities, as may appear by their ſeveral owners, and actions therein performed.

GIBEON.

An ancient City of the *Hivites* whoſe [d] inhabitants deceive the *Iſraelites*, [e] given to the Levites, in the Tribe of *Benjamin*, where the Tabernacle was ſet up in the time of *Solomon.*

GIBEAH.

A City in *Benjamin* hard by *Jeruſalem*, diſtinct from the [f] former, whoſe inhabitants were meer *Benjamites*, and by their luſt abuſed the [g] Levites Concubine to death, for which their Tribe was almoſt extirpated; it was afterwards called *Gibeah of Saul* from his birth and frequent reſidence therein.

d Joſh. 9. 3. &c.
e Joſh. 21. 17.
f Compare Joſh. 18. v. 25. with *ver.* 28.
g Judg. 29. 16.

Now the Text expreſly ſaith, that the *Gibeonites did hang them up unto the Lord in Gibeah* [h] *of Saul*; that is, in *Sauls* native place, and Court, where he had iſſued out his cruel Edicts for the ſlaughter of the *Gibeonites*.

h 2 Sam. 21. 6.

Philol. But that expreſſion *they hanged them in the hill* [i] *before the Lord*, imports the ſame performed in ſome religious place, probably in the proſpect or view of the Tabernacle.

i *Ibi. ver.* 9.

Aleth. Before the Lord implies no more, than what in the foregoing verſe was termed [k] *unto the Lord*, that is, in a ſacred manner, not out of private revenge, but in an holy zeal, tendering the parties executed an oblation to divine juſtice, and ſo is interpreted by the Expoſitors thereon.

k *Ibid. ver.* 6.

Philol. In your particular Map of *Benjamin*, *Jordan* runs almoſt directly South, the whole courſe of whoſe channel viſibly bendeth Eaſtward in your Map general of *Paleſtine*.

Aleth. That general Map, (though firſt placed) was laſt perfected, wherein we have amended three miſtakes, as eſcaped in our particular deſcriptions. One that wherein you inſtance, another in *Reuben*, (formerly forgotten to be confeſſed) making that Tribe a little longer from North to South, than it is preſented in our particular deſcription thereof. My care ſhall be, God willing, in the ſecond edition, to conform thoſe particular Maps, according to theſe *rectifications* in the general deſcription.

CHAP. XIV.

Objections againſt Judah *anſwered.*

Philol. WOuld not it affright one to ſee a dead man walk? And will not he in like manner be amazed to ſee the *Dead-ſea* moving? Why have you made the ſurface of the waters thereof *waving*, as if like other ſeas it were acted with any *tyde*, which all Authors avouch, and your ſelf confeſſeth[a] to be a *ſtanding ſtinking* lake? Think not to plead, that ſuch *waving* is the impreſſion of the winde thereupon, ſeeing *Tacitus* affirms of this ſea, *Neque* [b] *vento impellitur*, it is ſuch a *drone*, it will neither *go* of it ſelf, nor yet be *driven* of the winde.

a In deſcription of *Judah* Sect. 5.

b *Hiſt. li. 5. p. 6. 18.*

Aleth. I will not ſcore it on the account of the Graver, that is the only *laſcivia*, or *ludicrum cœli*, the over-activity of his hand: And in ſuch caſes flouriſhings of the *Scrivener* are no eſſential part of the *Bond*: but behold *Mercators*, and other Authors Maps, and you ſhall finde more motion therein, than is here by us expreſſed. The moſt melancholy body of moiſture, (eſpecially of ſo great extent) is neceſſarily ſubject to ſuch *ſimpering* in windy weather, as inſeparable from the liquidity thereof.

Philol. Why ſet you *Ziboim* moſt northernly of all the five Cities in the *Dead-ſea*, in the place where *Sodom* is ſituated in all other deſcriptions?

Aleth. The placing of them is not much material, whether longwiſe all in a *File*, as Mr. *More* ſets them, or in two *Rankes*, (two and two) as they are ordered by * *Mercator*. Skuls in a *charnel-houſe* never juſtle for the upper place; and as ſenſleſs is the contention betwixt theſe dead Cities, which ſhall ſtand firſt, whoſe foundations long ſince were doubly deſtroyed with *fire* and *water*. But the ſole motive of my placing *Zeboim* moſt Northern of theſe four Cities, is becauſe I finde [c] *the valley of Zeboim* in the Tribe * *Benjamin*, which probably lay near the influx of *Jordan* into the *Dead-ſea*, denominated from the vicinity of *Zeboim* thereabouts.

* So ſet in our Map of old *Canaan*.

c 1 Sam. 13. 18.

* Neh. 11. 34.

Philol. The *Hebrew Orthography* confutes your conceit. For *Zeboim* by you

you laſt alledged is ſpelled with different letters from that City which was burnt with fire from heaven.

Aleth. I confeſs a threefold variation in the writing of this name, though all the ſame in effect,

1. *Gen.* 14. 2. and ſo alſo *Deut.* 29. 23. צבויים
2. 1 *Sam.* d 13. 18. הצבעים
3. *Hoſeah* 11. 8. צבאים. *I ſhall ſet thee as Zeboim, &c.*

d So alſo Nehem. 11. 34.

Here to mollifie the word, the *Guttural* is either altered, or wholly omitted; neither amounting to make it a new word: How variouſly are the names of the ſame Engliſh Towns ſpoken and ſpelled; as *Leſter*, *Leiceſter*, *Legeoceſter*, *Legeceſter*, yet the ſame word dreſſed in ſeveral ſpellings and pronunciations?

Philol. Why make you *Hebron*, being a noted City of the Prieſts, and City of Refuge, different from all the reſt, only with a ſingle circle about it?

Aleth. Becauſe the *fields and Villages thereof* were none of the Prieſts, but were given to *Caleb* the ſon of *Jephunneh* for his poſſeſſion.

f Joſh. 21. 12.

Philol. If ſo, then *Hebron* ought not to have had any circle at all about it, being a bare City of the Prieſts without any ſuburbs belonging thereunto.

Aleth. The Prieſts in *Hebron* had, and had not, ſuburbs pertaining thereunto, according to the ſeveral acception of *ſuburbs*. If by them you only underſtand *ædificia ſuburbana*, buildings (though without the City walls) contiguous thereunto, theſe (no doubt) belonged to the Prieſts who had g *Hebron with her ſuburbs*: otherwiſe if you extend them to *ager ſuburbanus*, the fields ſurrounding the City, theſe related to *Caleb* as the proper owner thereof.

g *Ibid.* v. 13.

Philol. You might well have afforded conjectual flags to moſt of the Cities in *Judah*, going generally by gueſs in your placing of them, and differing from all other Authors therein.

Aleth. The Learned in Anatomy have informed me, that veins are alike *in their trunks, but not in their branches*; ſo that although the *great Channels of bloud* run like in all bodeis, yet the ſmaller veins (as is moſt viſible in their *divarication* on the *back of the hand*) diſperſe themſelves diverſly, in divers perſons: The like confeſſed in all Maps of *Judah*, wherein the grand Cities, *Hebron*, *Debir*, *Bethlehem*, *&c.* have their certain poſition agreed on by moſt Authors, whileſt their inferiour places (and no Tribe afforded more obſcure Cities but once named in Scripture) are ſubject to much variety, according to their fancies of Authors. Wherein we hope we have obſerved, as much as might be, theſe ſhort, and ſmall directions we finde in Scripture.

Philol. But you are not conſtant to your ſelf in the location of thoſe leſſer places, as appears by ſome diverſity of their diſtances (both amongſt themſelves and from *Jeruſalem*) in the particular deſcription of *Judah*, and in the general Map of *Paliſtine*.

Aleth. I confeſs the ſame; who having diſcovered ſome errors in the particular Map, reformed the ſame in the Map-general. Which may be beheld in this point, as a *new Edition* of the former, *corrected and amended.* Requeſt I therefore the Reader in ſuch ſmall differences, to rely rather on the credit of the Map-general.

* Lib. 1 p. 22. Sect 2.

Philol. You, * once placed *Hepher* a royal City in *Manaſſeh* on this ſide *Jordan*, which ſince you have removed into *Judah*, without giving any account of the alteration.

Aleth. Some probability perſwaded us to our former opinion. Chiefly becauſe *Hepher* is mentioned in *Joſhua's* [a] liſt, next to *Tapuah*; which is known to be in *Manaſſeh*. But ſince finding alſo a *Tapuah* [b] in *Judah*, and *a land of* [c] *Hepher* near *Sochoh*, a place alſo in [d] *Judah*, it hath ſtaggered our judgment, and cauſed us to remove *Hepher* into *Judah* with a *ſtag* of uncertaintie thereon; all Authors *finding an Ignoramus* for the exact poſition thereof.

a Joſh. 12. 17.
b Joſh. 15. 34.
c 1 King. 4. 10.
d Joſh. 15. 35.

Philol. The land of *Goſhen* is ſufficiently known to be in [e] *Egypt*: And how ſtragleth a [f] *Country of Goſhen* into this Tribe?

Aleth. You know that beſides this *England* wherein we live, there is an *Anglia* in *Denmark*, whence our Anceſtors are ſaid firſt to have come; and there is *England beyond Wals*, whither ſome of our nation removed. Some ſuch occaſion (to us unknown) might give the name of *Goſhen* to a petty tract of ground in *Judah*: Or elſe it might be ſo called from ſome aſſimilation in the fruitfulneſs thereof. Wonder not at a *Goſhen* in *Egypt*, and another in *Judah*; when we finde two [g] *Ziphs*, two [h] *Zanoahs*, two [i] *Socohs*, &c. (As two *Kirbies* market-townes in *Weſtmorland*) within the compaſs of this Tribe.

e Gen. 45. 28.
f Joſh. 10. 41. and 15. 15.
g Joſh. 15. 24. and 55.
h Joſh. 15. 34 and 56.
i Joſh. 35. & 48

Philol. Conceive you that any Wilderneſſes wherewith *Judah* abounded, were places of any pleaſant habitation?

Aleth. I am confident thereof. For the inſtance, *Engedi* though a [k] *Wilderneß*, was ſo delicious a place, that the *Spouſe* is compared to a cluſter of Camphire in the *Vineyards of Engedi*. Beſides, it had the conveniency of Palmtrees, therefore [m] in Scripture called *Hazazon-Tamar*, *which is Engedi Tamar*, being in Hebrew a *Palm*. Nor can I omit the teſtimony of [n] *Pliny* as the beſt Comment herein on Gods word, who ſpeaking of people living on the Weſt of the *Dead-ſea*; *amongſt theſe* (ſaith he) *is the town* ENGADDA; *Second to Jeruſalem in fruitfulneß, and* WOODS OF PALM-TREES; *but now become another heap of Aſhes.*

k 1 Sam. 24. 1. l Cant. 9. 14.
m 2 Chr. 20. 2.
n *Infra hos Engadda oppidum eſt, ſecundum ab Hieroſolymis fertilitate, Palmetorumque nemoribus, nunc alterum buſtum.*

Philol. I finde indeed a City, and Wilderneſs of *Maon* in this Tribe, but were the dwellers therein, thoſe ſame *Maonites* which are ſaid, *Judg.* 10. 12. with the *Zidonians* and *Amalekites*, to have oppreſſed *Iſrael*?

Aleth. O no. I take theſe tyrant-*Maonites* to have been a fierce and foreign Nation. Saint *Hierom*, *de locis Hebraicis*, conceives *Maon* to be the Country of *Moab*. The vulgar Latine tranſlates it *Canaanites*, becauſe *Maonites* ſignifieth *inhabitants*, and the *Canaanites* we know were the ancient

cient and original dwellers in the land) whoſe Relicks left in the land contrary to Gods command, were conſtant thorns in the ſides of the *Iſraelites*. But I conceive rather with learned *Cajetan* on this place, theſe *Maonites* were a diſtinct neighbouring nation, whoſe certain habitation is to us unknown.

Philol. Saul, when marching againſt the *Amalekites*, is ſaid *to have numbred the people* (being two hundred and ten thouſand, *in* **Telaim*: which by the coaſt of the Country ſeems South in or near *Judah*. Yet no ſuch place appears in your Map thereof. * 1 Sam. 15.4

Aleth. The Hebrew word בטלאים is variouſly interpreted, the Rabbins render it appellatively *in Lambs*; affirming that *Saul* did not count them *in ſpecie*, but for more ſafety or expedition, computed the people by their *Paſchal Lambs*, proportioning ſuch a number of men to a Lamb. Others read it, *He numbred them as Lambs*, that is, now grown meek and quiet, (whereas at the firſt there were ſome * animoſities of the people againſt him, *Shall Saul reign over us?*) contentedly ſubmitting themſelves to his command. But I take *Telaim* for a true City, and the ſame with *Telem*, *Joſh.* 15. 24. which you may finde in our deſcription. * 1 Sam. 10.27 & 1 Sam. 11.12

CHAP. XV.

Objections againſt the Land of Moriah *anſwered.*

Philol. I Perceive the imperfection of your deſcription by the omitting of a memorable Valley therein, namely the Vale of *Baca*, mentioned by the Pſalmiſt pronouncing him *bleſſed who paſſing through the vale of Baca maketh it a Well.* You in ſtead of *paſſing through*, paſs by this *vale* unmentioned. a Pſal. 84.6.

Aleth. I reſerved my obſervations on this Vale for this place. Some render it appellatively, *The vale of weeping*: meaning thereby the *militant condition of a Chriſtian in this life, incumbred with conſtant afflictions.* If ſo, this vale of *Baca* is too big to come under my deſcription; *all the mountains* in the world being but part of this *Valley*, the extent whereof is adequate to the whole earth. But if you be pleaſed to take this Vale for a proper place, I embrace the opinion of learned *Ainſworth* on the Text, this Vale of *Baca*, or *Mulberry-trees*, (for ſo alſo it ſignifieth) was near to *Jeruſalem*; out of the tops of which [b] trees, God ſounded the Alarm to *David* when he conquered the *Philiſtines*. b 2 Sam. 5.23.

CHAP.

CHAP. XVI.

Objections againg the City of Jeruſalem *anſwered.*

Philol. WHat is charged unjuſtly on Saint *Paul* and his compa-
2 Act. 17. 6. nions, that they had [a] *turned the world upſide down*, may truly be laid to your charge, you have in your deſcription of *Jeruſalem* tumbled all things *topſie turvy*, in the poſition of the gates thereof; yea *the foundations* of the City, as preſented by you, are *out of courſe*, and contrary to the rules of other Writers.

Aleth. Let God be true, and every man a liar. In this particular I profeſs my ſelf a *pure Leveller*, deſiring that all human conceits (though built on moſt ſpecious bottoms) may be laid flat and proſtrated, if oppoſing the *written Word*. In conformity whereunto, we are bound to aſſent from ſuch Authors (otherwiſe honouring them for their ſeveral deſerts) to accommodate the Deſcription of the gates and Towers of *Jeruſalem*, according to a threefold eminent Directory, which we finde in *Nehemiah*.

Philol. Give us I pray you an account of them in order.

Aleth. The firſt main Scripture direction we are to obſerve, is, the *night ſurvey* which *Nehemiah* took of the walls (or rather ruines) of *Jeruſalem*, deſcribed in this manner.

NEHEM, 2. 13, 14, 15.

And I went out by night by the gate of the Valley, even before the Dragon Well, to the Dung port, and viewed the walls of Jeruſalem, which were broken down, and the gates thereof were conſumed with fire. Then went I out to the gate of the fountain and to the Kings pool, but there was no place for the beaſt that was under me to paſs. Then went I up in the night by the brook, and viewed the wall, and turned back and entred by the gates of the Valley, and ſo returned.

The ſecond is the ſeveral reparations (where the ſame were required) done on the Gates and walls of the City by ſeveral perſons, in a circular
b Neh. 3. 1. & 32. form, from the *Sheep-gate*, [b] ſurrounding the whole City till they returned to the ſame place where they began. Whoſe names we have carefully inſcribed on thoſe portions of buildings, upon which their coſt and pains were expended.

The third, but moſt material, (becauſe moſt declaratory of the method of the Gates) is the ſolemn *Proceſſions*, which the People divided into *two Quires*, made round about the walls: each of them meaſuring a *Semi-circle*; both of them incompaſſing the whole *circumference* of *Jeruſalem*, and laſt joining together in the (beſt meeting place) the *Temple of God*.

Firſt

First Quire, Nehem. 12. 31.

One great company went on the right hand, upon the wall towards the Dung-gate, consisting of half the Princes of Judah: and Ezra the Scribe before them. And at the fountain-gate which is over against them, they went up by the stairs of the City of David, at the going up of the wall above the house of David, even unto the water-gate east-ward.

Second Quire, Nehem. 12.38,39.

And the other company of them that gave thanks went over against them, a *and I after them, and the half of the people upon the wall, from beyond the Tower of the furnace even unto the broad wall. And from above the gate of Ephraim, and above the old-gate and above the fish-gate, and the Tower of Hananeel, and the Tower of Meah, even unto the sheep-gate; and they stood still in the* * *prison-gate. So stood the two companies of them that gave thanks in the house of God.*

a Not behind them in place but somewhat later in time.

* *Porta custodia*, or the *Watch-gate*, being (as *Villalpandus* excellently proveth) the *East-gate* of the Temple.

Now I request the Reader with his eye to examine, whether the walls of *Jerusalem*, as designed in our draught, agree not with these directions of Scripture. To purchase the favour whereof, I pass not for the frowns of any Authors. *Omne excelsum cadet*, down with whatever dare oppose our embracing of the Text. This we hope for the main, will satisfie any indifferent Reader; otherwise it being as impossible for me in this short discourse, to meet with the several exceptions of private fancies, as for a Geographer in the *Map-general* of a Country to set down the house of every *particular person.*

Philol. You set *Sion* South of *Jerusalem*, clean contrary to the description of the Psalmist, b *Beautiful for situation, the joy of the whole earth is Mount Sion, on the Sides of the North the City of the great King.*

b Psal. 48. 2.

Aleth. The place by you alledged is difficult, much canvassed by Comments, who fasten upon it two principal interpretations.

1. *Sense.*

Some make this verse a description of *Sion* alone, the latter clause by *Apposition* so referring unto it, that *Sion* it self is charactered to be the City *on the sides of the North.*

2. *Sense.*

Others make this verse the full description of all *Jerusalem*, consisting of two principal parts, by the figure of *Asyndeton* coupled together.

1. Sion.	2. *Properly* Jerusalem.
Beautiful for situation the joy of the whole earth is Mount Sion.	*On the sides of the North the City of the great King.*

That the latter is the truer interpretation, we send the Reader to the voluminous labours of c *Villalpandus*, proving the same out of Scripture, *Josephus*, and other Authors. Besides (though time and casualty hath made many alterations on *Jerusalem*, yet) what *Peter* in his time said of *Davids* sepulchre, is even in our age true of Mount *Sion*, d *it is with us unto this day*, standing still full South of *Jerusalem*, Travellers do affirm, no doubt in the ancient place and posture thereof. For, although *Joseph* could remove the *Egyptians* from e *one end of the borders of the land, unto the other end thereof*; yet Mountains are too firmly fastned to be transplanted from their natural location.

c *Apparat. Urbis part.* 1. *lib.* 1 *cap.* 11. *pa.* 40. *col.* 2. *& lib.* 2. *cap.* 18.

d Act. 2.29.

e Gen. 47.21.

Philol. You do commit what you condemn in *Adrichomius*, taxing f him for fashioning the streets of *Jerusalem* after his own fancy; assuming the same liberty to your self in conjectural ranging them without warrant from Gods word.

f *Lib.* 3 *pa* 342 *par.* 3.

Aleth. Reason dictates what we have done herein. For *Gates* being made for entrance, probably the streets from them stretched forth-right,

as we have designed them. Those *Insulæ*, or *Quadrants of buildings*, are nothing else but the necessary product of the decussation and thwarting of such direct streets where they cross one another. It is impossible that in describing *Jerusalem* we should do what *Saul* in another case desired of the *Ziphites*, [a] *See therefore and take notice of all the lurking places, and come ye again with the certainty*; only such generals in likelyhood may be presumed, and the rest is left to every mans free conception.

a 1 Sam. 23.23

Philol. You have forgotten the *Porta fictilis*, or *Potters-gate*, which [b] *Villalpandus* solemnly sets up on the East of the City, building on a place alledged out of the Prophet *Jeremy*.

b *Apparat. Urbis part. 1. lib. 3 cap. 25.*

Aleth. His *Porta fictilis*, is rather *fictitia*, and so brittle a gate that it is broken with perusing the text by him cited, for the proof thereof. [c] *Thus saith the Lord, go and get a potters earthen bottle, and take of the ancients of the people, and of the ancients of the Priests, and go forth unto the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee.* See here (whatever may be in the vulgar Latine) no sherd of a *Potters-gate*, though we confess a *Potters* [d] *field* nigh the City; but thence it cannot be collected that there was also a gate of that name, no more than it followes, because of *Smithfield*, there must be *Smith-gate* in *London*.

c Jer. 19. 1, 2.

d Mat. 27. 7.

Philol. You affirm [e] that we *meet with no gate at all in Sion*, flatly contrary to the words of *David*, [f] *The Lord loved the gates of Sion more than all the dwellings of Jacob.*

e *Lib. 3. pa. 320 par. 6.*

f Psal. 87. 2.

Aleth. I say again, that because of the precipice of the place, *Sion* had no out-gates, but had those which let into *Jerusalem* which might be meant by the Psalmist. But to speak plainly, *Gates of Sion* are not there to be taken literally, being put for the *assemblies of the people* at Gods publick worship; especially, whilest the Ark was in *Davids* time fixed in *Zion*.

CHAP. XVIII.

Objections against the Courts of Solomons *Temple answered.*

Objections against *Solomons* Temple are wholly omitted, because the draught thereof is intirely taken out of *Arias Montanus*, & chargeable on his account.

Philol. IN your description of the Courts of *Solomons Temple*, I finde only four gates to the cardinal windes, but neither *Parbar* nor *Asuppim Gate*, though both of them eminently mentioned [a] in the Bible.

a 1 Chr. 26. 17

Aleth. I must confess my self utterly unsatisfied in the position of these places, whether or no they were in the first two Courts, as built by *Solomons*, or added in after ages, when the *new* [b] or *third Court* was added to *Solomons* foundation: which latter I am most inclined to believe. For perusing the date of the *first book of Chronicles*, I find it written long after the *Jews* return from the captivity of *Babylon*, as appears by reckoning up the grand-children of [c] *Zorobabel*, and therefore I suspend the describing of them till further information.

b 2 Chr. 20. 5.

c 1 Chr. 4. 21.

Philol.

Philol. At the entrance of the *Houſe of the Lord*, you [o] make *horſes* but omit the *Chariots* of the *Sun*, both equally mentioned in [p] Scripture, and deſtroyed by *Joſiah*. Beſides, you make them artificial ſtatues, which (no doubt) were natural *horſes*, ſent out with Riders every morning in a *ſuperſtitious frolick*, to give a *welcome*, or *viſit* to the dawning-day, and to ſalute the *Sun* in the firſt ariſing thereof.

o Pag. 385. Sect. 3.
p 2 King. 23. 11

Aleth. Chariots muſt be ſuppoſed there, though not expreſſed for lack of room. Sure they were no real horſes, which the [idolatrous] *Kings of Iſrael* had given to the [q] *Sun*. For (except thereby be meant a ſucceſſive breed, or race) ſuch horſes muſt be extremely old at this reformation, after the [r] *eighteenth year of Joſiah*, probably ſet up by *Ahaz* ſixty years ſince. Beſides, it is improbable, that living horſes were kept ſo cloſe to the Temple, and that *noiſome ſtables* ſhould be ſo near *God's houſe*, generally ſet at ſome diſtance from mens dwellings. However, I had rather ſubſcribe, than ingage in a controverſie not worth the contending for.

q *Ibidem.*
r Compare the foreſaid place with 2 King. 22 3.

Philol. You [s] mention only one *Table of ſhew-bread*, whereas *David* made preparation for the [t] *Table* thereof. And leſt ſo plain a place of Scripture ſhould be avoided, by the frequent figure of *Enallage*, *Solomon* is expreſly ſaid to have made [u] *ten Tables, and placed them in the Temple*, and it is added not long after, *whereon the* [w] *ſhew-bread was ſet.*

s Pag. 391. Sect. 2.
t 1 Chr. 28. 16
u 2 Chr. 5. 8.
w *Ibid. ver.* 19.

Aleth. I am confident, there was but one *principal Table* for the preſentation of *ſhew-bread*, whereon, by Gods appointment, the *twelve Cakes* [x] were ſet in two rowes, according to the number of the twelve Tribes of *Iſrael*. Now, if there were *ten Tables* provided for that purpoſe, the *twelve Cakes* could not be equally ſet upon them without a *fraction*. I conceive therefore the *other nine*, only as *ſide-cupboards*, or *Livery Tables* miniſterial to that principal one, as whereupon the *ſhew-bread elect* was ſet before the conſecration thereof, and whereon the *old ſhew-bread*, removed for ſome time, might be placed, when *new* was ſubſtituted in the room thereof.

x Levit. 24. 5, 6

Philol. To proceed to the Altar. I approve your [y] anſwer taken from the *Celeſtial fire* thereupon, as ſatisfactory in relation to the *Tabernacle*, & *Solomons Temple*, that ſo many ſacrifices were ſo ſuddenly conſumed without any noiſomeneſs. But, the difficulty ſtill remains as touching the ſecond Temple: where, by general confeſſion (in default of *heavenly*) the Prieſts were fain to make uſe of common, and ordinary fire.

y Pag. 394. Sect. 3.

Aleth. Although I believe not in full latitude, what the *Jewiſh Rabbins* do affirm; That the *Pillar of ſmoak* which aſcended from the ſacrifice, curled only upwards in direct wreaths to heaven, without any ſcattering, or ſhedding it ſelf abroad; yet for the main, we may be confident, it was no whit offenſive to the Prieſts, or People thereabouts. This we impute to the providence of God, paſſing an *Act of indempnity*, that none ſhould be impaired, either in health or wealth, by the performance of

any service according to his appointment. And, as the land of the *Jews* was secured from foreign invasion [z] *during the appearing of all the males thrice a year* at *Jerusalem*: so the same goodness of God ordered, that this People should sustain no damage or detriment, either in their purses, or persons, whilest busied in his worship: the main reason that no infection did arise, no smoak, nor ill savor scented from the fat, offal, and excrements of so many sacrifices offered in so short a time, and small a compass.

z Exod. 34. 24

Philol. You say something for the avoiding of noisomeness, but nothing in answer, that that common fire should so quickly devour so many sacrifices, though I confess the offerings in the second Temple, nothing so numerous as those in *Solomons*.

Aleth. We must totally ascribe this to the *work of the Lord*, who though not granting this second *Temple* the honour and use of *Celestial fire*; (allowed to the former) yet, in approbation of his own ordinance, induced common *fire* with more than common activity. As, often in extremities, when miracles are denied, *ordinary* means are blessed with *extraordinary* efficacy in their operation.

CHAP. XIX.

Objections against Zorobabels Temple *rebuilt by* Herod.

Philol. I Forbear from objecting any thing against this Map of the Temple, seeing, by your confession, it is none of your own designing, but borrowing from *Ludovicus Capellus*. Only let me tell you, that I have seen a draught of the same Temple, as in fashion much unlike it, so in exactness far above it. I mean the same which *Constantine L' Empereur* hath set forth out of *Middoth*, or the *Rabbinical* book of *Solomons* building.

Aleth. I confess my self to give little credit to *Rabbinical* relations therein, and think the worse of the writings of all *Rabbins*, for their own thinking so well thereof, comparing them with, yea preferring them before Scripture it self. Such [a] passages (which for me shall go *unenglished*) being found frequent therein. [b] *In illis qui operam dant lectioni Biblicæ, virtus aliqua est, aut potius nulla; at qui traditioni, virtus est, propter quam acciptur præmium. Egredienti* [c] *e studio Talmudico ad studium Biblicum, non erit pax.* [d] *Scito verba Scribarum amabiliora esse verbis Prophetarum.* Justly therfore did Christ complain of them, [e] *Making the word of God of none effect through your traditions which ye have delivered.* And, though I am not of the mind of [f] *Villalpandus*, who adviseth such as would read the *Rabbins* without danger, first to fense themselves with the *sign of the cross*, & then whilst reading their books, often to repeat our Saviours words, *You are of your father the* [g] *Devil*;

a As translated by *Buxtorf* in his *Becensio operis Talmudici.*
b *In Codice juris Bava Metzia fol.* 33. 1.
c *In Codice juris Chagiga fo.* 10 1.
d *Jacob in libro Caphtor. f.* 121
e Mark 7. 13.
f *Tom.* 2, *par.* 2. *pag.* 576.
g John 8. 44.

Devil; yet I conceive *Epicharmus* his counſel very uſeful herein, Μίμνησο ἀπιστεῖν, *Remember thou not to believe*, their Books (I mean in many paſſages therein) being *the Leaven of the Scribes and Phariſees*, whereof Chriſt forewarneth us to beware.

Philol. Grant them unſound in *points of faith*, they may be true in *matters of fact*. And though we muſt zealouſly reject their doctrinal poſitions, we may ſafely embrace their hiſtorical relations: eſpecially concerning the contrivance of the ſecond Temple extant in their age.

Aleth. As touching this ſecond Temple, the works of the *Rabbins* now extant can give us no true intelligence thereof. The *Jews* once ſaid to our Saviour, [h] *Thou art not yet fifty years old, and haſt thou ſeen Abraham?* taxing him for pretending to more antiquity, than his age could extend unto. Though this was but a cavil at Chriſt, the ſame may juſtly be charged on the *Rabbins*, that the oldeſt of them extant at this day, (all of them writing ſince *Anno. Dom.* 100. in *Trajans* time) are too late and modern to give us any infallible information of the ſecond Temple, as which their eyes did never behold. Whilſt *Joſephus* (out of whoſe inſtructions *Capellus* his deſcription was lately taken) was an eye-witneſs thereof.

h John 8. 57

Philol. Allow their perſonal experience too ſhort to reach the Temple, their reports proceed on ancient Records, declaring, *as what was done in their days, ſo in the old time before them.*

Aleth. So many and prodigious are the [i] monſtroſities by them delivered, that it is hard to diſcern their *Lampreys* from their *Snakes*; and the very truths among them are rendered ſuſpicious, becauſe mixed with ſo many falſhoods: *Who, becauſe they received not the truth* [Chriſt himſelf] *for this cauſe God hath ſent them ſtrong* [k] *deluſions that they ſhould believe a ly.*

i See *Sixtus Senenſis* on this ſubject.

k 2 Theſ. 2. 11

Philol. Grant the *Rabbins* generally guilty hereof, yet *Rabbi Judah* may be credited, living about *Trajans* time, not much above thirty years after the deſtruction of the Temple. One commonly ſtyled the *Prince*, and the *Holy*, conceived by his Countrymen next to *Moſes* in knowledg and piety. Wherefore that new deſcription of the Temple I ſo lately commended, deſerves belief, coming from the pen of this *Rabbi Judah*, as far exceeding other *Rabbins*, as the *Patriarch Judah* excelled other Tribes.

Aleth. Your ſo much admired *Rabbi Judah* was ſwoln with Phariſaical hypocriſie, as high as any other. Witneſs his dying words, breathing out his ſoul with an expreſſion to this effect, [l] *Lord of the world, it is manifeſt and known unto thee, that I have laboured in thy law with my ten fingers, and have not received any gain, no not with ſo much as the leaſt finger.* Juſtly therefore may we be jealous of this water coming from ſuch a Fountain.

l *Conſtantine L'Empereur in Middoth. ca. 2. Sect. 1.*

Philol. Well, to wave the deſcription of this *Rabbin*, and to give you only an occaſion to enlarge your ſelf, I deſire further information both in this draught of *Capellus*, and alſo in your own written deſcription of *Zorobabel-Herods Temple*. For the firſt, I wonder you have omitted the *Bridge from Mount Olivet to the Temple*, mentioned in *Middoth*.

A bridge from mount *Olivet* to the Temple.

Aleth. We finde ſuch a *Bridge* (others call it a *Cauſ-way*) in *Middoth* built on purpoſe from *Mount Olivet* to the *Mountain of the houſe*, whereon the Temple was built. But oh! how long muſt that *Bridge* be? Above a mile in the direct extent thereof. How many, but eſpecially how high muſt the arches therein be, to ſtride over ſo vaſt a concavity? What need of ſo expenſive a ſtructure, ſeeing an ordinary plank would ſerve for a bridge over *Kedron*? which in ſommer time was *all bridge* it ſelf. How came *Joſephus* (one neither blinde to ſee, nor dumb to tell of beautiful buildings for the honour of his Nation) to take no notice hereof? Indeed the high Prieſts among the *Romans*, anciently had an inſpection over the making and mending of bridges, thence called *Pontifices*: but he deſerved to be *Pontifex Maximus* amongſt the *Jews*, who erected this ſumptuous bridge, on which my belief dare not walk with confidence, for fear of falling, and therefore I conclude it well omitted by *Capellus*.

Philol. I am not ſatisfied in the reaſons you give why *Solomons Porch* was ſo called.

Solomons porch w In deſcription of *Zorobabels* Temple.

Aleth. Concerning the name whereof, let me add this (to what formerly we have[w] written on this ſubject) that ſome conceive it ſo called, not becauſe *Solomon* ever built it, but becauſe in after ages erected by *Herod*, it did approximate, or come the neareſt in ſtate and magnificence to that of *Solomons* firſt founding. Thus *Manna* is termed[x] *Angels food*, not becauſe they ever eat thereof, but had they any intention to feed thereon, better dainties could not be deſired by them, or afforded to them: as this *Solomons* porch (at leaſtwiſe in the apprehenſion of the builders thereof, well conceited of their own workmanſhip) was ſo called, becauſe as brave and beautiful, as if *Solomon* himſelf with all his wealth, and glory, had been the erector thereof.

x Pſal. 78.25.

Philol. I conceive ſome carnal reaſon for the buyers and ſellers of *Sheep and Oxen* in the Temple, (drived out by our Saviour) becauſe men, to ſave the tedious driving of them up *in kinde*, brought *flocks and heards* up in their *purſes* to *Jeruſalem*, (money wherewith there they bought them) but what uſe was there of *money-changers* in the *Temple*?

Money-changers their imployment.

Aleth. Beſides their changing of ſtrangers gold into ſilver, *for leſs payments* at their *coming hither*; ſilver into gold for the *lighter portage*, at their departure hence; under favour I conceive, they fitted people coming hither with *Shekles*, for their religious ſervice. True it is, the *Roman* coins were only currant in common and civil paiments (as appears by Chriſts queſtion and the *Jews* anſwer, *Whoſe image and ſuperſcription is this? and they ſaid Ceſars*) but probably *Shekels* were uſed in ſacred paiments, the *Romans* permitting the *Jews* the free enjoyment of their Religion, in things not deſtructive to their civil government. Now, ſeeing the *Jews* were enjoined by Gods Law, to tender unto him *Shekles* of the *Sanctuary*, not only in valuation, but in *Specie* (eſpecially in the caſe of[y] vowes paying moe or few according to the age, or ſex of the Perſon) it is likely

y Levit. 27. 3.

that

That the *money-changers* here furniſhed the aforeſaid *Votaries* with *Shekels*, and other pieces thereof, in exchange for their *Roman* moneys. But herein ſuch *Brokers* ſo improved themſelves on the preſent neceſſities of ſome, and ignorance of others, that they much defrauded People with their contracts, therefore termed by our Saviour a [z] *Den of Thieves.*

z Mat. 21.13.

Philol. Why was the outward Court in the Temple called the *Court of women?*

Why called Court of women.

Aleth. Not, that they alone were permitted to be there; but becauſe they were not ſuffered, *unleſs on ſpecial occaſions* to go any further. Thus * *Joſephus* calls it ταῖς γυναιξὶν ἴδιον πρὸς θρησκείαν χῶρον, *the proper place for women to worſhip in*; but elſewhere expounds himſelf, † Ἐσωτέρω δὲ κἀκείνου γυναιξὶν ἄβατον ἦν τὸ ἱερὸν, *further than this the Temple was unacceſſible to women*; ſo that this Court was proper for, but not peculiar unto the weaker ſex for their ſtaying therein.

*De Bello Jud. lib. 5. cap 14.
†Anti. li. 15. c. 14.

Philol. Seeing that Court was ſignally ſo called from *Women*, do you conceive as many women as men repaired to Gods publick ſervice in *Jeruſalem.*

Aleth. O no! All males were enjoined to appear [a] thrice a year (and that not empty handed) before the Lord in the *Temple*; whilſt the ſame was not required of women. Whoſe exemption proceeded partly from the infirmity of their ſex, not able to endure ſo long a journey; partly to protect their chaſtity in ſuch a concourſe of people; and partly that they might attend their young Children, and family-affairs. For though God gave them [b] aſſurance, that during their husbands abſence, no enemy ſhould invade the land; yet their tender * Children were not exempted from inconveniencies which might ariſe if their Mothers were away from them.

a Deut. 16.16

b Exod. 34.24

* 1 Sam. 1.22.

Philol. Me thinkes the place in the *Temple*, where the Sacrifices were ſlain and fleaed, ſeems too ſmal for ſuch a purpoſe, if all the Paſchal Lambs (computed by *Joſephus* to be thouſands) were (as the *Rabbins* will have it) all killed by the Prieſts in the *Temple*, and that betwixt the *two Evenings*, (*i. e.* between three and ſix a clock in the afternoon) no longer time being allotted thereunto I: ſay, if ſo, a far greater ſquare than what is preſented in your Map was requiſite for that ſervice.

Aleth. I am not bonnd to finde room for all their Lambs. Sufficeth it that I have exactly followed my pattern in the dimenſions of the place. But to the point, may I be ſo bold as to whiſper my opinion in your ear; I conceive that, after the Μωμοσκόποι (or *Prieſts* appointed to view the blemiſhes of Lambs) * had at more leaſure approved thoſe Lambs legally perfect, a private perſon might ſacrifice them in his own houſe; and then the leſs room was required in the Temple for ſuch performances. And here I alledge the authority of *Philo*, * affirming that (as undoubtedly at the firſt inſtitution of the *Paſſeover* and before the erection of the *Tabernacle*) every one was *Prieſt* in his own family, even

* For hey were not confined to ſo few hours in their ſcrutiny.

* *Libro tertio de vita Moſis*, and again in his book *de decalogo.*

even in his days, and ſufficiently qualified for the offering of ſuch ſacrifices.

Philol. You make ſtairs aſcending to the Altar, flatly againſt Gods commandment; [c] *Neither ſhalt thou go up with ſteps unto my Altar*; and the reaſon is rendered, *that thy nakedneſs be not diſcovered thereon.* Exod. 20.26

Aleth. To ſalve the matter, (and reconcile our, with the *Rabbins* deſcription) I conceive, under the favour of *Capellus*, that the going up to the Altar was not divided into ſteps, (as he preſenteth it) but that it heightened it ſelf by inſenſible degrees, being (though a Riſe of many Cubits) *an even aſcent* (as I may term it) equally elevated, ſo that the Prieſts, not ſtriding, but pacing up thereon, were not neceſſitated to any [d] divarication of their feet, which might occaſion the diſcovery of any uncomelineſs. d See *Conſtantine L'Empereur in Middoth pag.* 111.

Philol. You make the *Holy* immediately continued to the *Holy of Holies*, whereas there was a Cubit diſtance betwixt them, and that covered with two vails, which *interſtitium* was called παρεξις, by the *Rabbins*.

Aleth. I have read as much in their writings, and that they were unreſolved whether to refer this place to the *Holy*, or *Holy of Holies*; (like the condition of dying men in *tranſitu*, dubious whether to be accounted in this or another world) and thence they ſay it was called παρεξις, *i. e.* [e] *Perturbation* or *diſturbance*, becauſe the Prieſts were much diſquieted thereat to which part of the Temple to relate it. But what ſaith the Pſalmiſt? *man* [f] *diſquieteth himſelf in vain*, as here the *Rabbins* do, cauſeleſly troubling themſelves about that which appears not in Scripture. This we know, the *Temple* (beſides the *Porch*) had two *fair rooms*, the *Holy* and *Holieſt*; but as for the *partition-Cloſet* betwixt them, no foundation thereof in Gods word. e See M *Lightfoot* in his Temple. f Pſal. 39.7.

[g] *Philol.* You confidently deny that the Ark was in the ſecond Temple, whereas, upon inſpection of the *Triumphant Marble* of the *Veſpaſians* in *Rome*, the ſame appeareth pourtraicted thereupon.

Aleth. Their eyes are much miſtaken which find the *Ark* on that *Monument*, though ſome thing *Ark-like*, (but in very deed nothing elſe but the *Table of ſhew-bread*) be preſented therein: as for further ſatisfaction we have cauſed [g] here to be exemplified. g See the laſt draught or *fragmenta Sacra.*

Philol. You avouch an utter abolition of all *Temple-Vtenſils*, and no ſurviving Reliques thereof at this day. I conceive the contrary may be made good out of Hiſtory and daily experience.

Aleth. I confeſs the fingers of ſuperſtition to have itched to be tampering with them. But finding the ſame not to fadge, at laſt ſhe was fain *Hands-off* to deſiſt from ſuch improbable deſigns. One [h] tels us of a cheater in *France* which many hundred years ago pretended to *Moſes* his *wonder-working Rod* (though that of *Aaron*, not *Moſes*, was preſerved in the *Tabernacle*) and eſſayed to work miracles therein, till at laſt he was *beaten with his own Rod*, detected and puniſhed for an Impoſtor. I con- h *Nillalpandus.*

feſs alſo that [i]*Comeſtor*, & out of him [k]*Ribera* in *altari Lateranenſi infra quod dicitur eſſe Arca*, *In the Lateran Altar*, ſay they [in *Rome*] *beneath* [within] *which IT IS SAID the Ark is*; but both of them ſpeak ſo uncertainly, and put it on publick fame, that they teach us to deny the Truth thereof.

i *In lib. Hiſt. Exod. 1. ca. 46.*
k *De iis quæ fuerunt in cap. 1.*

Philol. You are very brief in the deſtruction of the City and Temple by the *Romans*, whereas ſo memorable a ſubject deſerved a fuller deſcription.

Aleth. It is largely related by *Joſephus* to whom the Reader is referred; only I will add a word of the remarkable time thereof. God graciouſly promiſed his people, *Neither ſhall* [l] *any man deſire thy land, when thou ſhalt go up to appear before the Lord thy God thrice a year.* Obedience is better than an Army to ſecure ones eſtate. As the *Menial-ſervants* of great Perſons are protected in ſome caſes from *Arreſts*, whileſt they wait on their Maſters in publick imployment; ſo Gods people were priviledged from damage during their attendance on him thrice a year in his Temple; no invaſion being found to befal them on that occaſion clean through the Scripture. But at laſt, in token that they, by their wickedneſs, had *out-lawed* themſelves of his protections, and he withdrawn his defending of them, the *Romans* beſieged them in *Jeruſalem*, coming up thither on the ſolemn feaſt of the [m] Paſſover; and ſoon after both Temple and City was deſtroyed by *Veſpaſian* and *Titus* his ſon, ſeventy two years after our Saviours birth. *Not one ſtone of the Temple left upon another*; though three Towers of the City (*Mariamne*, *Phaſelus*, and *Hippicus*) were left ſtanding; not out of pity, but pride; their devouring ſword leaving this mannerly bit on purpoſe, that poſterity might taſt how ſtrong the place was, to the geater credit of the Conquerors.

l Exod. 34. 24.

m *Joſep. Bell. Jud. li. 6. c. 4.*

To add to the ſolemnity of the State, *Titus* with his Father *Vaſpaſian* made a ſolemn Triumph in *Rome*, wherein the *golden Table* and *Candleſtick*, with other [n] ſacred Utenſils of the Temple, formerly reverenced, now derided, made once for Gods ſervice, now ſerved to adorn the Trophees of Pagans. We read what befell [o] *Belſhazzar* when he quaffed in the veſſels of the Temple. Some perchance might here exact that God, to puniſh the profanation of theſe inſtruments, ſhould then have ſhewed ſome ſignal judgment on the profaners. But the caſe was altered, becauſe the date of Ceremonies was then expired, the uſe of Types ended, Chriſt the Truth being come: and the Moon may ſet obſcurely without any mans taking notice of her, when the Sun is riſen.

n *Ioſep. de Bel. Iud. li. 7. c. 21.*

o Dan. 5. 5.

The laſt and greateſt Trophee then carried in triumph was the [p] *LAW OF THE JEWS*: probably that very numerical Book, the Authentick original of the Law, which by Gods command was conſtantly to be kept in the * Temple. And this perchance was permitted by divine providence, not without a peculi ar myſtery therein, to ſhew, that the Law, which formerly *bound men over* to damnation, was now *bound* it ſelf in captivity, outed of its former dominion, depoſed from

The Law carried captive.
p *Ioſep. ut prius*

* Deut. 17. 18. & 2 Chr. 24. 14

from its condemning power, (unto those in the state of grace) having now the *Gospel of grace* succeeding in the place thereof. Lastly, orders were issued out to the Governour of *Syria* to set the whole land of *Judea* to sale; which was done accordingly. Time was, when by the *Levitical Law*, *Jewish* land though sold, yet at the year of *Jubile* was to revert to the ancient * owners; but now the King of heaven granted such *a license of Alienation*, that it was fully and finally *passed* away from its ancient possessors.

* Levit. 25. 28.

Coins made in memorial of the *Roman* conquest. [r] *Baronius Annal. Eccles. an.* 873. *ex numis Lælii Pasqualini Romani.*

To perpetuate the memory of this *Roman* conquest, besides many other monuments, *Coins* were stamped both in *gold* and *silver*, with the Image of *Vespasian* and *Titus*, on the one side, and on the *reverse* a woman placed in a pensive posture under a *Palm-tree*, which tree was the *Hieroglyphick* of *Judea*, only differing herein, that the *Palm-tree* the more depressed, the more it flourisheth, whereas *Judea* sunk under the weight of her woes, and never again outgrew her miseries. And lest men should miss the fancy of the Impress, they are guided thereuuto by the Motto subscribed, *Judæa capta, Judea taken.*

Conclusion of the description [s] Lamen. 1. 1

What man on sight hereof would not call to minde the complaint of the Prophet, [s] *How doth the City sit solitary that was full of people? how is she become as a widow? she that was great among the nations, and Princess among the provinces, how is she become tributary?* Great, no doubt, was the grief of the *Jews* hereat. But few drops seasonably showred, would preserve the green blade from withering, when much rain cannot revive the roots once withered. Eyes dry for their sins, are vainly wet after their sufferings: and a drought in the spring is not to be repaired by a deluge in the Autumn.

CHAP. XX.

Objections, concerning the Description of Mount Libanus, *answered.*

Philol. YOu make *Libanus* to be the North-ridge of these hills, and *Anti-Libanus* to be the South part thereof, clean contrary unto learned [a] *Munster* in his description of it.

[a] *Cosmog. lib.* 5 *pag.* 1001.

Aleth. Munster is singular therein, unseconded by any other Authors. However, the controversie is not important as touching Scripture, wherein this destinction appears not at all, both the North and South chains of those Mountains being promiscuously called *Labanus* in *Holy Writ*. Some humane Authors lay this distinction in point of East and West, so great is the difference among them. If I may freely profess my opinion herein, I conceive that the inhabitants of this Mountain, termed the place of their own habitation, wheresoever they dwelt, *Libanus*, and named the Mountains of their overthwart neighbours *Anti-Libanus*: as commonly men account their own Religion only to be *Christianity*, and

and all ſuch opinons as are oppoſite to their own, *Antichriſtian.*

Philol. In your Map general of old *Canaan*, the Iſland of *Arvad* (or *Aradus*) is not above forty miles from *Zidon*, which in this Map of Mount *Libanus* are fourſcore miles aſunder. Indeed I have read of a *floating Iſle in Scotland*, moving from place to place with the winde and waves. But is this *Iſle of Aradus* fixed to no firmer foundations, ſo that it hath ſwom forty miles more Northward in this, than in your former *draught* thereof?

Aleth. May you be pleaſed to remember, that in our inſtructions[b] premiſed to the Reader, we gave notice that places ſtanding on the *Vm-ſtroke*, or utmoſt line of any Map, denote not their accurate poſition, but ſituation thereabouts, to clear the continuation of the Country. Such the location of *Arvad* in our former Map, which in this of Mount *Libanus* is placed according to the true diſtance thereof.

b *Lib. 1. cap. 14 Sect. 8.*

Philol. You make the River *Abana* (in heathen Authors *Chryſorrhoas*) to ſink into the ground, without communicating it ſelf to the ſea. This is out of the common road of nature, that this River ſho uld be free from paying tribute to the *Ocean*, to which all ſmaller waters are indebted. Yea and[c] *Adrichomius* (no doubt on good authority) maketh it, when paſſing from *Damaſcus*, to run through a plain called *Arch-abod*, and ſo into the *Syrian*, or *Mediterranean-ſea*.

c In his deſcription of *Manaſ.* beyond *Jordan. Lit. A.*

Aleth. His error therein is confuted, both by ancient, and modern Writers. *Strabo* ſpeaking thereof, ὁ μὲν χρυσόῤῥοας ἀῤξόμενος ἀπὸ τῆς Δαμασκηνῶν πόλεως καὶ χώρας εἰς ὀχετείας ἀναλίσκεται σχεδόν τι, πολλὴν γὰρ ἐπάρδει καὶ βαθεῖαν σφόδρα. *Which Chryſorrhoas beginning from the City and Country of Damaſcus, in a manner is wholly ſpent in drains thence derived; for it watereth much ground, and that very deep.* Some thing more may be collected from *Ptolemies* expreſſion, not terming the fall of *Chryſorrhoas* Ἐκβολὰς (his ordinary word) the *Out-lets*, or *Ejections* thereof into the ſea, but only τὰ πέρατα, the *End*, or *determination* thereof. Where, by the degrees by him aſſigned, *Bertius* in his Maps preſenteth this River ſwallowed up wholly in the ſands: and the ſame is confeſſed by *Bellonius* an eye-witneſs thereof, and other modern[d] *Geographers*, that it never cometh unto any ſea.

d *Vide Ferrarii Lexicon Geographicum.*

Philol. You have omitted the *Vale of Salt* in your Map (near *Aram-Zocah*) neither mentioning in your deſcription that moſt memorable defeat, which *David* gave the *Syrians* therein. Your modern Merchants of *Aleppo* will inform you thereof, who had been on the very place where the battel was fought, as tradition reporteth.

Aleth. I have heard ſo much from the mouths of my judicious[e] friends, which have lived in thoſe parts: and have formerly read the ſame in effect; How, *within half a days-journey*[f] *of Aleppo, there is a very great plain, without graſs growing on it, the ſand whereof is naturally good ſalt, & after rain being dried again with the Sun, the people gather it.* However I can not be perſwaded, that this *Salt Vale* was the place whereon *David* gave his

e M. *Roger Vivion* and M. *Hump. Brown.*
f *Biddulphs Travels pa. 45.*

enemies that notable overthrow, as on the perusal of the following Scriptures will appear.

2. Sam. 8. 13.

And David gat him a name when he returned from smiting the Syrians in the valley of Salt being eighteen thousand men. And he put garrisons in Edom, throughout all Edom put he garrisons.

1. Chr. 18. 12.

Moreover Abishai the son of Zeruiah slew of the Edomites in the Valley of Salt, eighteen thousand.

Inscription of Psal. 60.

To the chief Musician upon Sushan-Eduth; Michtam of David, to teach. When he strove with Aram Mahanaim, and with Aram Zobah, when Joab returned and smote of Edom in the valley of Salt, twelve thousand.

Here under favour, I conceive, these several Scriptures intend one and the same victory, because fought in the same place, the *Valley of Salt*, whilst the seeming contradictions, in the names of the *Conquerors*, different *numbers*, & *nations* of the persons *conquered*, are easily reconciled:

1. *Joab* (as *General*) might *give the Command*, and *Abishai* (*Lieutenant General*) do the execution, whilst *David* (as *Sovereign*) received the *honour* of the *Action*.
2. *Twelve thousand* might be slain *on the place*, and six more kil'd *in the pursuit*, so making up *eighteen thousand* in the total number.
3. This slaughter fell on the *Edomites*, who are called *Syrians*, not by their Country (though *Syria* taken in a large sense is comprehensive of many nations) but *cause*, and *confederacy*, as ingaging themselves (to their cost) auxiliaries in the same quarrel of the *Syrians* against King *David*.

This battel thus stated (with most probability in my opinion) it seems fought rather in the *land* of *Edom*, where there is another *Valley of Salt* eminent in [g] Scripture, and not near *Aleppo*, or *Aram Zobah*. However, because *Tradition is a Tyrant* on the contrary, I dare resolve nothing positively, but suspend my own, and attend the judgments of others herein.

g 2 King. 14. 7. & 2 Chr. 25. 11

Philol. You make *Marra* the next modern stage South of *Aleppo*: whereas there be many moe miles, and intermediate lodging-places (namely *Cane-Toman*, and [h] *Saracoop*) betwixt them.

h See *Biddulphs Travels* pa. 88.

Aleth. I confess no less, but am sorry your memory is so short, that I must so often inculcate the same rule unto you: That places situate on the *Vm-stroke* (such the location of *Aleppo* in our Map) are not in their exact position, whilst we only make a long arm to reach them confusedly into our description, though otherwise they be at greater distance, than the scale of miles will admit.

Philol. I wonder you make the *Mediterranean* from *Tripoli* to *Antioch*, to run with such a crooked flexure, in form of an *Hook*, which certainly will not catch the belief of any judicious beholder thereof. The rather because no Geographers take cognizance of it, and such a bending is disavowed by all modern Maps.

Aleth. Consult *Ptolemies* Maps (as drawn by learned *Bertius*) and they present the fashion thereof accordingly: though such *Elbow* appears

pears not in the late Cards of the Country. No news now adays for *Sea* to gain, *Land* to loſe, or (reciprocally) both to alter their ancient, and accept new forms: ſeeing our *Corniſh-men* will tell us, that a good piece of their *horn* is blunted, and broken off by the ſea: whoſe Land formerly ſtretched out more Weſtward, and was [i] called (as they ſay) *Lioneſs*, before the waters devoured both the *paws*, and whole *body* thereof.

[i] *Camdens Brit. in Cornwal.*

CHAP. XXI.

Objections anſwered againſt the Eaſtern Confines of Paleſtine.

Philol. YOu have left the Eaſtern part of this Map altogether empty, which you ought to have furniſhed with moe Towns, and Cities therein.

Aleth. Whoſe Image and ſuperſcription doth this Map *bear*? Is it not of *Arabia the Deſart*, a wild barren Country? To make a *Deſart full*, is as abſurd, as to paint a *Black-moor fair*. Beſides, whence ſhould the Geographer fetch the names of theſe Cities, except from his own groundleſs fancy? And then, as King *Edgar* is ſaid to have founded in *England* as many *Monaſteries* as there be weeks in the year, a Map-maker might build moe Cities than there be hours therein, whileſt the Reader muſt have as much ſimplicity, as the Author diſhoneſty, that gives credit thereunto.

Philol. You have falſe pointed (to uſe your own [a] expreſſion) the *Jewiſh* peregrinations, ſeeing thoſe four intermediate ſtages (*Comma*'s, as you term them) be *Ar*, *Mattanah*, *Nahaliel*, and *Bamoth*, being named after the ſtream of *Arnon*, ſeem on the other ſide of the River, and therefore rather to be placed in the Tribe of *Ruben*.

[a] Pag. 37. Sect. 45.

Aleth. I have conſulted the Text, and beſt Comments upon it, and cannot yet be convinced, but that the ſame is rightly ſituate. *Arnon* I conceive divided into many ſtreams, therefore plurally termed the *Brooks of* [b] *Arnon*, probably tributary Brooks running into that main River: and though the places aforeſaid lay North of theſe rivolets, they were South of the main *Arnon*, and in the Land of *Moab*. However, becauſe of their ſo ambiguous poſture, being more willing to learn than to teach, I am ready to alter them on any better information.

[b] Num. 21. 14

Philol. You make *Jobs Sons tent* in your Map blown down on his Children therein, whereas [c] Scripture calleth it expreſly an *houſe*, and otherwiſe it is unlikely they ſhould be ſlain, with ſuch ſlight curtains falling upon them.

[c] Job 1. 13.

Aleth. I will not plead that a *Tent* is alſo termed an *houſe* in Scripture [d] phraſe, that Tent-dwelling was moſt faſhionable in the Eaſtern Coun-

[d] Compare Gen. 26. 25. with Gen. 27 15

tries, especially in that ancient age, that *flatory*, or long standing tents were quilted with timber, for their stronger support; that *Jobs* children might be (though not killed with weight) stifled with the closeness of the very linnen in the *tent*, when Satan with such violence in a *vengeance*, drave it in upon them; but fairly charge it on the account of the Graver following his own fancy therein.

Philol. You have made the *Red-sea* too near the *Dead-sea*, presenting not above sixty miles distance betwixt them, when there is much more in all authentick descriptions of them. See now what covetousness doeth, it makes men guilty of much falshood, as here your over-greediness to recover *Ezion Gaber* within this Map, hath tempted you to trespass on due proportion.

Aleth. I confess the main channel of the *Red-sea* runs many miles more South-west; but this *Bay* called *Sinus Elaniticus*, from *Elana* (*Elath* in Scripture, as a fair City built by [c] *Uzziah*, and restored to *Judah* [f] hard by *Ezion Gaber*) buncheth out more to the North, and in Mr. *Mores* Maps, and others of good credit, is advanced as near to the *Dead-sea*, as in this our description. Besides, I have good reason to conceive, that this *Reach* of the *Red-sea*, anciently stretched more North-ward, that now adays, even to the City of *Elana*, or *Elath*, whence it takes its name; because in *Ptolemies* Map, *Elana* is set in the land, some miles distance from the Sea; whither, no doubt, it reached formerly, and made an haven for *Ezion Gaber* thereabouts.

c 2 King. 14. 22
f Deut. 2. 8.

Philol. But, how can *Ezion Gaber* stand on the *Red-sea*, when we read of *Huram* King of *Tyre* (an haven sufficiently known to be seated on the *Mediterranean*) that he *sent* [g] *ships* to *Solomon* to *Ezion Gaber*? Surely, they sailed not round about *Africa*, much less can you conceive them to go over land, (ships having *fins*, and not *feet*) and a *shole of fish* may with as much probability be driven over the *Continent*.

g 2 Chr. 8. 17, 18.

Aleth. Here Sir, I will not tell you of the *Prince of Orange* his constantly carrying boats to make bridges of (though of no great burden) in his wagons: much less will I instance in those seventy lesser ships, and Galliots, brought by *Zoganes Bassa Anno* 1453. *up a* [h] *great hill, and so by dry land with all their sails abroad*, out of the *Bosphorus*, the space of eight miles, in the haven of *Constantinople* by an ingenious device, and a great strength of men to manage it, whereby the said City was soon after unexpectedly taken by the *Turk*. An invention formerly found out, and practised by the *Venetians* at the lake of *Bennacus*. But, waving these things, take notice, I pray, of two memorable passages concerning the matter in hand.

h *Knowls Turk. Hist. pag.* 343.

1. King. 9. 26	2 Chron. 8. 18.
And King Solomon made a navy of Ships in Ezion Gaber.	*And Huram sent him [to Ezion Gaber] by the hands of his servants, Ships, and servants that had knowledg of the sea.*

The result of both is this, *Solomons* ships were built in the place at *Ezion Gaber*,

Gaber, where all their lumber, and maſſie timber was provided, at the *Dock* wherein they were made: whilſt their *tackling*, and other eſſential implements thereof (eaſily portable when taken in pieces) might be ſent from *Tyre* by land-carriages. Such far carting being part of the burdens *Solomon* impoſed on the People, whereof they afterwards ſo grievouſly[i] complained: or elſe by *Hurams* ſending ſhips, by a *Metonymie of the cauſe* underſtanding *ſhip-rights*, ſuch as found materials there, and brought art and induſtry (virtually with the former a whole navy) thither with them.

i 1 King. 12.4.

Philol. Seeing *Edom* bounded north-ward on the *Dead*, South-ward on the *Redſea*, (whereon ſtood *Ezion Gaber* in the land of[k] *Edom*) how can the Children of *Iſrael* be conceived (when denyed paſſage through it) to[l] *compaſs the land of Edom* without coming into any part thereof, except they went into the water?

k 1 King. 9. 26.

l Num. 21. 4.

Aleth. Underſtand it, they went not the neareſt way to *Canaan* through the heart, and fruitful middle of *Edom*, but ſurrounded the ſame, going through the borders thereof (leaving the *Red-ſea* on the right hand) where their paſſage was no whit prejudicial to the *Edomites*, as being through a baſe Country ſecured againſt the long ſtay of any paſſengers therein, by its own barrenneſs. Beſides[m] ſome conceive the land of *Edom* extended not anciently ſo far as the *Red-ſea*, ſo that in *Moſes* his time *Ezion Gaber* belonged not thereunto, though in the days of *Solomon* accounted parcel thereof.

m Sir *Walter Raleigh.*

CHAP. XXII.

Objections againſt the Wilderneſs of Paran *anſwered.*

Philol. IN your Map of *Simeon* and *Judah*, you make that the *River of Egypt*, which runs nigh *Rinocolura* into the *Mediterranean ſea*. And here you call both that brook that runs into the *Syrbon Lake*, as alſo the Eaſternmoſt ſtream of *Nilus* by the name of the *River of Egypt*. How comes this triplication? Where the Scripture preſents but one, you multiply three *Rivers of Egypt*.

Aleth. You put me in mind of a paſſage *Biſhop Latimer* confeſſeth of himſelf, whilſt as yet a young Prieſt, and zealous Papiſt. He, being enjoined by the *Rubrick* to mingle water with the wine in the *Chalice* at Maſs, was ſo[a] ſcrupulous to do it effectually, that he powred in water ſo much and ſo often, that he almoſt diluted all into water. Such is the *nimiety of my caution* herein, who have *Egypt-rivered* this Map to purpoſe, willing to pleaſe all without diſpleaſing of the truth. You know who ſaid,[b] *If it be poſſible, as much as in you lyeth have peace with all men*, as herein I have endevoured. For,

a See the preface of M. *Maſon de Mineſterio Anglic.*

b Rom. 12. 18.

1. The

1. The *Rivolet* ſouth of *Simeon*, by general conſent } is made the *River of Egypt.*
2. That running into the *Syrbon-lake*, by Mr. *More* }
3. The eaſternmoſt ſtream of *Nile*, by *Bochartus* }

Thus each opinion having learned men to patronize it, we equally tender them all to the Readers diſcretion, to reject, or accept which of them he ſhall conclude moſt probable.

Philol. You make *Sinai* (where the Law was given) a different, and diſtinct Mountain from Mount *Horeb.* Whereas in Scripture it plainly appears, that *Horeb* was the ſame with *Sinai*, two names for one and the ſame Mount. For, that the Law was given in *Sinai*, all agree, and the ſame is attributed to *Horeb* alſo. *The Lord our God made a covenant with us in* [c] *Horeb.—The Lord talked with you face to face in the Mount, out of the midſt of the fire.*

[c] Deut. 5. 2 & 4

Aleth. Some [d] conceive this Mountain (as *Moſes* is erronoeouſly fancied *with horns*) to riſe up *Parnaſſus*-like, with a double top; whereof the one is called *Horeb*, the other *Sinai.* Or elſe the former, like the *Alpes*, is a generical name to many, whileſt *Sinai*, like Mount *Senis* amongſt the *Alps*, is more eminent and conſpicuous than the reſt, for the hight thereof.

[d] Sir Walter Raleigh.

Philol. Seeing the Spies were ſent from [a] *Kadeſh-Barnea* to diſcover the Land, a City afterwards aſſigned to [b] *Judah*, how come you to make the *Iſraelites* to encamp ſo many miles South of the ſame place?

[a] Num 32. 8. & Deut. 1. 19.
[b] Joſh. 15. 6.

Aleth. None can be ſo wild as to conceive that the *Iſraelites* during their journeying in the wilderneſs, ever came within the walls of any City, but always pitched in the open Deſart. This premiſed, when they are ſaid to be [c] in *Kadeſh-Barnea*, we underſtand thereby a Country, not City, ſo named, which began ſouthwardly about *Rithmah* (the fifteenth ſtation of the *Iſraelites*, whence they ſent their ſpies) and extended northwardly to *Kadeſh-Barnea properly ſo called*, (as probably a City) certainly a limitary place belonging afterwards to the Tribe of *Judah.*

[c] Joſh. 14. 6.

Philol. You term their provocation of God in this place [d] *as yet the laſt and greateſt temptation*, which ſeems to me not of ſo hanious a nature.

[d] Deſcription of *Paran* Sect 38.

Aleth. So many and great were their Rebellions, it is hard to define which was their higheſt offence. Their carriage for forty years is ſtyled by God a [e] *day of temptation*, whoſe trangreſſions were ſo frequent and came ſo faſt, that they all compleated but one entire, conſtant, and continued temptation. But to the point, that this their *deſpiſing of the* [f] *pleaſant Land* was a Paramount impietie, appears not only by the excluſion of that whole generation from entering the ſame, but by the confeſſion of modern *Jews*: *Manaſſeh Ben Iſrael* (the Hebrew Divine at this day in *Amſterdam*) obſerves the ninth day of the moneth *Ab*, whereon ſaid he [g] *Exploratores flebant ſine cauſa, The ſpies ſent to diſcover the land* [& all the congregation occaſioned by their falſe reports] [h] *wept without cauſe*, hath ever ſince been unfortunate to their nation, th ir firſt and ſecond Temple

[e] Pſal. 95. 8.
[f] Pſal. 106. 24.
[g] In his book called *Spes Iſraelis Sect.* 28. *pa.* 85.
[h] Num. 14. 1.

being

being burnt on the ſame day, and many diſaſters have ſince befallen them thereon. Thus the *Jews travel far off* in their inquiries, fetching the cauſe of their misfortunes from their forefathers *in the wilderneſs* more than *three thouſand years* ago, which with more eaſe might *take up their lodging* nearer hand, and find the ſame in their crucifying of Chriſt, as their higheſt ſin, and the cauſe of the deepeſt ſuffering.

Philol. Think you that *Rithmah* (the *fifteenth* ſtage of the *Iſraelites*) was the particular place, whither the ſpies returned bringing the report of *Canaan?*

Aleth. Though many conceive ſo, under favour I take it more probable, that the next manſion, *Rimmon-parez* by name, was the proper *ſcene* of that action. For, it ſignifieth in *Hebrew* the *Diviſion of Pomegranates*, ſo called (as I conceive) not from any growing there (too barren a place for ſuch beautiful fruit) but brought thither by the *Spies* ([i] *Pomegranates* being ſpecified amongſt the fruits of the land) which here were *divided*, and ſhared among the people of *Iſrael*, to ſhew them a *ſample* of the fruitfulneſs of *Canaan*.

i Num. 13. 23.

Philol. What a blank and vacuity have you left betwixt *Ezion-Gaber* the *thirty ſecond*, and *Kadeſh-Zin* the *thirty third* ſtation of the *Iſraelites* (*ſixty miles* at leaſt) without any ſtage interpoſed? It is not probable that they travelled ſo far, without reſting themſelves betwixt them.

Aleth. Surely they had intermediate Manſions where they took their nightly repoſe, though not named by *Moſes*, becauſe not making any conſiderable abode therein. I conceive, that after their departure from *Ezion-Gaber*, God quickned the *Iſraelites*, (who truanted before in their ſlow, and ſnail-like proceedings) making them mend their pace, probably travelling every day till they came to *Kadeſh*, which their young men might the better endure, the old generation being moſt worn out.

Philol. How comes *Aaron* to be buried in Mount [k] *Hor*, whom elſewhere the Scripture affirmeth to be interred in [l] *Moſera?*

k Num. 20. 27, 28.
l Deut. 10. 6.

Aleth. It is no news to have ſeveral names for the ſame place. The foreſt of *Black-more*, and the foreſt of [m] *White-Hart* (though *black* and *white* be contrary colours) ſignifie the ſelf ſame tract of ground in *Dorſet-ſhire*. *Hor* was [n] the eaſt part, and *Moſera* the weſt part of this Mountain. This *Moſera* had formerly been the [o] *twenty ſeventh* Manſion of the *Iſraelites* in their paſſage to *Ezion-Gaber*, near which afterwards they made their *thirty forth* ſtation (when *Aaron* was buried there) which ſufficiently argues the crookedneſs of their journying, croſſing thoſe parts again where they had been before.

m *Camd. Brit* in *Dorſet-ſhire*
n Sir *Walter Raleigh book* 2 *part* 1 *pa.* 254.
o Num. 33. 31.

Philol. I commend your cunning that hath ſlipt over in ſilence, four of the hardeſt names contained all in one verſe *Deut.* 1. 1. *Theſe be the words which Moſes ſpake unto all Iſrael, on this ſide Jordan in the wilderneſs, in the plain over againſt the Red-ſea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.* Direct us to the poſition of theſe places.

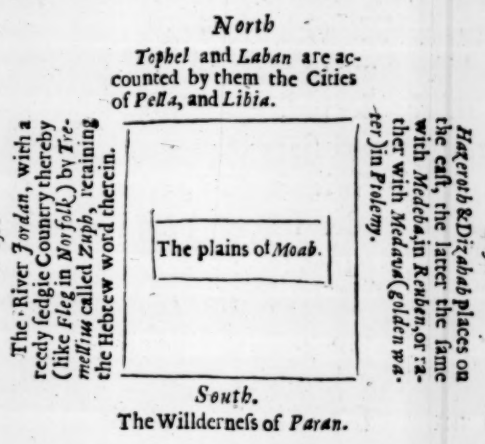
* *Vide Tremel in locum.*

Aleth. Some * conceive the [p] *plains of Moab* (wherein *Moſes* wrote the

p See our deſcription of *Reuben.* Sect 23.

Book

Book of *Deuteronomy*) deſcribed thereby with the eminent bounds (though at ſome diſtance) round about it, in manner following.



Others refuſe this interpretation, as an obſcure, and far fetch'd bounding of *thoſe plains*, preferring out *Engliſh* tranſlation (reading it *Red-ſea*, in ſtead of *Zuph*, or *Sedgie-land*,) and ſo making theſe ſeveral places the ſignal ſtages of the children of *Iſrael* in their paſſage out of *Egypt*. Whereof the *Red-ſea* and *Paran* are ſufficiently known, *Laban* the ſame with *Libnah* their [q] ſeventh ſtation; [r] *Hazeroth* the place where *Miriam* was puniſhed with leproſie; *Dizahab* which the Greek renders *golden mines*, and the *Chaldee* refers to the place where the golden [ſ] Calf was made, and ſtamped to powder, whilſt *Tophel* (not mentioned again in Scripture) is conceived ſome ſtation in *Paran*. Thus *Deuteronomy* is a repetition of the Law, and of the memorable actions which occurred at theſe ſeveral places.

q Num. 33.20 See *Ainſworth* thereon.
r Num. 11.35. & 12.1.
ſ Exod. 32.20.

Philol. I object nothing againſt the draught of the *Tabernacle*, becauſe the authority of *Arias Montanus* (whence you confeſs it taken) will paſs it without exception. But I queſtion the exactneſs of ſeveral places in your Map of *Egypt*.

Aleth. You minde me of a Gentlemans finding a *Picture* in the ſhop of a *Country-Painter*, whom he miſtook for the maker thereof, and thereupon fell a finding many faults therein. But being informed that the ſame was *drawn* by one of the rareſt *Maſters* in *Italy*, he inſtantly turned his cavilling at, into commending thereof. Such a convert your judgment will quickly be when I ſhall tell you that the Map of *Egypt* is of *Ortelius* his making, ſave only that the Southern part thereof (uſeleſs for our hiſtory) is cut off, and ſuch places only inſerted herein as appears in Scripture. The ſame I plead for the *Habits*, and *Idols* of the *Jews*; the former taken out of Scripture, the latter out of ſuch Authors as are ſeverally cited in our deſcription. Only I could wiſh, that in the Picture of *Moloch* out of *Benjamins Itinerarie* the three ſtatues had been preſented ſitting according to our [t] directions. And by the *Altar to the unknown God* we mean not that erected in *Athens* (to a *Grecian*, no *Jewiſh* Deity) but only we intend the ſame for a reſerve for thoſe many *Jewiſh* Idols, whoſe names, and ſeveral worſhips are unknown unto us. But, it is time to break off, leſt one *grand objection* be made againſt all our *objections* and *Anſwers*, that they ſwell the volume into tedioúſneſs.

t See our deſcription of *Chemoſh*.

CHAP.

EZEKIEL his VISIONARY LAND OF *CANAAN*.

CHAP. I.

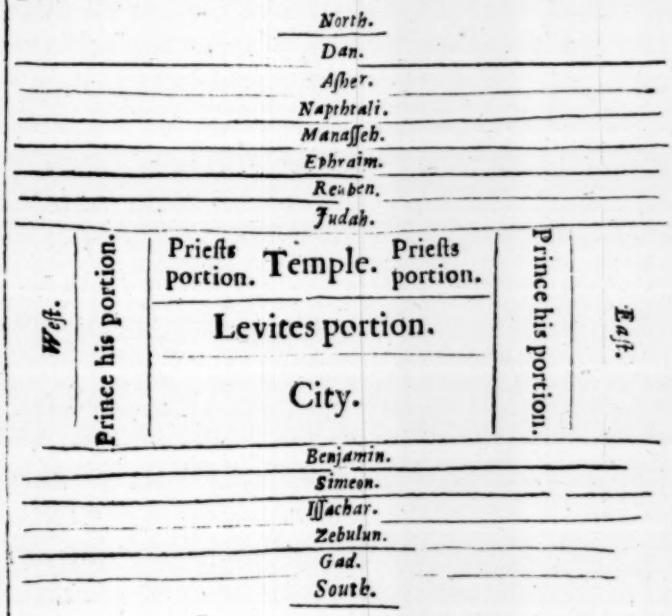
Ezekiels *visionary Land, City, and Temple uncapable of a literal meaning.*

§ 1. PEruſing the nine laſt Chapters of *Ezekiels* propheſie (invited thereunto with the mention of many places in *Paleſtine*) whileſt I hoped to find and feel a *Solid body*, I only graſped the *flitting air*, or rather a *meer ſpirit*; I mean in ſtead of a literal ſenſe I found the *Canaan* by him deſcribed, no *Geography*, but *Ouranography*, no earthly truth, but myſtical prediction. Now, his Deſcription will appear irreconcileable with a literal interpretation (no *Topical*, but a bare *Typical* relation) if the particular location of the Tribes therein be ſeriouſly conſidered.

No literal ſenſe in *Ezekiels* land.

§ 2. For, ſo tranſpoſed, and inverted is the method of their ſeveral portions, as neither reducible to an agreement with the order of their *birth*, nor *bleſſing* by *Jacob*, nor diviſion of the land by lot in *Joſhua's*, nor parting it into Purveyorſhips in the days of *Solomon*. Behold here in this rude draught how the ſeven northern Tribes, as it were, march before in the *Van*; whilſt the five ſouthern Tribes bring up the *Rere*. See the Temple in the midſt, ſupported with the Prieſts portion on both ſides, and that of the Levites coming behind, and holding up the train thereof (parting the Temple from the City) whileſt the Princes portion flanketh it on both ſides.

Proved by the tranſpoſition of the Tribes.



Reader this draught I borrowed from the reverend and learned *John Richardſon* D.D.B. of *Ardaugh*, to whoſe excellent notes on *Ezekiel* (ſhortly to come forth) I refer thee for farther ſatisfaction.

sides. *Quævis dictio, contradictio?* Each word flatly opposeth the literal position of those Tribes and places, and therefore the interpretation thereof *Is risen, it is not here*, not buried beneath in the words, but is mounted above in the mystery.

Miraculous fruit.

§ 3. Add hereunto the miraculous fruit (*unfading and new every month*) which this land produced, one *leaf* whereof was more worth than all the great [c] *Grapes*, *Pomgranates*, and *Figs*, the *Spies* brought from *Canaan*, as being *unfading* and [f] sovereign *for medicines*. Now surely such as understand this literally have need of some of those *Leaves* to cure their *distempers* therein.

c Num. 13. 23.

f Ezek. 47. 15.

Objection.

§ 4. It will be objected, that this *Prophetical Palestine* makes frequent mention of *Seas*, [g] *Great Sea*, and [h] *East Sea*; *River*, *Jordan*; *Mountain*, *Gilead*; besides the land is bounded, North, South, and East with several places of name, and note, as [i] *Hethlon*, *Zedad*, *Hamath*, &c. Now, what saith our Saviour? [k] *A spirit hath not flesh and bones*, meer visions are of a more rarified, and attenuated nature, not consisting of such gross, and drossie parts, and therefore the Prophet seems rather to be taken *at his word*, and his literal relation to be embraced, without further search for a mystical meaning therein.

g Ezek. 47. 15
h *Ibid. ver.* 18.
i Ezek. *Ibid.*
k Luke. 24. 39.

Answer.

§ 5. It is answered, *Omnis visio fundatur in historia*; the most refined vision hath some mixture of, and analogie with an historical truth. As in a *Web* the stamen, or *Warp*, is fast fixed, through which the *woofe* is cast, or woven; so there are certain *standards* in all visions, being the material and corporal ground-work, for a spiritual flourish, or descant to improve it self thereupon. More particularly, because so many places of *Palestine* are named in this vision; yea, seeing the body thereof is conformed to an *unlike likelineſs* (as I may term it) of the earthly *Canaan*, it intimates, that the *Jewish* nation shall have more than a single share in the accomplishment of this Propheſie, and have their happiness highly concerned in the performance thereof.

The City not literally meant

§ 6. As the *Land*, so the *City* described by the Prophet, is not appliable to the earthly *Jerusalem*. It is said of Christ, *Thou art* [l] *fairer than the children of men*; sure I am, this City as presented by the Prophet, was fairer, finer, slicker, smoother, more exact, more uniform, than any fabrick the earth afforded. This *Triumphant Jerusalem* (as I may term it) was a compleat square of *four* [m] *thousand five hundred reeds*, with a just *Jury* of [n] gates, three on each side, according to the names of the *twelve Tribes*) with most regular suburbs, reaching *two hundred and fifty reeds* every way, so *terse*, so *trim*, that not an house started out of its due proportion. Whereas the literal *Jerusalem*, built by parcels at several times, on abrupt precipices, ranged about with the wals rather for strength, than beauty, being on the East and South suburbless, and without such correspondency, either in the number, or position of the gates thereof. In a word, that so exact structure in the Prophet, never sprang by art out of earth, but was let down

l Psal. 45. 2.

m Ezek 48. 16
n *Ibid. ver.* 31.

down by a miracle from heaven, to which Saint *John* alludes in his celiſtial° *Jeruſalem*. o Revel. 21. 10

§ 7. Laſtly, the Temple, as framed by the Prophet, is not ſuitable with *Solomons*, and the very waters riſing from under the threſhold thereof, encreaſing by degrees unto an unpaſſable P River, do drown all poſſibility of a literal ſenſe therein. Expect not here, I ſhould intermeddle with a particular deſcription of the foreſaid Land, City, and the Temple; both becauſe they being meerly myſtical are alien from our ſubject, and becauſe I am deterred from ſo difficult an undertaking by the enſuing computation. p Ezek. 47. 5.

1. *Moſes* ſaith, *the days of our*years are threeſcore years, and ten.* * Pſal. 90. 10.
2. The *Jews* made an ordinance, that none ſhould read this viſion, till *thirty years old.*
3. *Villalpandus* confeſſeth, he ſtudied this Propheſie twenty three-years, yet underſtood not the difficulties thereof.

If life be ſo ſhort, and we muſt begin ſo late, and ſtudy ſo long on this Propheſie alone (without attaining the full underſtanding thereof) high time at the end of thoſe ſtudying years, to leave the *meaſuring* of this viſion, and ſurvey the *dimenſions* of our own *Graves*.

§ 8. To conclude, as once our Saviour told *Pilate*, P *My Kingdom is not of this World*: ſo the ſenſe of *Ezekiels* Land, City, and the Temple, is not carnal, and corporal, but myſtical, and ſpiritual. Yea, God may ſeem of ſet purpoſe to have troubled, and perplexed the text, imbittering the *Nibbles* thereof with inextricable difficulties, meerly to *wean* us from the *milk* of the letter, and make us with more appetite ſeek for ſtronger meat therein. For the main therefore, it is generally conceived, this viſion imports the great inlargment, and dilatation of the Church under the Goſpel, when the *Gentiles* ſhall be called to the knowledge of Chriſt, and the *Jews* alſo (as mainly concerned, though not ſolely intended in this viſion) brought home to their true Meſſiah, not excluding even thoſe of the *ten Tribes*, for having each one his *Childs-portion* in the performance of this propheſie. A word or two of whoſe condition, ſince their captivity. The myſtical meaning. P John. 18. 36

CHAP. II.

What became of the ten Tribes ſince their captivity, and where probably extent at this day.

§ 1. POlitick was the practice of the Kings of *Aſſyria*, when conquering a Country, neither to kill the natives thereof, nor to continue them any longer in their own land, but to tranſport them into a far diſtant Country, and in exchange planting other Colonies in their room. For, firſt to kill them (beſides the cruelty thereof in cold bloud) had Policy in tranſplanting conquered people.

had been an improvident act, men amongst them being precious to people their vast dominions, which otherwise, if empty, had been more exposed to the invasion of enemies. To continue them in their own land had not been safe; who, best knowing the advantages thereof, would on all occasions practice the recovery of their lost liberty; and therefore to prevent further disputes, the *subject of the question was taken away*, and they advisedly disposed of in far distant places. Lastly, the removing them into other parts, and substituting others in their land, taught both these plantations an immediate dependence on their Prince, (having no other plea but his bare pleasure for their present possessions) which made them, (like the Turkish *Timariots*) more dutiful at home, and daring abroad in their undertakings.

§ 2. These reasons moved the Kings of *Assyria* to transport the *Israelites* from their native soil. Indeed they, if any people, might term the land *their own*, having a threefold title thereunto; by *Donation* from God, the supream Propriety; by *conquest* of the *Canaanites*, the ancient owners; by *prescription* of more than seven hundren years peaceable possession thereof. But this *threefold cable* was broken with the weight of their sins, and so was *Israel* carried away from their [a] *own land to Assyria unto this day*. Even *Lands* as well as *Goods* are *moveables*, though not from their *Centre*, from their *Owners*, at leastwise the owners are moveable from their lands.

a 2 Kin. 17. 23

Their threefold captivity.

§ 3. Yet God did not all at once begin, and end the captivity of the *ten Tribes*, but πολυμερῶς, καὶ πολυτρόπως, *at sundry times, and in diverse manners*. For,

b 1 Chr. 5. 16. c 2 King 15. 19.

1. [b] *Pul* King of *Assyria* in the reign of [c] *Menahem* carried the *Rubenites*, *Gadites*, and half Tribe of *Manasseh* away to the Cities of the *Medes*.

d 2 King. 15. 29.

2. *Tiglath-Pilneser* in the days of *Pekah*, transported (besides *Gilead*, and the remains of the aforesaid Tribes) [d] *Galilee*; namely, so much thereof as was in the land of *Naphtali*, unto *Assyria*.

e 2 King. 17. 6.

3. *Shalmaneser* cleared all the rest in the ninth year of *Hoshea*, carrying them away to [e] *Halath*, and *Habor*, by the River *Gozan* in the Cities of the *Medes*.

Probably the second, or middle captivity of the *Naphtalites*, afterwards removed themselves into *Tartary*, where *Ortelius* findes their very name, and a City called *Tabor* ([e] *Asnoth-Tabor* we know was a place in the border of *Naphtali*) imposed (no doubt) to perpetuate the memory of their native Country.

e Josh. 19. 34.

Since seemingly utterly lost. f 2 Esdr. 13. 40

§ 4. Scripture gives us no account what afterwards became of these *ten Tribes*. Only in [f] *Esdras* (a Book accounted by some as the *Apocrypha* of the *Apocrypha*, because never owned for *Canonical*, either by the *Jews*, *Romish* [g] *Church* in general, or Protestant Writers) we finde them travelling over *Euphrates* (miraculously dried up in their passage) towards *Arsareth* [or *Tartary*] a great way; namely *a journey of a* [h] *year & an half*. A

g See *Bellarmins* Arguments against it.

h 2 Esdr. 13. 45

long

long ſtride indeed, and yet might be but little, if mending their pace no more than their anceſtors did in their paſſage between *Egypt*, and *Canaan*. But waving *Eſdras* his ſingle teſtimony, theſe *ten Tribes* appear not ſince in any authentical relation; ſtrange! that the poſterity of the two Tribes (*Judah* and *Benjamin*) ſhould be found [almoſt] *every where*, whileſt the off-ſpring of the *ten Tribes* are found *no where*! Thus God hath on them inflicted that curſe which he formerly threatned, *To ſcatter them into corners, and make the*[i] *remembrance of them to ceaſe*. Nor, that he hath utterly extinguiſhed the *being*) an opinion as unreaſonable, as uncharitable) but hath hitherto concealed the *known being* of ſo numerous a nation, whom we may call the *loſt-loſt ſheep of Iſrael*; both in reſpect of their ſpiritual condition and corporal habitation.

i Deut. 32.26.

§ 5. Some[k] conceive the modern *Americans* of the Jewiſh race, collecting the ſame from ſome reſemblances in rites, community of cuſtomes, conformity of cloths, fragments of letters, foot-ſteps of knowledge, ruines of language, (though by a caſual coincidence ſome ſtragling words of the *Athenians* meet in the mouths of the verieſt *Barbarians*) and many other *Judaiſmes* amongſt the *Indians*. And lately, a[l] Jewiſh *Rabbin* of *Amſterdam* tels us, that beyond the *Cordillar* hills, and River *Maragnon*, a fair People are found with long beards, and rich in cloths, living by themſelves, different in Religion from the reſt of the *Indians*, whom he will have to be the *ten Tribes* there remaining in a body together. His arguments ſo prevail on ſome, formerly contrarily minded, as to *turn the tyde* of their judgment to concur with his, with others they make it *dead water*, not to oppoſe his opinion, whileſt a third ſort liſten to his relation, as only priviledged from confutation by the remoteneſs thereof.

Suppoſed by ſome in *America*.
k See the book of my worthy friend M. *Tho. Thorowgood* on *Jews* in *America*.
l *Manaſſeh Ben Iſrael* in his book called *Spes Iſraelis*.

§ 6. For my own part, I behold his report as the *Twilight*, but whether it will prove the *morning twilight*, which will improve it ſelf into ful light; or that of the *Evening*, darkening by degrees into ſilence, and utter obſcurity, time will diſcover. When the *eleven Tribes* (ſo virtually may I term them) brought news to that one loſt Tribe [*Joſeph*] was found, *Jacobs heart*[o] *fainted, for he believed them not*, till afterwards he was convinced on clearer evidence. How much more then may I be permitted to ſuſpend my judgment, when one man brings tydings of *ten loſt Tribes*, all found in an inſtant, until further proof be made thereof? Surely we, who now ſecretly ſmile at ſome probable inſinuations in his report, ſhall on better aſſuance have our *mouths filled with*[p] *laughter* (not[q] *Sarah's laughter* of diſtruſt, but[r] *Abrahams*, of deſire, delight, and belief) when his relation ſhall be confirmed to us from other hands. And indeed, the meſſenger deſerves to be well paid for his pains, who brings clear proof thereof, the diſcovery of the poſterity of theſe *ten Tribes* being an happy *Forerunner*, and *Furtherer* of their future converſion.

Our private opinion.

o Gen. 45.26.

p Pſal. 129.2.
q Gen. 18.12.
r Gen. 17.17.

CHAP.

CHAP. III.

Of the Jews *their repossessing their native Country.*

The *Jews* fancy of a temporal kingdom.

§ 1. IT is a conceit of modern *Jews*, that one day they shall return under the conduct of their *Messias* to the Country of *Canaan*, and City of *Jerusalem*, and be re-estated in the full possession thereof. If any object, that their land, now base, and barren, is not worth the regaining: They answer, when they shall recover their Country, the Country shall recover its former fruitfulness; as if God would effect miracles, as fast as man can fancy them. With them concur some Protestant Divines, maintaining, that the *Jews* shall be restored to a flourishing Commonwealth, with the affluence of all outward pomp, and pleasure, so that they shall fight and conquer *Gog* and *Magog*, [the Turk] with many other miraculous achievements. One[a] Author so enlargeth the future amplitude of the Jewish State, that thereby he occasioned a confining to himself. His expression (indiscreetly uttered, or uncharitably construed) importing that all Christian Princes should surrender their power as homagers to the temporal supreme Empire of the Jewish nation.

a M. *Finch* in his Book of the calling of the *Jews* (published by *Will. Gouge* D. D. *Anno.* 1621.) for which he was imprisoned.

§ 2. For the proof of this their position, never did the servants of *Benhadad* more *diligently observe*, or more *hastily catch any*[b] *thing* [of comfort] *coming from the mouth of Ahab*, than the *Jews* search out, and snatch at every gracious promise made to them in the old Testament. Such principally as *Deut.* 30 3. *Then* [on their repentance] *the Lord thy God will turn thy captivity, and have compassion upon thee, and will turn, and gather thee from all nations, whither the Lord thy God hath scattered thee. Isaiah* 11.12. *And he shall set up an Ensign for the nations, & shall assemble the out-casts of Israel, & gather together the dispersed of Judah from the four corners of the earth. Levit.* 26.44. *And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them, for I am the Lord their God.*

Scripture produced for the opinion.

b 1 King. 20.33

The *Jews* their *Golden Ape.*

§ 3. This last place the *Jews* highly prise, and such of them as live in *Germany*, call it[c] *Simiam auream*, or the *Golden Ape*. And why so? Because (forsooth) in the Hebrew it begineth with ואף *ve Ape*, *And yet*. A frivolous conceit on the similitude of sound of two words, of different sense, in the Hebrew, and Dutch tongue. Indeed, all the loud threatnings in Scripture, may more fitly be termed *Lions*, all the meek promises therein, *Lambs*, amongst which, this cited out of *Leviticus* is of especial note, whilest it is to be feared, such *Jews* (as found hence their temporal Kingdom) will prove themselves *Apish* in their ridiculous comment thereupon.

c See *Gerard* his common places, *de Extremo Judicio. page* 258.

Arguments to the contrary.

§ 4. But, most learned Divines are of a contrary opinion, because total and final desolation is in Scripture so frequently denounced against their Country, and Cities therein. *The Virgin of Israel is fallen, she shall*

ſhall [d] *NO MORE riſe; I will* [e] *NO MORE pity the inhabitants of the land, and out of their enemies hand I will NOT deliver them: I will love them* [f] *NO MORE: The land ſhall fall, and* [g] *NOT riſe again: I will break this people and this City as a Potters veſſel, which can* [h] *NOT be made whole again.*

d Amos 5. 2.
e Zech. 11. 6.
f Hoſea 9. 15.
g Iſa 24. 20.
h Jer. 29. 11.

§ 5. As for the Scriptures alledged by the *Jews* for their temporal reſtauration to an illuſtrious condition in their own Country, they have found their full accompliſhment, in the return of that Nation, to their own land, from the *Captivity in Babylon*; and therefore further performance of ſuch promiſes is not to be expected: & accordingly it is reſolved in their own [i] beſt Authors, *Poſſeſſionem primam, & ſecundam habituri erant, poſſeſſio autem tertia non erit illis.* And if any more fulfilling of thoſe promiſes remaineth behind, it muſt be made up in the ſpiritual converſion of the *Jews*, in Gods due time, to the knowledge of Chriſt, and embracing of the Goſpel. Some of their own [k] Writers affirming, that *all things which relate to the office of their Meſſiah* (whom they expect) *are heavenly* and not corporal.

Jewiſh reaſons confuted.

i *Seder Olam & Talmud.*

k In *Keli Jachan* cited by *Gerard de Extremo Judicio pag.* 259.

§ 6. The further proſecution hereof, we leave to thoſe Authors, who have written large diſcourſes of this ſubject. Only we will obſerve a remarkable difference betwixt a place of Scripture, written in the Old, alledged, and applyed in the New Teſtament.

An eminent inſtance,

Amos 9. 11, & 12.	Act. 15. 16, & 17.
In that day will I raiſe up the Tabernacle of David that is fallen, and cloſe up the breaches thereof, and I will raiſe up his ruines, and I will build it as in the dayes of old: That they may poſſeſs the remnant of Edom, and of all the heathen, which are called by my name, ſaith the Lord that doth this.	*After this I will return, and I will build again the Tabernacle of David, which is fallen down: and I will build again the ruines thereof, and I will ſet it up: That the reſidue of men might ſeek after the Lord, and all the Gentiles, upon whom my name is called, ſaith the Lord, who doth all theſe things.*

Here the Apoſtle *James*, more following the ſenſe, than the words of the Prophet, as an Expoſitor, rather than Tranſlator, renders the poſſeſſing of the *remnant of Edom*, to be, by *ſeeking after the Lord*; by which Analogy we collect, that thoſe Topical promiſes to the *Jews*, of the conquering and poſſeſſing ſuch and ſuch places, in, and near their own Country, import only a ſpiritual propriety, and ſhall myſtically, not carnally, be accompliſhed, in their ſincere converſion to Chriſt.

§ 7. More probably therefore it is, that the *Jews* ſhall not come back to their land, but their land ſhall come back to them; I mean, thoſe ſeveral places, in *Europe*, *Aſia*, and *Africa*, wherein they reſide, ſhall on their converſion, become as comfortable unto them, as ever the *Land of Canaan* was to their Anceſtors. *Forti quævis terra patria*; and a contented minde in them ſhall make any Mountain their *Olivet*; river, their *Jordan*; field, their *Carmel*; foreſt, their *Libanus*; fort, their *Zion*; and City their *Jeruſalem*. But, as for their temporal regaining of their old Country, in all outward pomp, and magnificence, even ſuch as are no foes to the *Jews* welfare, but ſo far friends to their own judgments, as not to

The *Jews* their land will come to them.

to believe, even what they desire, till convinced with Scriptu re, or reason, account this fancy of the *Jews*, one of the *dreams* proceedi ng from the [1] *Spirit of slumber*, wherewith the Apostle affirmeth them to be possessed.

Rom. 11.8.

CHAP. IV.

Of the general calling of the Jews.

The question stated.

§ 1. BY *Jews*, we understand, some left of every Tribe (as [a] formerly hath been proved) being banished their own Country, since the death of our Saviour; extending it also to the ten Tribes carried captive by *Shalmaneser*, and never since certainly known where existent. By *calling*, we intend, their real converting by the word, to the knowledge and love of God in Christ. By *general*, we mean not every individual *Jew*, whereof some refractary Recusants will ever remain (were it but to be foils to Gods favour in saving the rest) but a considerable, yea conspicuous number of them. And it is a charitable opinon, ancient, and conformable to Scriptures, that in this sense, the *Jews* in Gods due time, shall be generally called.

a *Lib.* 1.

Several Scriptures to prove it.

§ 2. Come we now to the places of Scripture alledged for the proof of this opinion. Now as *Mesha* King of *Moab*, when his Country was invaded, stood not the choosing of select Soldiers for fight, but [b] *gathered all that were able to put on armour, and upwards*: so Authors muster up all places of Scripture, which put on any probability to this purpose, and can carry any countenance thereunto, amongst many others, these ensuing.

b 2 King. 3. 21.

Num. 24. 17.	*Isa.* 33. 17.	*Ezek.* 16. 61.	*Mat.* 23. 38.
Deut. 32. 43.	*Isa.* 41. 15.	*Ezek.* 20. 34.	*Mat.* 24. 23.
Psal. 68. 22.	*Isa.* 43. 1, &c.	*Joel* 2. 28.	*Luke* 21. 24.
Psal. 69. 32, 33	*Isa.* 49. 16, 17.	*Amos* 9. 8.	*Rom.* 11. 25.
Psal. 110. 2, 3.	*Isa.* 51. 1, 2.	*Obad. ver.* 15.	2 *Cor.* 3. 16.
Cant. 8. 10.	*Jer.* 3. 12.	*Micah* 7. 7.	2 *Thes.* 2. 8.
Isa. 14. 2.	*Jer.* 30. 3.	*Zeph.* 3. 8.	*Revel.* 16. 12.
Isa. 30. 21, 22.	*Jer.* 33. 6.	*Zech.* 2. 9, &c.	*Revel.* 19. 5.

Should these quotations be severally examined, many would be found rather to perswade, than prove; rather to intimate, than perswade the matter in hand: and that, only to such free, and forward apprehensions, as are prepossessed with the truth thereof. But, amongst these, and many moe numerous Scriptures cited, that one place *Rom.* 11.25. principally deserveth our serious perusal thereof.

The staple place for the calling of the *Jews*.

§ 3. The words of the Apostle run thus, *For I would not brethren that ye should*

ſhould be ignorant of this myſtery (leſt ye ſhould be wiſe in your own conceits) that blindneſs in part is hapned to Iſrael, until the fulneſs of the Gentiles be come in, and ſo all Iſrael ſhall be ſaved, &c. This is conceived the ſtrongeſt, and cleareſt Charter for the *Jews* general converſion.

§ 4. It will be objected, that by *all Iſrael* the believing *Gentiles* are meant (for Gods Church, being a collective body, of ſome *Jews*, and moe *Gentiles*) which in Scripture are ſtyled [d] *the children of Abraham*, [e] *the Iſrael of God*; [f] *Jews inwardly, with circumciſion of the heart, in the ſpirit, not the letter* Yea, in the ſame verſe, Saint *Paul* [a *Jew*] called the *Romans* being *Gentiles*, *brethren*, the kindred coming in by their regeneration: and in the ſame ſenſe, all converted *Gentiles* may be called *Iſrael*, *whoſe praiſe is of God, and not of man.*

Objection to the contrary.

d Gal. 3. 7.
e Gal. 6. 16.
f Rom. 2. 29.

§ 5. It is anſwered, allowing elſewhere in Scripture believing *Gentiles* to paſs under the name of *Iſraelites*, here literally the natural *Jews* by extraction muſt be intended,

Anſwered.

1. Becauſe clean through the Chapter, the Apoſtle oppoſeth the *Gentiles* and *Iſrael*, as contradiſtinct terms.
2. He acquainteth the *Romans* with a myſtery, which was none in effect (but ſtale news, and generally known) if only the ſaving of the *Gentiles* were therein intended.
3. It was his deſign, to comfort the *Jews*, and curb the *Gentiles*, from over-inſulting on their ſad condition.

And leſt any ſhould ſay ſlightingly to this opinion, as *David* once civilly to *Ittai*, [g] *Thou cameſt but yeſterday*; know, it deſcendeth unto us recommended from the Primitive time.

g 2 Sam. 15. 20

§ 6. *Origen* was the firſt that mentioned it, and he (otherwiſe the *Allegorizer General*) interprets the Apoſtle literally, in his expoſition thereof. Say not that being the firſt of the *Fathers* who wrote a Comment, no wonder if he wandred in his Gloſſes, (he who firſt went from place to place, never found out the neareſt way) ſeeing better judgments afterwards built on the ſame bottom, *Hierom*, *Ambroſe*, [h] *Chryſoſtome*, and [i] Saint *Auguſtine*. In the School-men the opinion of the *Jews* their converſion, *is not dead, but ſleepeth*: Parables, and propheſies, are no diſhes for their diet. Their heavy ſtudies delighted not *to tread the water* (at beſt the *Mariſhes*) *of future contingencies*, but on the *terra firma* of certainties, where arguments might be grounded. Yet the moſt peaceable amongſt them, (more medling with Comments, than Controverſies) ſuch is *Dionyſius Carthuſianus*, concur in their judgments therein. But, the ſilence of *Schools* is recompenſed with the loudneſs of the *Pulpits* in our later age of [k] *Romaniſts*, *Lutherans*, and *Calviniſts*, generally maintaining the certain expectation of the *Jews* converſion.

The opinion favoured by Fathers, School men, and modern Divines.

h In their ſeveral Comments on Rom. 11. 25.
i *Lib.* 2. *Quæſt. Evangel. Quæſt* 13.

k See *Gerard. Loc. Com. p.* 252

§ 7. Add hereunto, that the *Jews* ever ſince their exile from their own land, when the *Romans* ſold their Country, (and a learned [l] man obſerves, they ſet no land to ſale ſave *Judea* alone) have continued many

Countenanced by their long continuing an unmixt nation

l Mr. *Mede.*

hundred years a distinct nation. As if they had learned from their River of *Jordan*, running through the *Galilean Sea*, and not mingling therewith, daily to pass through an Ocean of other nations, and remain an unmixt, and un-confounded people by themselves. A comfortable presumption (when in company with other arguments) that they, once *Gods*[m] *peculiar*, are still preserved *a peculiar people*, for some *token for good*, in due time to be shewed upon them; and that these *materials* are thus carefully kept entire by themselves, because intended by Divine Providence, for some *beautiful building* to be made of them hereafter.

m Deut. 14.2.

And some *Jews* converted in all ages.

§ 8. Let it also be seriously considered, that in all ages God hath dropt some considerable convert-*Jews* into the treasury of the Christian Church, as *good-handsel*, and *earnest* of a greater payment to ensue. Amongst whom we meet with a *Mess* of most eminent men. *Nicolaus Lyra*, that grand Commentator on the Bible; *Hieronymus de Sancta Fide* turned Christian about *Anno* 1412. (Physitian (as I take it) to *Benedict* the thirteenth Pope) who wrote a Book unto his Country-men the *Jews*, wherewith [n] five thousand of them were converted; *Ludovicus Carettus* living [o] in *Paris Anno* 1553. and the never sufficiently to be praised *Emmanuel Tremellius*. And besides the visible converts, falling under the notice of man, we may charitably presume many *concealed ones*, especially on their death-beds known to God alone. Yea, I conceive that learned [p] Rabbin, more than *Agrippa*, [q] *almost a Christian*, who hath this amongst other pious expressions, *I dread, and fear, O Lord, that that Jesus whom the Christians worship, may be that righteous sold for silver, according to the Prophet* [r] *Amos*.

n In the preface of his book in *Bibliath. Patrum.*
o His Epistle is at the end of *Buxtorfs Syn. Jud.*
p *Rabbi Sam. Marochianus de adventu Messiæ. cap. 6.*
q Act. 26.28.
r Amos 2.6.

Time of their conversion.

§ 9. As for the time of the *Jews* conversion, let us content our selves for the general, it shall be after *the fulness of* [s] *the Gentiles shall come in*. But, for the particular year, by some so peremptorily, and positively assigned, I cannot but admire at the confidence of men therein. Especially, seeing some, which pretend such familiarity to future events, are not the best acquainted with the passages in former ages; and those, which seem to know all which is to come, know but little of what is past; as if they were the better Prophets, for being the worse Historians.

s Rom. 11.25.

Cruelty conjoyned with confidence.

§ 10. But well it were, if their confidence were confined to themselvs alone, being only content to *abound in their own sense*, without imposing it on others. But, besides their confidence, such is their cruelty, to exact, yea, extort the *uttermost farthing* of our belief, to be paid in (even at the *first sight*) to their conceits, or else we must into *the Prison*, yea, deepest *dungeon*, and be condemned for being weak, or wilful; ignorant, or obstinate. Whereas, in such peremptory particularizing of the very year, such as pretend to *plough with the heifers* of Gods Spirit, may be suspected to be drawn away with the *wild buls* of their own imaginations.

Different Dates thereof.

§ 11. The rather, because so great the difference betwixt the several Dates

Dates assigned by them. Some making it 1652; others, 1660, Some sooner, and before; some later, and after the destruction of the *Romish Antichrist*. It is therefore the most safe, and sober way, in so much variety to *leave a blank* in our judgments, for God to write the true time therein, when we, or after-ages shall behold the same brought to pass *One day teacheth* [t] *another*; and, *to-day* (yesterdays school-master) is scholar to *to-morrow*, at whose feet (as *Paul* at *Gamaliels*) it will at night sit dutifully down for further information. Yea, by an inverted method, the *daughter doth instruct the Mother*; and, the day which in time cometh after, goeth before in knowledge.

[t] Psal. 19. 2.

CHAP. V.

Of the present obstructions of the calling of the Jews.

§ 1. MAny are the obstacles both external, and internal, which for the present obstruct the conversion of the *Jews*. First, our want of civil society with their nation. There must be first conversing with them, before there can be converting of them. The Gospel doth not work (as the *weapon-salve*) at distance, but requires some competent familiarity with the persons of *Probationer-converts*. Whereas the *Jews*, being banished out of *England*, *France*, and *Spain*, are out of the call of the Gospel, and ken of the Sacraments in those Countrys.

1 Civil distance in society.

§ 2. Secondly, in the cruel usage of them in the *Papal*, and *Imperial* dominions, where they swarm most, and where publick authority doth not endevour to drop, and distil piety into them; but to squeese, and press profit out of them. Especially, whilst that mercilesse law stands in force, that on their conversion, they must [a] renounce all their goods as ill gotten. If the resolutions of the promise-forward Disciple quickly recoyled, at our Saviours tentative command, to *sell all, and give to the poor*; I say, if *he* [b] *went a way sorrowful, for he had great possessions*; no wonder if the rich and covetous *Jews* distast our Religion, when before they can embrace it, they must take a final farewell of their large estates. Rather should those Princes imitate the pious example of our *Henry* the *third*, who, between the *new*, and *old Temple*, erected an [c] *house of Converts* (afterwards appointed by *Edward* the *third* for Records to be kept therein, now called *the Rowles*) endowing it for the maintenance of poor *Jews* converted to Christianity, and baptized, allowing two pence * a day unto each of them during their lives.

2. Cruel usage in point of estate.

[a] D *Heylin in Micr. in Palest. pag.* 507. I think out of St. *Edwin Sandys*.

[b] Mat. 19. 22.

[c] *Camd Brit. in Middlesex pag* 428.

* *Stowes Survey. pag.* 435.

§ 3. Thirdly, the constant offence given them by the *Papists* their worshiping of Images, the present *Jews* hating Idolatry *with a perfect hatred*, whose knees may sooner be broken, than bended to such superstitious postures. And, to speak out the plain truth, the *Romanists* are but back-friends to the *Jews* conversion, chiefly on this account, because the *Rabbins* generally interpret [d] *Dumah*, or *Edom*, to be *Rome*, & *Edomites*, *Romans*, in

3, Offence at Image-worship.

[d] Especially, ou the *Burden of Damah* Isa. 21. 11.

their expositions on the old Testament. And therefore, all those passages have (by order no doubt from Superiors) been lately purged out, and expunged the *Venetian*[c] edition of the *Rabbins*. Yea, there is a constant tradition, currant time out of minde, amongst the modern *Jews*, that after the destruction of the City of *Rome*, their nation shall be put into a glorious condition. No wonder then, if cold, and dull the endevours of the *Romanists*, for the conversion of the *Jews*, who leave that task to be performed by *Moses*, and *Elias*, whom the *Papists* fondly fancy, shall towards the end of the world personally appear, and by their powerful preaching, perswade the Jewish nation unto the Christian Religion.

[c] Set forth by *Daniel Bombergius*.

4. Discords amongst *Christians*.

§ 4. Lastly, the difference in judgments, distance in affections, dissoluteness in lives among the *Christians* themselves. In vain do we hollow to the *Jews* to come over to us, whilest our voyces are hoarse with railing one at another; and becken with our hands to them, to be on our side, whilest our hands are imbrued in the bloud of those of our own Religion.

Internal obstacle, blindnes.

§ 5. But far greater than all these, is that internal obstacle, that πάρωσις, that *blindness* which *is happened* unto them, inflicted on their Ancestors, continued, and increasing on their posterity. How Bedlam-like was their behaviour at Saint *Pauls* but mentioning of preaching to the *Gentiles*,[f] *They cryed out, and cast off their cloaths, and threw dust into the air*, as endevouring to thicken, and condensate the same, that no audible sound might penetrate unto them. And, as *then* they *threw dust into the air*: God hath *since* thrown their land after it; so that no *Jew* can take up one crum of dust, from any *entire Country*, upon the face of the earth, that he can call his own. Great is Gods providence in ordering it, that a *fog*, and a *tempest* never can be together at sea, the *fog* vanishing so soon as the *tempest* ariseth, otherwise smaller vessels would be cast away, which want the direction of the Compass to guide them: but woful is the present condition of the *Jews*, having a *fog* of *ignorance*, and a *tempest* of *violence*, both together in them in the highest degree, most bold, when most blind; stumbling at what should stay them; slighting the Chirurgeon, when sorest; scorning the Physician, when sickest; miserable, if they knew their condition; and more miserable, because ignorant thereof.

[f] Act. 22. 23.

Obstacles easily banished by an infinite power.

§ 6. But though these obstacles, and obstructions were moe, and mightier than they are, should God but *give the word*, they are instantly removed. Long was the service of the true God disused in *Judah* (during the idolatrous reign of *Ahaz*) so that great was the difficulty, to bring the whole nation to the solemn observation thereof. Yet, *Hezekiah* quickly effected it, because (as the text observes) [g] *God had prepared the people, and the thing was done suddenly*. So, when He shall be pleased to set his hand to the *Jews* conversion, all impediments notwithstanding, in the *twinckling of an eye*, their eies shall be opened; and their *hearts turned*, in the turning of an hand.

[g] 2 Chr. 29. 36.

CHAP.

CHAP. VI.

How Chriſtians *ought to behave themſelves, in order to the* Jews *converſion.*

§ 1. MEan time it is the bounden duty of *Chriſtians*, to their utmoſt to endevour, both by their pious examples, and faithful prayers, the converſion of the *Jews*, having many motives to invite them thereunto. Firſt, becauſe the more knowing, and pious in the *Jewiſh Church*, did anciently deſire the vocation of the *Gentiles*, witneſs the ſolicitous care ſhe took, & the great coſt ſhe would expend for the welfare thereof. [a] *We have a little ſiſter, & ſhe hath no breaſts, what ſhall we do for our ſiſter, in the day when ſhe ſhall be ſpoken for? If ſhe be a wall, we will build upon her a palace of ſilver, &c.* For, although the common *Jews* accounted the calling of the *Gentiles*, blaſphemy againſt their own nation, (having ſome carnal reaſon thereof, as not without cauſe ſuſpitious, that the *Gentiles* admiſſion would prove their expulſion, as indeed it came to paſs) yet the intelligent Prophets (no doubt) were earneſt petitioners for the ſame.

Motives for our prayer for the *Jews* converſion.

a Cant. 8.8,9.

§ 2. Secondly, becauſe ſuch as the tranſcendent joy of the godly *Jews*, managed with ſilence (their hearts thereat being too big for their mouths) at the converſion of *Cornelius*, and his family; [b] *When they heard theſe things, they held their peace, and glorified God, ſaying, Then hath God alſo to the Gentiles granted repentance unto life.*

2. Motive from the *Jews* joy for us.

b Act. 11. 18.

§ 3. Laſtly, becauſe ſo great glory ſhall, by the converſion of the *Jews*, redound to God, and clearing to the Scriptures. Many places in the old Teſtament (the meaning whereof, the *Jews* hitherto were too envious to teach us, or we too proud to learn of them) will then moſt plainly be expounded. Oh! what a feaſt of knowledge will it make, when both *Jew* and *Gentile* ſhall jointly bring in their diſhes thereunto! The former furniſhing forth the firſt courſe with many Hebrew Criticiſms, and Rabbinical Traditions (ſome of them gold amongſt more droſs) on the old Teſtament: the latter applying the ſecond courſe on the whole Scripture, with ſolid interpretations, out of Fathers, School-men, and Modern Divines. Oh happy day for ſuch as ſhall behold it! and we all ought to pray for the ſpeedy dawning thereof.

3. Clearing of the Scriptures

§ 4. It will be objected, many men cannot heartily pray for the future converſion of the *Jews*, being unſatisfied in their judgments, of the certainty thereof, [c] *For whatſoever is not of faith is ſin*; and becauſe they cannot ask according to the Apoſtles precept [d] *nothing wavering*, their prayers are better omitted, as which may prove prejudical to themſelves, and nothing effectual for others.

Objection againſt praying for the *Jews* converſion.

c Rom. 14.23.

d James 1.6.

§ 5. It is ſafeſt for ſuch to inſert conditional clauſes in their prayers, *If it may ſtand with Gods good will & pleaſure*, uſed by the beſt men (not to ſay the beſt of beſts) in their petitions: [f] *Lord if thou wilt, thou canſt make*

Anſwer.

e Mat. 26.39.

f Mat. 8.2.

me

me clean. Such wary reservations will not be interpreted in the Court of Heaven, want of faith, but store of humility, in such particulars where such persons have no plenary assurance of Gods pleasure. Yea, grant the worst, that God never intended the future conversion of the *Jews*, yet whilst he hath not revealed the contrary (as in the case of *Samuels* [g] mourning for *Saul*) all mens charitable desires herein, cannot but be acceptable to the God of heaven.

g 1 Sam. 16.1.

A Prayer.

O *Lord* who art [h] righteous in all thy ways, and holy in all thy works, *we acknowledge, and admire the justice of thy proceedings, in blinding, and hardening the* Jews; *as for their manifold impieties; so especially for stoning thy Prophets, despising thy Word, and crucifying the Lord of life. For which thou hast caused them, according to the prediction of thy* [i] *Prophet,* to abide many days without a King, and without a Prince, and without a Sacrifice, and without an Image, and without an Ephod, and without Teraphim. But thou O Lord how [k] long? How [l] long O Lord holy and true? How [m] long Lord, wilt thou be angry for ever? Thine anger *is said* to endure but a [n] Moment, *but Lord how many Millions of Millions of Moments are contained in sixteen hundred years, since thou hast first cast off thy first and ancient people the* Jews? *Remember* Abraham, Isaac, *and* Jacob, *not for any merit in their persons, which was none, but for the mercy in thy promises, which is infinit, so frequently made, and so solemnly confirmed unto them. But oh! remember the Orator on thy right hand,* Christ Jesus *our* Lord, [o] which was made of the seed of David according to the flesh, *and the Orator in thine own bosom, thine essential and innate Clemency, and let these prevail, if it may stand with thy good will and pleasure, that thy people the* Jews *may be received into the arms of thy mercy. As once by a wilful, and woful imprecation they drew the guilt of his* bloud on them and on [p] their children: *so by thy free imputation drop the merit of his* bloud on them and on their children. *For the speedying of whose conversion, be pleased to compose the many different judgments of* Christians *into one truth, unite their disagreeing affections in one love, that our examples may no longer discourage, but invite them to the embracing of the true Religion. Oh mollifie the hearts, rectifie the wills, unvail the eyes, unstop the ears of those thy people whom hitherto thou hast justly hardened. Reveal to their understanding those* [q] Oracles *which thou hast committed to their keeping. That so our Saviour, who long since hath been* a light to lighten the Gentiles, *may in thy time be* the glory of thy people Israel, *that so there may be* one [r] shepheard and one sheepfold. *Grant this,* O Lord, *for* Christ Jesus *his sake, to whom, with* Thee, *and the* Holy Spirit, *be all honour and glory, now, and for ever, Amen.*

h Psal. 145.17.
i Hosea 3.4.
k Psal. 66.3.
l Revel 6.10.
m Psal. 79.5.
n Psal. 30.5.
o Rom. 1.3.
p Mat. 27.25.
q Rom. 3.2.
r Luke 2.32.
s John 10.16.

FINIS.

Here follows the draught of Fragmenta Sacra.

MENSVRÆ Aridorum.

Lib. 3
Cap. 10
Par. 5

Fragmenta Sacra

Veteris sicli figura

Prior facies

Posterior facies

Constitudo sicli

Lib. 3
pag. 397

MENSVRÆ Liquidorum

Lib. 3
Pag. 397
Par. 6

Lib. 4.
Pag. 70.

Nobilissimis viris Johanni et Edvardo Russello, Francisci nuper Comitis Bedfordiæ filijs natu minoribus.

Fragmenta hæc vestri ne dedignentur Honores,
Sint Fragmenta licet, sunt ea Sacra tamen.
Mensuræ Ebraeæ, prisca numismata, Formæ,
Vestis, Aaronis Mystica, quanta tegens;
Destructi (ah miserum) Templi captiva supellex,
Roma triumphatrix, Cæsareumque Decus.
Sic lacera in nimios Tabula est divisa locellos,
Integer at vestev Totus et Author erit.

Neceſſary directions for the uſe of the INDEX.

AN Index is the *bag and baggage* of a book, of more uſe than honour, even to ſuch who ſeemingly ſlight it, ſecretly uſing it, if not for *need*, for *ſpeed* of what they deſire to finde. Our Table, for the better expedition, is contrived in ſeveral Columns; The firſt preſenting the names of Scripture places within the land of *Paleſtine*. If any litteral difference appear (not only ſuch as betwixt *Zidon*, *Kidron*, in the Old; *Sidon*, and *Cedron*, in the New Teſtament, but) concerning the ſame place diverſly written, the diſcretion of the Reader will eaſily reconcile it. Immediately after the name the addition of C. denoteth *City*, F. *Field*, L. *Land*, M. *Mountain*, Pl. *Plain*, Ri. *River*, Ro. *Rock*, S. *Stone*, St. *Station* of the *Jews* in the Wilderneſs, T. *Town*, V. *Vail*, We. *Well*, Wi. *Wilderneſs*.

The ſecond Column interprets the Hebrew names into Engliſh, though great the variety of Authors in rendring their ſignification. This partly proceeds from the laxity of Hebrew words admitting ſundry ſenſes, partly from the vicinity of Primitives, ſo that the ſame derivative may ſeem to ſpring from two *roots*, & be *ſon* (as *directly* to his *Father*, ſo) *collaterally* to his *Uncle*, I mean to words *akin*, and *alluding*, whence the ſame in probability may be deduced; and this ſubjecteth it to much variety of interpretation. In this diverſity we have wholly followed *Gregorius Gregorii* in his *Lexicon Sacrum*, (as a work meerly expoſitory of proper names) though ſome perchance will ſay, that what is the credit of the good wife [a] *ſhe bringeth her food from far*, is ſometimes his diſcredit in his over ſtrained, and far fet derivations. [a] Prov. 31. 14.

Expect not here from me, after the meaning of the name, a reaſon of the meaning how conformable to the nature of the place. Many Towns were called ſo, becauſe they were called ſo, *ad placitum*, of the firſt impoſer. Other places, when firſt denominated, had juſt reaſon of the ſame, but this *kernel* long ſince hath been eaten up by all-devouring time, leaving nothing thereof but the *huſk* of the empty name to poſterity. Now to fix the Hebrew names the better in our memory, we have here, and there (as the propriety of our language, and commodities of our Country will admit) inſerted ſome Engliſh Towns, as *Synonima's*, and parallel to the Hebrew in ſignification.

The fourth Column is reſerved for thoſe texts of Scripture, wherein is made, either the *firſt*, or *moſt important* mention of thoſe places. As the fifth exhibits the Map wherein the ſame are to be found.

The ſixth tenders to the Reader the *Longitudes* of moſt places, and the reſt may be ſupplied by proportion. But oh, the difference of the beſt Authors herein! As in populous Cities an *hour* is loſt in meaſuring of time, the *lag clock* about noon ſtriking *the moſt*, when the *forwardſt* ſtrikes *the feweſt*: ſo a whole degree of *Longitude* is ſwallowed up betwixt the difference of Geographers. Yea, ſo great is the uncertainty therein, that in moſt Maps *lines of Longitudes* (as only for general direction, *ne toto cælo errent*) ſerve to *lace* their Maps that they grow not without *form*, or *faſhion*; but are not reducible to an exact agreement.

More is the certainty of *Latitudes* the work of the next Column, as greater their concernment in our Deſcription, becauſe effectual in the length of the days, and heat of the climate in *Paleſtine*. It is ſituated for the main betwixt *thirty one* and *thirty four*, the longeſt day being *fourteen hours, and a quarter*; though the *Jews* (as if it were always *Equinoctial* with them) divided both day and night evenly in-

to twelve hours, ſo that the two over-plus hours and the quarter, fell under the nocturnal computation.

As for the climate of *Paleſtine*, in ſummer time it muſt needs be hot, lying not above *ſeven degrees* from the *Tropick*, eſpecially when the [b] *ſouth winde blew*. But ſometimes God cooled them, by drawing betwixt the Sun and them a Canopy, or [c] *Clond of Dew in the heat of harveſt*. Their winter, though ſhort, was ſharp; [d] *Who is able to abide his froſts?*

Now although ſuch their vicinity to the Sun (lying at the ſame diſtance with ſome parts of *Barbary*, where the people are tawny) yet the [e] *Jews* (their women eſpecially) were of fair complexion. Indeed, though the *ſetting of the Fat* be the ſame, all ſtuffs take not *die* alike. Beſides, that the ſable faces of *Black-moors* come not from the Sun, but ſome other ſecret cauſe, plainly appears, becauſe *Ebony* and *Ivory*, I mean, black and fair faces are found in paralled Climates.

The laſt Column contains the Book, Page, and Paragraph (ſave that the fifth book is divided only into Chapters) where any memorable mention is made of ſuch places in our Deſcription. Places out of the Apocrypha, and humane writers we have omitted, which by their own [f] marks will ſoon inſinuate themſelves into the Readers acquaintance, without any further indication.

b Luke 12.55.

c Iſa.18.4.
d Pſal.147.17

e 1 Sam.17.42 & Sam. 13.1. & 2 Sam.14.27 & 1 King. 1.4

f See our firſt Book.chap.15

A N

AN INDEX.

A

Name.	Meaning.	Mentioned.	Map.	Longit.	Latit.	Lib	Pag.	Par	English resemblances.
Abana. Ri.	Stony. *a*	2 *King.* 5.12	Libanus	70.20	34.10	4	7	14	*a* Stony Stratford Buckingham-shire.
Abarim. M.	Passengers.	*Num.* 27.12	Reuben	70.10	32.10	2	63	20	
Abdon. C.	Servitude.	*Josh.* 21. 30	Asher	69.10	33.50				
Abel. S.	Grief, or a Plain.	1 *Sam.* 6.18	Dan						
Abel-maim. C.	Plain of the waters.	2 *Chr.* 16.14	Naphtali			2	213	15	
Abel-Meholah. C	Plain of the Quire.	*Judg.* 7. 22	Manas.cis Jor.	69.34	32.30	2			
Abel-Mizraim. Pl.	Grief of Egyptians.	*Gen.* 50. 11	Benjamin	69.50	31.50	2	175	16	
Abel-Shittim. T.	Plain of Thornes. *b*					2	247	15	
Abel of the *Vines.* Pl.	Plain of the Vines. *c*	*Num.* 33.49	Reuben						
Abez. C.	Muddy or dirty.	*Judg.* 11.33	Ammon						*b* Thorny-Abby *Camb. shire.* *c* Vineyard *Glocest shire.*
Abilene. L.	From *Abilene* the chief City.	*Josh.* 19. 20	Issachar						
Accho. C.		*Luke* 3. 1	Libanus. wholly out of *Palest.*			1	38	3	
Aceldama. F.	Field of bloud.	*Judg.* 1. 31	Asher	69.00	33. 30	2	133	27	
Achor. V.	Trouble. *d*	*Acts* 1. 19	By Jerusalem.			3	348	2,3	
Achshaph. C.	Witchcraft, or Inchantment.	*Josh.* 7. 24	Benjamin			2	254	35	
Achzib. C.		*Josh.* 11. 1	Asher	69.00	33.40	2	134	7	*d* Troublefield or Turberville in *Normandy.*
Adadah. C.		*Josh.* 15. 44	Asher	69.00	33.40	2	134	27	
Adam. C.		*Josh.* 15. 22	Judah						
Adami. T.	Red. *e*	*Josh.* 3. 16	Reuben			2	62	16	
Admah. C.		*Josh.* 19.33	Naphtali	69.50	34. 10				
Adar. T.		*Gen.* 10.19	Judah	0.10	30.50				
Adithaim. C.		*Josh.* 15. 3	Judah	69.10	30.50				*e* From such colour Rutland, *Red born* in *Hertfordsh.* *Rerith* in *Surry. &c.*
Adullam. C.	Testimony to them.	*Josh.* 15. 36	Judah						
Adummim. T.	Red*men, or Earthly.	*Josh.* 12.15	Judah	69.10	31. 30	2	278	32	
Ænon. T.	A little fountain.	*Josh.* 15. 7	Benjamin	69.30	31.50				
Ahlab. C.	Milky. *f*	*Joh.* 3. 23	Manas.cis Jor.	69.40	32.30	2	176	17	*Redman *Hamshire.* *f* Milkingthorp in *Westmor.*
Ai. C.	A confused heap.	*Judg.* 1. 31	Asher	69.20	33.50				
Aiath. C.	I conjecture it the self (same with *Ai.*	*Josh.* 7. 1	Benjamin	69.20	32.00	2	154	35	
Aija. C.		*Isa.* 10. 23	Benjamin						
Aijalon. C.	An Oak. *g*	*Neh.* 11. 31	Benjamin						
Aijalon. C.		*Judg.* 12.12	Zebulun	58.50	33.10	2	150	29	
Ain. C.	An Eie or a Fountain.	*Iosh.* 19. 42	Dan	69.10	31.50	2	211	10	
Ain. C.		*Num.* 34.11	Naphtali	69.50	33.50				*g* Okeham in Rutland Okelye Northamp.
Akrabbim. M.	See *Maaleh-akrabim.*	*Josh.* 15.32	Simeon	69. 0	31.20	2	226	8	
Alamelech. T.		*Num.* 34. 4	Judah	69.40	30.50				
Alemeth. C.	The same with *Almon.*	*Josh.* 19. 26	Asher	*compare *Ios.* 21.18. with 1 *Chro.* 6.60.					
Alexandria. C.		1 *Chr.* 6. 60	Benjamin						
Allon. C.	An Oak.	*Acts* 6. 9	Egypt	60.	31.	4	87	23	
Allon-Bachuth.	Oak of weeping.	*Josh.* 19. 33	Naphtali	69.40	34.10	2	105	6	
Amon. C.	Hiding. *h*	*Gen.* 35. 8	Benjamin			2	248	19	
Almon-Diblathaim. St.	Hiding of clusters of Figs.	*Josh.* 21. 18	Benjamin	69.30	32.00				
Alush. St.	Meal mingling with water.	*Num.* 33.46	Moab						*h* Hide Abby near Winchester.
Amad. T.	A people of witness.	*Num.* 33.13	Paran						near *London.*
Amam. C.	Mother of them.	*Josh.* 19. 26	Asher			2	124	7	
Amana. M.		*Josh.* 15. 26	Judah	69.20	30.50				
Ammah. M.	A Cubit.	*Cant.* 4. 8	Manas.tr. Jor.			2	93	5	
Anab. C.	A Grape.	2 *Sam.* 2. 24	Benjamin				256	39	
		Josh. 11. 21.	Judah	69.10	31.10	2			

English resemblances.	Name.	Meaning.	Mentioned.	Map.	Longit.	Latit.	Lib	Pag.	Par
	Anaharath. C.	Grumbling, or murmuring.	*Josh.* 19. 19	Judah	69.20	33.00			
	Anathoth. C.	An answer.	*Josh.* 21. 18	Benjamin	69.30	31.40	2	260	51
	Anem. C.	The same with *Enganim*; compare *Josh.*21.	1 *Chr.* 6. 73	Issachar					
	Anim. C.	29. with 1 *Chr.*6.73.	*Josh.* 15. 50	Judah	69.30	31.10			
	Antioch. C.		*Acts* 6. 5	Libanus			3	21	27
	Antipatris. C.		*Acts* 23. 31	Manasses Jor.	68.50	32.30	2	172	3
	Aphek. C.	Strength, or Vigour.	*Josh.* 12. 18	Asher	69.10	33.40			
	Aphek. C.		1 *Sam.* 29.1	Issachar			5c.6.p.154		
	Apheka. C.		*Josh.* 15. 53	Judah	69.00	32.50			
	Ar. C.	Watchful.	*Num.* 21.15	Moab					
	Arab. C.	Lying in wait.	*Josh.* 15. 52	Judah	69.30	31.10			
	Arabah. T.	See *Beth-arabah.*	*Josh.* 18. 18	Judah					
	Arad. C.	A wild Ass.	*Josh.* 12. 14	Judah	69.40	30.50			
	Arba. C.	The same with *Hebron.*	*Josh.* 14. 15						
	Archi. T.		*Josh.* 16. 2	Ephraim					
	Argob. L. and C.	A clod of clay.	*Deut.* 3. 4	Manass.tr.Jor.	70.10	33.40			
a High-worth, Wil.sh Higham Northampton-shire.	*Arimathea.* C.	High. *a*	*Mat.* 27. 57	Ephraim	69.00	31.50	2	185	12
	Arki. L. & People.	My sinews.	*Gen.* 10. 17	Libanus			1	20	13
	Arnon. Ri. and C.		*Num.* 21.13	Gad.	70.20	32.30	2	75	5
	Aroer. C. and L.		*Num.* 32.34	Reuben	70.20	32.40	2	56	4
	Arvad. C.	Commanding or domineering.	*Ezek.* 27. 8	Libanus			4	16	37
	Aruboth. L.	Lying in wait or Treacheries.	1 *King.* 4.10	Judah			2	286	58
b Uppingham Rutland-shire.	*Arumah* C.	Lofty, or exalted. *b*	*Judg.* 9. 41	Ephraim	69.00	32.00			
	Ashan. C.	See *Corashan.*	*Josh.* 15. 42	Simeon					
	Ashdod. C.		*Josh.* 11. 22	Dan	68.40	31.30	2	219	32
	Ashdoth-Pisgah T.	The sheddings out of (Pisgah.	*Deut.* 3. 17	Reuben					
	Ashnath. C.		*Josh.* 15. 33	Judah					
	Ashtaroth. C.	Flocks.	*Deut.* 1. 4	Manass.tr.Jor.	70.00	33.30			
	Ashtemoth. C.	See *Eshtemoa.*	*Josh.* 15. 50	Judah	69.20	31.00			
	Askelon.		*Judg.* 1. 18	Simeon	68.40	31. 20			
	Ataroth.	Crowns.	*Num.* 32. 3	Gad	69.40	32.40			
	Ataroth-Adder.	Crowns of the mighty.	*Josh.* 16. 5	Ephraim	69.40	32. 20			
	Ataroth. T.		*Josh.* 18. 13		69.10	32.00			
	Athach. T.		1 *Sam.*30.30	Judah					
	Aven. C.	Iniquity, or Vanity.	*Ezek.* 30.17	Egypt	63.	30.			
	Avim. C.	Unjust, or perverse men	*Josh.* 18. 23	Benjamin					
	Avith. C.	Froward, or perverse.	*Gen.* 36. 35	Edom					
	Azekah. T.	A fenced City.	*Josh.* 10. 10	Benjamin					
	Azem.		*Josh.* 19. 3	Simeon	68.50	31.20			
	Azmon. T.	Strength, or Bone	*Num.* 34. 4	Judah	69. 0	30.50			
	Aznoth-Tabor.		*Josh.* 19. 34	Naphtali	69.20	33.30			

B

	Baalah.		*Josh.* 15. 9		68.50	31.40			
B	*Baalath.*		1 *King.*9.18						
	Baalath-Beer.		*Josh.* 19. 8						
	Baal-gad.		*Josh.* 11. 17		70.20	33.50			
	Baal-hamon.		*Cant.* 8. 11						
	Baal-hazor.		2 *Sam.*13.23		69.30	32. 10			
	Baal-hermon.		*Judg.* 3. 3		70.20	33.50			
	Baal-meon.		*Num.*32.38				2	302	22
	Baal-perazim. Pl.	The plain of breaches	2 *Sam.*5.20	Moriah					
	Baal-shalisha. C.	Lord of Shalisha.	2 *King.*4.42	Ephraim					
	Baal-tamar. T.	Lord of a Palm.	*Judg.*20 33	Benjamin					
	Baal-zephon. St.	The Idol of Zephon.	*Exod.* 14. 2	Egypt	63.	29.	4	92	38
	Baca. V.	Mulberries, or weeping	*Psal.* 84. 6	Moriah			5		
	Bachuth. Tree.	Weeping.	*Gen.* 35. 8	Benjamin			2	248	19
	Baburim. C.	Choice or young men.	2 *Sam.* 3.16	Benjamin	69.30	31.40	2	297	11

Name.	*Meaning.*	*Mentioned.*	*Map.*	*Longit.*	*Latit.*	*Lib*	*Pag.*	*Par*	*English resemblances.*
Baiith. T.		*Isaiah* 15. 2	Moab						
Balah. C.		*Josh.* 19. 3	Simeon	69.00	31.20				
Bamoth. St.	High places or Altars.	*Num.* 21. 19	Moab						
Bamoth-Baal. C.		*Josh.* 13. 17	Reuben	70.10	32. 10				
Bealoth. C.		*Josh.* 15. 24	Judah						
Beer-elim. C.	Fountain of Rams. a	*Isaiah* 15. 8	Moab						a *Ramsey, Huntingtonshire.*
Beer-la-hai-roi. W	The well of the living and seeing.	*Gen.* 16. 14	Simeon			2	233	17	
Beeroth. C.	Wells. b	*Josh.* 9. 17	Benjamin						b *Wells* in *Somersetshire.*
Beersheba. C.	Well of an Oath.	*Gen.* 21. 14	Simeon	68.50	31.10	2	232	14	
Beeshterah. C.		*Josh.* 21. 27	Manas.tr. Jor.						
Bene-berak. C.		*Josh.* 19.45	Dan.	69.00	31.50				
Beon. T.	In affliction.	*Num.* 32. 3	Reuben						
Berachah. V.	Blessing.	2 *Chr.* 20.26	Judah			2			
Berothah. C.		*Ezek.* 47.16	Libanus			4	11	24	
Besor. Ri.	Merry message.	1 *Sam.* 30.9	Simeon						
Betah. C.	Confidence or security	2 *Sam.* 8. 8	Libanus			4	11	24	
Beten. T.	A Belly.	*Josh.* 19. 25	Asher	69.00	33.40				
Bethabara. T.	House of passage. c	*John* 1. 28	Reuben						c *Aust-passage Glocestershire.*
Bethanah.		*Josh.* 19.38	Naphtali	69.40	33.40				
Bethanoth. C.	House of affliction.	*Josh.* 15 59	Judah						
Bethany. T.	House of the afflicted.	*Mat.* 21. 17	Moriah						
Bethbarabah. T.	A Crows nest. d	*Josh.* 15. 6	Judah	69.5	31.40				d *Pie-nest Waltham Abbey Essex.*
Betharam. C.		*Josh.* 13. 27	Gad						
Bethaven. C.	House of vanity or iniquity.	*Joshua* 7. 2	Benjamin	69.20	32.00	2	254	36	
Bethazmaveth.		*Nehem.* 7.28							
Bethbirei. C.		1 *Chr.* 4. 31	Simeon						
Bethcar. T.	House of the Lamb. e	1 *Sam.* 7. 11	Benjamin						
Beth-Dagon. C.	House of Fish. *	*Josh.* 15.41	Judah						e *Lambeth Surrey.*
Beth-Dagon. C.		*Josh.* 19.27	Asher	69.10	33.40				* *Fishhouse* in the *Isle of Wight.*
Bethdiblathaim. C	House of Figs. f	*Jer.* 48. 22	Moab						f *Figtree Court* in the *Temple.*
Bethel. C.	House of God. g	*Gen.* 12. 8	Benjamin	69.20	32.00	2	248	18	g *Godstow* in *Oxfordshire.*
Bethemek. C.	House of deepness. h	*Josh.* 19. 27	Zebulun	69.10	33.40				h *Deeping, Linc. sh.*
Bether. M.	Division.	*Cant.* 2. 17	Manas.tr. Jor.						
Beth-gamul. C.	House of retribution.	*Jer.* 48. 23	Moab						
Beth-haran. T.		*Num.* 32.36	Gad	70 10	32.40				
Beth-hoglah. T.	House of a circle.	*Josh.* 15. 6	Benjamin	69.50	31.40	2	247	14	
Beth-Jesimoth. C.	House of desolations.	*Num.* 33. 49	Reuben						
Beth-lebaoth. C.	House of Lionesses.	*Josh.* 19. 6	Simeon	68.50	31.20				
Bethlehem. C.	House of bread. i	*Gen* 35.19	Judah	69.20	31.30	2			
Bethlehem. C.		*Josh.* 19.15	Zebulun	69.00	33.30		298	13	i *Breadstreet. London.*
Beth-maachah. C.	House of contrition.	1 *Sam.* 20.14	Naphtali	69.40	33.50	2	113	26	
Beth-marcaboth. C	House of Chariots.	*Josh.* 19. 5	Simeon	69.00	31.30				
Beth-meon. C.	House of habitation.	*Jer.* 48. 23	Moab						
Bethnimrah. C.	See *Nimrim.*	*Num.* 32.36	Gad	70.00	32.40				
Bethoron. C.	House of liberty.	*Josh.* 10. 10	Ephraim	69.20	32.30				
Beth-palet. C.	House of freeing.	*Josh.* 15. 27	Judah						
Bethpazzez. C.	House of breaking.	*Josh.* 19. 21	Issachar	69.00	33. 00				
Beth-Peor. C.	House of opening.	*Deut.* 3. 29	Reuben						
Bethphage. T.	House in the mouth of the Valley.	*Mat.* 21. 1	Moriah						
Bethphelet. T.		*Neh.* 11. 26	Judah						
Bethrehob. C.	A large or spacious house.	*Judg.* 18. 28	Libanus			4	6	12	
Bethsaida. C.	House of fishing or hunting. k	*Mat.* 11 21	Naphtali	69.30	33.30				k *Fisherton Wilt. sh.*
Bethshan. C.	House of an enemy.	1 *Sam.* 31 10	Manas.cis Jor.	69.30	32.40	2	177	21	
Bethshemesh. C.	House of the sun. l	*Josh.* 15.10	Judah	69.00	31.40	2	213	15	l *Sunning* in *Berkshire.* and *Sunbury Middlesex.*
		Judg. 1.33	Naphtali	69.20	33.40	2	115	31	
		Ier. 43.13	Egypt	62.	30.	4	88	24	
Bethshittah. T.	House of wandring.	*Judg.* 7. 22	Manas.cis Jor.	69.20	32.30				m *Appleshaw Hamp-shire.*
Beth-Tappuah. C.	House of an Apple. m	*Josh.* 15. 53	Judah						
Bethuel. C.	Marriageable Maid n	*Josh.* 19. 4	Simeon	69 10	31.10				n *Maidwel Northamp-sh.*

English resemblances.	*Name.*	*Meaning.*	*Mentioned.*	*Map.*	*Longit.*	*Latit.*	*Lib*	*Pag.*	*Par*
a *Rockley* in *York-ſhire.* * *Shine* in *Surrey.*	*Bethzur.* C.	Houſe of a Rock. a	*Joſh.* 15. 58	Judah					
	Betonim. C.	Bellyes.	*Joſh.* 13. 26	Gad.					
	Bezek. C.	Lightning or ſhining. *	*Judges* 1. 4	Judah			2	301	21
b *Caſtleton* in *York-ſhire.*	*Bezer.* C.	A fortification or muniment. b	*Deut.* 4. 43	Reuben			2	58	8
	Bileam.		1 *Chr.* 6. 20						
	Bithron. L.	Partition.	2 *Sam.* 2. 29	Gad					
	Bizjothjah. C.	In the olive of the Lord	*Joſh.* 15. 28	Judah					
c *Wepham* *Suſſex.*	*Bochim.* T.	Weeping. c	*Judges* 2. 1	Benjamin					
	Bozer. Ro.		1 *Sam.* 14. 4	Benjamin					
	Bozkath. C.		*Joſh.* 15. 39	Judah					
	Bozrah. C.	A muniment or fortification,	*Gen.* 36. 33	Edom			4	34	36
	Bozrah. C.	The ſame with *Beſhterah.*	*Joſh.* 21. 27	Manaſ.tr. Jor					

C

	Abbon. C.	Quenching.	*Joſh.* 15. 40	Judah					
	Cabul. L.	Durty or barren.	*Joſh.* 19. 27	Libanus	69.20	33.40	4	4	9
	Cain. C.	A poſſeſſion.	*Joſh.* 15. 57	Judah					
	Caleb. L.	All-heart.	1 *Sam.* 30.14	Judah					
	Caleb-Ephrata. C		1 *Chr.* 2. 24	Judah					
	Camon. C.		*Judg.* 10. 5	Manaſ.tr. Jor.	70.10	33.30			
	Cana. C.		*John* 2. 1	Zebulun	69.10	34.00			
	Capernaum. C.	Village of conſolation	*Mat.* 4. 13.	Naphtali	69.50	33.30	2	109	14
	Carmel. Val.	A full, green, tender ear.	*Joſh.* 12.22 *Ioſh.* 15.55	Zebulun Judah	69.40	31.10			
	Caſiphia.		*Ezra* 8. 17						
	Ceſarea. C.	Philippi. Stratonis.	*Mat.* 16.13 *Acts* 8. 40	Naphtali Manaſ.cis Jor.	69.40 68.50	34. 0 32.40	2 2	107 172	11 3
	Charaſim. V.	Craftſmen.	1 *Chr.* 4. 14	Judah					
	Chephar-Haammonai. C.		*Joſh.* 18. 24	Benjamin	69.20	31.50			
	Chephirah. C.		*Joſh.* 9. 17	Benjamin					
	Cherith. Ri.		1 *King.* 17.3	Manaſ.tr. Jor.			2	97	17
	Cheſalon. M.		*Joſh.* 15 10	Dan					
	Cheſil. C.		*Joſh.* 15. 30	Judah					
d *Harpham* & *Harpley.* *Norfolk.*	*Chinnereth.* Sea.	An Harp. d	*Num.* 34. 11	Zebulun			2	141	4
	Chiſloth-Tabor. T.	Raſhneſſes of choice.	*Joſh.* 19. 12	Zebulun	69.20	33.10			
	Chorazin. C.		*Mat.* 11. 21	Manaſ.tr. Jor.	69.50	33.30	2	97	16
	Chozeba. T.		1 *Chr.* 4. 22	Judah					
	Chun. C.		1 *Chr.* 18. 8	Libanus			4	11	24
	Cinnereth. C.	See *Chinnereth.*	*Joſh.* 19. 35	Naphtali	69.40	33.30			
	Choraſhan. C.	A furnace of ſmoak.	1 *Sam.* 30.30	Simeon					
	Gyprus. Iſle.		*Acts* 4. 36	Libanus			4	14	32

D

	Dabareh. C.	Word or work.	*Joſh.* 21. 28	Iſſachar	69.30	33.10	2	162	21
e *Honiton Devonſhire.*	*Dabbaſheth.* C.	Flowing with honey. e	*Joſh.* 19. 11	Zebulun	68.50	33.00			
	Dalmanutha. L.	The pooors inheritance.	*Mark.* 8. 10	Zebulun			2	147	20
	Damaſcus, or *Damaſek.* C.	A ſack of bloud.	*Gen.* 14. 15	Libanus			4	8	16
	Dan, Fountain.		*Gen.* 14. 14	Libanus	69.40	34.10	4	6	12
	Dan-Iaan.		2 *Sam.* 24. 6						
	Dannah. C.	Judgment.	*Joſh.* 15. 49	Judah	69.10	31.20			
	Debir.	An Oratory.	*Joſh.* 10. 48	Judah	69.40	32.40	2	277	27
	Decapolis. L.	Ten Cities.	*Mat.* 4. 25	Naphtali			1	39	6
* *Figildon* *Wiltſh.*	*Diblath.* T.	A cluſter of Figs. *	*Ezek.* 6. 14	Moab					
	Dibon. C.	An abounding Son.	*Num.* 21.30 *Neh.* 11. 20	Gad. Judah	70.10	32.40	2	76	8

Name.	Meaning.	Mentioned.	Map.	Longit.	Latit.	Lib	Pag.	Par	English reſemblances.
Dibon-Gad. St.	The abundance of an happy Son.	*Num.* 33.45	Moab.						
Dibzabah. St.	Sufficiency of gold.	*Deut.* 1. 1	Paran						
Dileam C.	Poor mans anſwer.	*Joſh.* 15.38	Judah			4			
Dimnah. C.	A Dunghil.	*Joſh.* 21.35	Judah						
Dimon. Ri.	Bloudy.	*Iſa.* 15. 9	Moab						
Dinhabah. C.		*Gen.* 36. 32	Edom			4	32	33	
Dizahab. St.	By the gold mines. a	*Deut.* 1. 1	Paran			5	c22		a *Golden grove* in *Carmar. ſh.*
Dophkah. St.	Compulſion.	*Num.* 33.12	Paran						
Dor. C.	A generation.	*Joſh.* 11. 2	Manaſ.cis Jor.	68.40	32.50	2	165	26	
Dothan. C.	Statute or Decree.	*Gen.* 37. 17	Ephraim	69.20	32.20	2	199	51	
Dumah. C. L.	Likeneſs or ſilence.	*Ioſh.* 15.52; *Iſa.* 21.11	Judah; Edom	69.30	31.10	4	99	30	

E

Bal. Mount.	Heap of Antiquity.	*Deut.* 27. 4	Ephraim	69.20	32.10	2	191	33	
Eben-ezer. S.	The ſtone of help. b	1 *Sam.* 4. 1	Benjamin			2	260	49	b *Helpſton Northamp. ſhire.*
Ebronah. St.	Paſſing by.	*Num.* 33. 34	Paran						
Ed. Altar.	A witneſs.	*Joſh.* 22. 34	Reuben			2	60	13	
Edar. C.	Flocks.	*Gen.* 35.21; *Joſh.* 15.21	Moriah; Judah				244	8	
Eder. C.									
Edrei. C.	Heap of ſtrength.	*Num.* 21. 33	Manaſ.tr. Jor.	69.50	33.40	2	97	15	
Eglaim. T.	Calves, or Heifers. c	*Iſa.* 15. 8.	Moab						
Eglon. C.	A Calf. d	*Joſh.* 10. 34	Judah						c *Kineton Warwick ſh.*
Ekron. C.	Rooting up, or barrenneſs.	*Joſh.* 13. 3	Dan	68.50	31.40	2	218	29	d *Toe Calf* in the *Iſle of Man.*
Elah. V.		1 *Sam.* 17.2	Judah						
Elath. St.	An Oak. e	*Deut.* 2. 8	Paran			5	184		e *Oakhampton Devon. ſh. Oakehingham, Bark-ſhire.*
Elealah. C.	The aſcent of God.	*Num.* 32. 3	Reuben						
Eleph. C.		*Joſh.* 18.28	Benjamin	69.40	31.50				
Elim. St.	Rams or Harts. f	*Exod.* 15. 27	Paran			4	47	13	
Elon. C.		*Joſh.* 19. 43	Dan	68.50	31.40				f *Ramton Camb. ſh.*
Elon-Bethanan. T		1 *King.* 4. 9	Dan						
Elteketh. C.		*Joſh.* 19. 44	Dan	69.00	31.30				
Eltolad. C.	The generation of God.	*Joſh.* 15. 30	Simeon	69.00	31.20				
Emmaus. T.	Mother of ſtrength.	*Luke* 24. 13	Moriah	69.10	31.40	2	303	25	
Enam. C.		*Joſh.* 15. 34	Judah						
Endor. C.	Fountain of the generation.	*Joſh.* 17. 11	Manaſ.cis Jor.	69.00	32.50	2	165	26	
Eneglaim. T.	Fountain of Heifers.	*Ezek.* 47.10							
Enganim. C.	Fountain of Gardens	*Ioſh.* 19.21; *Ioſh.* 15.34	Iſſachar; Judah	69.30	32.50				
Enganim. C.									
Engedi.	Fountain of felicity.	*Joſh.* 15.62	Judah	69.50	31.30				
En-hakkore.	Fountain of him that cryed.	*Judg.* 15.19	Simeon						
Enhaddah.	Fountain or eie of Mirth.	*Joſh.* 19. 21	Iſſachar	69.20	32.40				
Enhazor. C.	Fountain of the Court.	*Joſh.* 19.37	Naphtali	69.30	33.50				
En-rimmon. T.	Fountain of Pomegranates.	*Neh.* 11.29							
En-rogel.	Fountain of a Spie.	*Joſh.* 15.7	Moriah						
En-ſhemeſh.		*Joſh.* 15. 7		69.40	31.40				
Entappuah.	Fountain of the Sun.	*Joſh.* 17. 7	Manaſ.cis Jor.	69.10	32.40				
Ephes-Dammim.		1 *Sam.* 17. 1	Judah						
Ezek. We. (T.	Contention.	*Gen.* 26. 20	Simeon			2	231	11	
Ephraim.		2 *Sam.*13.23		69 30	32. 10				
Ephratah.		*Gen.* 35. 16							
Eſhcol. V. & Ri.	A cluſter of Grapes.	*Num.* 13.24	Dan			2	215	20	
Eſhean.		*Joſh.* 15.52	Judah						
Eſhtaol. C.	Aſking or requeſting.	*Joſh.* 19.41	Dan.			2	214	17	

English resemblances.	*Name.*	*Meaning.*	*Mentioned.*	*Map.*	*Longit.*	*Latit.*	*Lib*	*Pag.*	*Par*
	Eſhtemoa. C.	Womans womb.	*Joſh.* 21. 14	Judah	69.20	31.0			
	Etam. Ro.		*Judg.* 15. 8	Simeon			2	229	6
	Etam. C.		1 *Chr.* 4. 32	Simeon					
	Etham. St.	Strength or vehe-	*Exod.* 13.20	Egypt	63.	30.			
	Ezel. S.	(mency.	1 *Sam.* 20.19	Benjamin					
	Ezem. T.		1 *Chr.* 4. 29	Simeon					
	Ezion-Gaber.		*Num.* 33.35	Edom			4	33	35

G

	Gaaſh. M. *Gaaſh.* R.	A tempeſt or commotion.	*Ioſh.* 24. 30; 2 *Sam.* 23.30	Ephraim; Ephraim	69.	32.			
a *Hilton Caſtle B. of Durham.*	*Gaba.* C.	An Hill. a	*Joſh.* 18. 24	Benjamin					
	Gad. R.	A Troop or good for-	2 *Sam.* 24. 5	Gad			1		
	Galilee. L.	(tune.	*Joſhua* 20. 7				1	35	6
	Gadarens.	Compaſſed with a	*Mark* 5. 1	Gad.	69.50	33.10	2	79	17
	Gallim.	(fence.	1 *Sam.* 25. 44		69.20	31.40			
	Gath. C.	A Preſs.		Dan	68.50	31.40			
	Gathrimmon. C. *Gathrimmon.* C.	A Preſs of Pomegranates.	*Joſh.* 19.45; *Joſh.* 21. 25	Dan; Man. cis Jor.					
	Gaza. C.	See *Azza.*	*Gen.* 10. 19	Simeon	68.50	31.10	2	235	22
	Geba.	See *Gaba.*	*Joſhua* 21. 17	Benjamin	69.20	31.40			
b *Merch County in Scotland.*	*Gebal.*	A bound, or limit. b	*Pſalm.* 83. 7	Libanus			4	16	35
c *Walden Eſſex.*	*Gebim.*		*Iſaiah* 10. 31						
	Geder. C.	A wall. c	*Joſhua* 12. 13	Simeon					
	Gederah. C.	A wall.	*Joſhua* 15. 36	Judah					
	Gederoth. C.	Walls.	*Joſhua* 15. 41	Judah					
	Gederothaim. C.	Two walls.	*Joſhua* 15. 36	Judah					
	Gedor. C.		*Joſhua* 15. 58	Judah					
	Gelilоth. T.	Revolutions.	*Joſhua* 18. 17	Benjamin	69.40	31.50			
	Geneſaret. L.		*Matth.* 14. 34	Zebulun					
	Gerar. C.		*Gen.* 10. 19	Simeon	69.00	31.10	2	230	10
	Gergeſens.		*Matth.* 8. 28	Gad.					
	Gerizim. M.	Sythes or Mowers.	*Deut.* 11. 29	Ephraim	69.20	32.10			
d *Oxney Kent.*	*Geſhuri.* L. and C.	The vale of an Ox. d	*Deut.* 3. 14	Libanus			2	6	13
	Gethſemane. T.	A Preſs of oil.	*Matth.* 26. 26	Moriah					
	Gezer. C.	Cutting off, or diviſion	*Joſhua* 10. 33	Ephraim	69.00	31.50	2	184	8
	Giah. C.		2 *Sam.* 2. 24	Benjamin	69.30	31.50			
	Gibbethon. C.	High-backed or rid-	*Joſhua* 19. 44	Dan	69.10	31.40	2	213	16
e *Totterridge Middleſex.*	*Gibbeah.* C.	(ged. e	*Joſhua* 15. 57	Judah					
	Gibbeath. C. *Gibbeon.* C.	An Hill, or Hilly.	*Joſh.* 18. 28; *Joſh.* 9. 3	Benjamin; Benjamin	69.20	31.40	2	257	42
	Gidom. T.		*Judg.* 20. 45	Benjamin	69.20	31.50	2	255	37
	Gibon. M. and Ri.	A Belly.	1 *King.* 1. 33	Moriah			3	331	8
	Gilboa. M.	Joy of ſearching out.	1 *Sam.* 28. 4	Iſſachar	69.20	32.50	2	163	22
	Gilead. L.	The heap of witneſs.	*Gen.* 31. 21	Gad			2	82	25
f *Rollewright Oxford-ſhire.*	*Gilgal.* C.	Rolling. f	*Deut.* 11 30	Benjamin	69.40	31.50	2	245	10
	Giloh. C.		*Joſhua* 15. 51	Judah	69.40	31.10	2	279	36
	Gimzo. C.		2 *Chr.* 28. 18	Judah					
	Gittah-hepher. C.	A digging Winepreſs.	*Joſh.* 19. 13	Zebulun	69.20	33.30	2	147	20
	Gittaim. C.	Winepreſſes.	2 *Sam.* 4. 3	Benjamin			2	260	50
	Goath.		*Jer.* 31. 39						
	Gob.	A Locuſt or a ditch.	2 *Sam.* 21. 18						
	Golan. C.	Change or revolution	*Deut.* 4. 43	Manaſ. tr. Jor.	70.20	33.40	2	97	16
	Golgotha. M.	A place of a ſcull.	*Mat.* 27. 33	Moriah					
	Goſhen. L.		*Gen.* 45. 10	Egypt			4	90	29
	Goſhen. L.		*Joſh.* 15. 51	Judah	69.30	31.10			
	Gudgodah. St.	The ſame with *Horhagidgad.*	*Deut.* 10. 7	Paran					
g *Dogdike-ferry Lincolnſh.* h *Whelpſton York-ſhire.*	*Gur.* T.	A whelp. g	2 *King.* 9. 27	Iſſachar					
	Gur-Baal.	A whelp of the Lord. h	2 *Chr.* 26. 7	Arabia					

H

Name.	*Meaning.*	*Mentioned.*	*Map.*	*Longit.*	*Latit.*	*Lib*	*Pag.*	*Par*	*Engliſh reſemblances.*
Hachilah. M.	Hope or hook in her.	1 *Sam.*23.19	Judah	69.40	31. 20				
Hadadrimmon.		*Zech.* 12. 11	Iſſachar	69.00	32. 40				
Hadaſhah. C.	New, or a moneth.	*Joſh.* 15 37	Judah						
Hadattah. C.	Rejoicing or delighted.	*Joſh.* 15. 25	Judah						
Hadid. C.		*Neh.* 11. 33	Benjamin	69.40	32 00				
Halac. M.		*Joſh.* 11. 17	Edom.						
Halhul. C.	The beginning of grief.	*Joſh.* 15.58	Judah						
Hali. C.		*Joſh.* 19. 25	Aſher	69.00	33.40				
Hamath. C.	Burning Anger.	2 *Chr.* 8. 3	Libanus			4	11	26	
Hammath. C.		*Joſh.* 19. 35	Naphtali	69. 30	34.10	2	112	23	
Hammon. C.		*Joſh.* 19. 28	Aſher	69. 20	34.10				
Hamoth-dor.	Heat of the generation.	*Joſh.* 21. 32	Naphtali	69. 30	33. 50				
Hanes. C.		*Iſa.* 30. 4	Egypt	63.	30.				
Hannathon. T.	Graces or Mercies. *a*	*Joſh.* 19. 14	Zebulun	69. 10	33. 30				*a Grace-Dieu Leceſt.ſhire.*
Hapharaim. C.		*Joſh.* 19. 19	Iſſachar	69.20	33. 00				
Haradah. St.	Trembling.	*Num.* 34.24	Paran						
Hareth. Foreſt.		1 *Sam* 22.5	Judah						
Harod. We.	Fearfulneſs.	*Judg.* 7. 1	Manaſ.cis Jor.			2	173	8	
Haroſheth. C.	Plowing, Silence, or deafneſs.	*Judg.* 4. 2	Naphtali	69.50	33. 50				
Haſhmonah. St.		*Num.* 33.29	Paran						
Havoth-Jair. L.	The livings or hamlets of *Jair.*	*Num.* 32.41	Manaſ.tr. Jor.	70.0	33. 30	2	96	14	
Hazar-addar. T.		*Num.* 34. 4	Judah						
Hazar-enan. T.	Court of their fountain	*Num.* 34. 9							
Hazar-gaddah.	Court of a Kid *b*	*Joſh.* 15. 27	Judah	69. 10	31. 10				*b Goatham Nott. ſhire.*
Hazar-hatticon.		*Ezek.* 47.16							
Hazaroth. St.	Courts.	*Deut.* 1. 1	Paran			4	54	35	
Hazar-ſhual. C.	Fox-court. *c*	*Joſh.* 15.28	Simeon	69.00	31.20				*c Foxton in Camb. ſhire.*
Hazar-ſuſah. C.	Court of the horſemen. *d*	*Joſh.* 19. 5	Simeon	68.50	31 20				*d Horſeley Darbyſhire.*
Hazerim. T.		*Deut.* 2. 23							
Hazeroth. St.		*Num.* 11.35	Paran						
Hazezon-tamar.		*Gen.* 14. 7.							
Hazor. C.	A court.	*Joſh.* 11.10	Naphtali	69.30	33.50				
Hebron. C.	Company or Commu-	*Gen.* 13. 18	Judah	69.20	31 20	2	273	17	
Hebron. C.	nion.	*Joſh.* 19. 28	Aſher	69.20	33.50				
Helam. C.	Their army or ſtrength	2 *Sam.* 10.16	Libanus			4	9	21	
Helbath. C.	Fatneſs.	*Jndg.* 1. 31	Aſher	69.10	33.50				*e Milk-ſtreet London.*
Helbon. C.	Milk. *e*	*Ezek.* 27.18	Syria			2	132	16	
Heleph. T.	Changing or boring through.	*Joſh.* 19. 33	Naphtali	69.30	34. 10				
Helkah. } *Helkath.* }	A field.	*Ioſh* 21.31 *Ioſh.*19.25	Aſher Aſher	69.00	33.40				
Helkath-Hazzurim. F.	Field of ſtrong-men.	2 *Sam.* 2.16	Benjamin			2	256	39	
Hemath, or *Hamath.*		1 *Chr.* 13. 5							
Hena.		2 *Kin.*18.34							
Hepher. C.		*Joſh.* 12. 17	Judah						
Heres. M.	The Sun. *f*	*Judg.* 1. 35	Dan.						*f Sunburn Hamp. ſhire.*
Hermon. M.	Deſtruction.	*Deut.* 3. 8	Manaſ.tr. Jor.			2	32	4	
Heſhbon. C.	Thought, or Reaſoning.	*Num.* 21.25	Reuben	70.00	32.40	2	66	26	
Heſhmon. C.		*Joſh.* 15. 27	Judah						
Hethlon. T.		*Ezek.* 47.15		69.20	34.10				
Hezron. T.		*Joſhua.* 15.3	Judah						
Hilen.		1 *Chr.* 6. 58				3	349	6	
Hinnom. V.	Roaring or ſhreikng.	*Joſh.* 15. 8	Judah			4	134	34	
Hoba. T.		*Cen.* 14. 15	Libanus						
Holon. C.		*Joſh.* 15. 51	Judah						

English resemblances.	*Name.*	*Meaning.*	*Mentioned.*	*Map.*	*Longit.*	*Latit.*	*Lib*	*Pag.*	*Pa*
	*Hor.*M.	A Mountain.	*Num.* 34. 8	Aſher	69.20	34.10	4		
	*Hor.*M.		*Num.*20.22	Edom					
	*Horeb.*M.		*Exod.* 3. 1	Paran					
a Driſield in Yorkſhire.	*Horem.*C.	Drineſs. *a*	*Joſh.* 19. 38	Naphtali	69.40	33.40			
	*Horhagidgad.*St.		*Num.* 33. 32	Paran					
	*Hormah.*C.	The hill of *Gidgad.*	*Num.* 14. 45	Simeon	69 10	31.10	2	230	9
	*Horanaim.*C.	Deſtruction.	*Iſa.* 15. 5	Moab					
	*Hoſah.*T.	Angers, or furies.	*Joſh.* 19. 29	Aſher					
	*Hukkok.*T.		*Joſh.* 19. 34	Naphtali	69.10	33.30			
	*Hukok.*C. the ſame with		1 *Chr.* 6. 75	Aſher					
b Snailwel. Cambr. ſhire Lizards-point in Cornwal.	*Humtah.*C. *Helkah.*	A Snail *b* & a Lizard	*Joſh.* 15. 54	Judah					

I

	*Abbok.*Ri.	Striving.	*Gen.* 32. 22	Gad			2	76	9
a Driſtoke Rutland.	*Iabiſh-Gilead.*C	Drineſs or bluſhing. *a*	1 *Sam.* 11. 1	Gad	59.50	32.50	2	81	22
	Iabez.		1 *Chr.* 2. 55						
	*Iabneel.*C.	Building of the Lord.	*Joſh.* 15 11	Judah	68.50	31.50			
	*Iabneel.*C.		*Joſh.* 19.33	Naphtali	70.00	33 50			
	*Iabneh.*C		2 *Chr.* 26. 6	Dan					
	*Iagur.*C.	Building	*Joſh.* 15. 21	Judah					
	*Iahaz.*C.	A gueſt or ſtranger.	*Num.* 21. 23	Reuben					
	Iahazah.	Chiding or brawling. *b*	*Joſh.* 13. 18						
b Wrangbe Lincolnſhire.	*Ianoah.*C.		2 *King.* 15.29	Naphtali	69.40	33.40			
	*Ianohah.*T.	Reſting. *c*	*Iſh.* 16. 6	Ephraim	69.30	32.20			
c Reſton Lincolrſheir.	*Ianum.*C.		*Joſh.* 15. 53	Judah					
	*Iaphleti.*C.		*Joſh.* 16. 3	Ephraim	69.10	32.00			
Beaudley worceſterſhire.	*Iapho.*C.	Fairneſs or becauty. *d*	*Joſh.* 19. 46	Dan	68.50	31.50	2	209	6
	*Iarmuth.*C.	Projection of death.	*Joſh.* 15. 35	Judah	69.10	31.20			
	Iarmath.		*Joſh.* 21. 29	Iſſachar	69.10	2.50 3			
	Iaſhubi-lehem.		1 *Chr.* 4. 22						
	*Iattir.*C.	Excelling	*Joſh.* 15. 48	Judah					
	*Iazar.*C.	An helper or coadjutor.	2 *Sam.*24.5						
	*Iazer.*L.		*Num.*22. 1	Gad.	70.20	32.50	5		
	*Ibleam.*C.		*Joſh.* 17. 11						
	*Idalah.*C.		*Joſh.* 19. 15	Manaſſeis Jor					
e Wootton Northamptonſhire. woodborrough Nottinghamſh.	*Iearim.*M.	Woods. *e*	*Joſh.* 15. 10	Zebulun	69.00	33.10			
	*Iebus.*C.		*Iudg.* 19. 10	Judah					
	*Iehud.*C.	Praiſing or confeſſing	*Joſh.* 19. 45	Jeruſalem.					
	*Iekabzeel.*C.	See *Kabzeel.*	*Neh.* 11. 25	Dan	68.50	31.50			
	Ierieoh.	Having a good ſavour.	*Num.* 22. 1						
	*Ieruel.*Wi.	Fearing the Lord.	2 *Chr.*20. 16	Benjamin	69.30	31.50	2	252	28
	*Ieruſalem.*C.		*Joſh.* 15. 8	Judah Benjamin Judah			2	285	55
	*Ieſhimon.*C.	Viſion of Peace.	1 *Sam.* 26. 1	Judah	69.20 69.30	31 40 31.20	3	313	
	Ieſhana.		2 *Chr.* 13. 9						
	Iethlah.		*Joſh.* 16. 42		69.00	31.50			
	*Iezreel.*C.	Suſpenſion.	*Joſh.* 19. 18	Iſſachar	69.10	32.40	2	158	5
	Ie zreel.	Seed of the Lord.	*Joſh.* 15. 56	Judah	69.40	31.10			
	*Ije-abarim.*St.		*Num.* 21. 21	Moab					
	*Ijon.*C.	Heaps of paſſengers,	1 *King.*15.20	Naphtali	69.50	31.50			
	*Iiphta.*C.		*Joſh.* 15. 43	Judah					
	*Iiphthabel.*C.		*Joſh.* 19. 14	Zebulun	69.10	33.40			
	*Iogbehah.*C.	A ſad wilderneſs.	*Num.* 32. 35	Gad	70.20	33.00			
	Iokdeam.		*Joſh.* 15. 56	Judah	69.50	31.10			
	Iokneam.		1 *Chr.* 6. 68						
	*Iokmeam.*C.	Poſſeſſing the people.	*Joſh.* 19. 11	Zebulun	69.00	33.30	2	151	33
	*Iokthеel.*C.		*Joſh.* 15. 38	Judah					
	*Ioppa.*C.	See *Japho.*	2 *Chr.* 2. 16	Dan	68.50	31.50			
	*Iordan.*Ri.	Deſcending with a powder.	*Gen.* 13. 10	Naphtali			2	106	7
	*Iotbatha.*St.	His goodneſs.	*Num.* 33. 33	Paran					

Name.	Meaning.	Mentioned.	Map.	Longit.	Latit.	Lib	Pag.	Par	English resemblances.
Irpeel.C.		*Iosh.* 18. 27	Benjamin	69.30	32.10				
Ir-shemesh.	A City of the Sun.*a*	*Iosh.* 19. 41	Dan	68.50	31.50				*a* Sandon Bedfordshire.
Ithnan.C.	Giving, or an Hire.	*Iosh.* 15. 23	Judah	69.50	31. 0				
Itta-kazin.C.	Now a Prince.	*Iosh.* 19. 13	Zebulun	69.30	33.30				
Iuttah.C.		*Iosh.* 15. 55	Judah	69.40	31. 0				

K

Kabzeel.C.	Congregation of God *b*	*Iosh.* 15. 21	Judah	69.40	30.50				*b* Godston Surry.
Kadesh. W.	Holiness.*c*	*Gen.* 14. 7	Simeon, Paran			2	230	8	*c* Holy Island in Northumberland.
Kadesh-Barnea.C	Hilíness of an unstable Son.	*Num.* 32. 8	Judah	69.20	30.50	2	273	15	
Kanah.Ri.	A cane or reed.	*Iosh.* 16. 8	Ephraim			2	172	6	
Kanah.C.		*Iosh.* 10. 28	Asher	69.10	34.00	2	125	7	
Karkaa.T.	The pavement, or (foundation.*d*	*Iosh.* 15. 3	Judah	69.00	30.50				
Karkor.T.		*Iudg.* 8. 10	Gad.	70.20	33.00				
Karnaim.C.	Horns.*e*	*Gen.* 14. 5	Manas. tr. Jor.	70.10	33.20	2	96	15	*d* The Pavement in York.
Kartah.C.	Calling or meeting.	*Iosh.* 21. 34	Zebulun	68.50	33.30	2	151	34	*e* Horn-church Essex.
Kartan.C.		*Iosh.* 21. 32	Naphtali	70.00	33.40				*f* Blackwal Middlesex.
Kattah.C.	The same with *Kartah*.	*Iosh.* 19. 15	Zebulun						
Kedar.L.	Blackness or sadness.*f*	*Ier.* 2. 10	Edom			4	22	12	Saddington Leicestershire.
Kedemoth.W.C.	Easterly.*g*	*Deut.* 2. 26	Reuben	70.20	32.10	2	56	5	*g* Easton Northamptonshire.
Kedesh.C.	Holiness.*	*Iosh.* 12. 22	Naphtali.	69.40	33.40	2	115	30	* Holy head in Anglesey.
Kebelathah.St.	Church or congrega- (tion	*Num.* 33.22	Paran						
Keilah.C.		*Iosh.* 15. 44	Judah			2	281	42	
Kenah.C.	A Possession.	*Num.* 32.42	Manas. tr. Jor.	70.20	33.20				
Keriotb.C.	A City.	*Iosh.* 15. 25	Judah						
Keziz.C.		*Iosh.* 18. 21	Benjamin	69.40	31.40				
Kibroth-hattaavah.St.	Graves of the lusters.	*Num.* 11. 34	Paran			4	54	34	
Kibzaim C.	Congregations.	*Iosh.* 21. 22	Ephraim	69.00	32.20				*h* Blackwater Hamshire.
Kidron Ri.	Black.*h*	2*Sam.*15.23	Moriah			2	293	2	
Kinah.C.	A Possession.	*Iosh.* 15. 22	Judah						
Kir.C.	A City.	2*King.* 16.9	Moab						
Kirharaseth.		2 *King.*3.25	Moab						
Kirhereseh.		*Isa.* 16. 11	Moab			4	26	23	
Kiriath.		*Iosh.* 18. 28	Benjamin						
Kiriath-arba.C.	The City of *Arba* or (four, the same with	*Gen.* 23. 2							
Kiriath-arim.	*Hebron*.	*Iosh.* 15. 54	Judah	69.20	31.20	2	273	17	
Kiriath-baal.C.		*Ezra* 2. 25							
Kirioth huzoth.	City of Streets.*i*	*Iosh.* 16. 60	Judah						
Kiriath-jearim.	The City of woods.	*Num.* 22.39							*i* Streetham, Streetley.
Keriath-sannah.C	The same with *Debir*.	*Iosh.* 9. 17	Judah						
Kiriath-sepher.C.	A City of a book.	*Iosh.* 15. 49	Judah			2	277	27	
Kiriathaim.C.	Doubleton, or two (Cities.	*Iosh.* 15. 15	Judah			2	64	22	
Kirioth.		*Gen.* 14. 5	Reuben						
Kishon.C.	Hardness. *k*	*Ier.* 48. 24				2	161	16	
Kishon.Ri.		*Iosh.* 19. 20	Issachar						*k* Hardwick, Darbyshire.
Kitblish.C.	A Wall.*l*	*Iosh.* 21. 28	Zebulun	69.20	32.40				*l* Wallington Surry.
Kitron.C.	Spring or perfuming.	*Iosh.* 15. 40	Judah	69.30	31.20				
		Iudg. 1. 30	Zebulun						

L

Laban. St.	White.*m*	*Deut.* 1. 1	Paran			5			
Lachish C.	Is walking.*n*	*Iosh.* 10. 31	Judah	69.40	31.30	2	278	31	*m* Whitby Yorkshire.
Lahai-roi. Well.	That liveth and seeth me.	*Gen.* 24. 62	Simeon			2	233	17	*n* Walkhamstead, Surry.
Lahman C.	Rapin or his bread.	*Iosh.* 15. 40	Judah	69.30	31 30				
Laish.C.	An old Lion.*o*	*Iudg.* 18. 7	Naphtali	69.40	34.00	2	106		Walkhampton Devon.
Lakum.C.	Rising again or confirming.	*Iosh.* 19. 33	Naphtali	70.00	33.40			9	*o* Lion-key London.

English resemblances.	Name.	Meaning.	Mentioned.	Map.	Longit.	Latit.	Lib	Pag	Par
* Fairfield Glocestershire.	Lasha. T.	Fair to be seen. *	Gen. 10. 19	Reuben	70.00	31.40	2	52	9
	Lasharon. C.	A plain or field.	Josh. 12. 18	Ephraim	68.50	32.00			
	Lebanon. M.	Frankincense.	Deut. 1. 7	Libanus			4	1	1
	Lebaoth. C.	Lionesses.	Josh. 15. 31	Simeon			2	234	19
	Lebnah. C.	The Moon.	Josh. 15. 42	Judah	69.40	31.30	2	277	29
	Lehem. T.		1 Chr. 4. 22						
	Lehi. L.	Jawbone.	Judg. 15. 9	Simeon			2	229	6
	Leshem. C.	The same with Laish, (or Dan.	Josh. 19. 47	Naphtali.			2	106	9
	Libnah. St.		Num. 33.20	Paran			5	188	
	Lod. C.		1 Chr. 8.12	Benjamin	69.40	32.00			
	Lodebar. C.	Word to him.	2 Sam. 9. 4	Manas.tr. Jor	70.20	33.30	2	94	10
	Lubith. C.		Isa. 15. 5	Moab.					
a Nutwel Devorshire. Nuthal Nottinghamshire.	Luz. C.	An Hasel-nut. a	Gen. 28. 19	Ephraim	69.10	32.00			
	Lydda. C.		Act. 9. 32	Dan	68.50	32.00	2	210	7

M

	Maachathi. C. & L.	The contrition of the belly.	Deut. 3. 14	Libanus			4	6	13
	Maaleh-acrabbim. T.	The climing up of Scorpions.	Iosh. 15. 3	Judah	69.40	30.50			
	Maarah. C.		Iosh. 15. 59.	Judah					
	Machpelah. Cave.		Gen. 23. 9	Judah			2	274	19
	Madmannah. } Madmenah. }	The measure of reward.	{Iosh. 15.31 / Isa. 10.31	Judah / Moab			4	25	20
	Maden. C.	Brawling or strife.	Iosh. 11. 1	Naphtali	69.40	34.10	2	114	29
	Magdala. C.	Turretted.	Mat. 15. 39	Zebulun	69.20	33.30	2	147	20
	Mahanaim. C.	Two Armies.	Gen. 32 2	Gad	70.20	33.10	2	76	9
	Mahaneth-dan. T.	The tents of Dan.	Iudg. 18. 12	Dan			2	214	17
	Makheleth. St.	Assemblies.	Num. 33.25	Paran			4	56	41
	Makkedah. C.	Adoration.	Iosh. 10. 10	Benjamin			2	256	38
	Maktesh. C.		Zeph. 1. 11						
	Mamre. Pl.		Gen. 13. 18	Judah			2	273	17
	Maon. C.	An habitation.	Iosh. 15. 55	Judah	69.40	31.10	2	282	44
b Bittering Norfolk.	Marah. St.	Bitter. b	Exod. 15.23	Paran			4	46	13
	Maralah. C.		Iosh. 19. 11	Zebulun	69.00	33.00			
	Mareshah. C.	From the head or the (Prince.	Iosh. 15. 44	Judah			2	284	51
	Maroth. T.		Micah 1. 12						
	Massah. St.	Temptation.	Exod. 17. 7	Paran			4	48	18
	Mattanah. St.	A gift.	Num. 21. 18	Moab					
c Stanford in the Cave. Northamp. shire.	Mearah. T.	A Cave. c	Iosh. 13. 4		69.10	34.10			
	Medeba. C.	Waters of grief.	Num. 21. 30	Reuben					
	Megiddo. C.		Iosh. 17. 11	Manas.cis Jor.	69.00	32.40	2	165	27
	Mejarkon. C.		Iosh. 19. 46	Dan	68.50	31.50			
	Mekonah. T.		Neh. 11. 28	Judah					
	Meonenim. Pl.		Iudg. 9. 37	Ephraim					
	Mephaath. C.	The force or appear- (ing of waters. d	Iosh. 13. 18	Reuben	69.50	32.20			
d Waterton, Watersham. York-shire.	Merathaim. T.		Ier. 50. 21						
	Meribah. St.	Chiding.	Exod. 17. 7	Paran			4	48	18
	Merom. Ri.	Heights or depths.	Iosh. 11. 5	Naphtali			2	107	12
	Meroz. C.L. or T.	Secret.	Iudg. 5. 23	Naphtali	69.50	33.50	2	114	28
e Bridlington York-shire.	Metheg-ammah. T	Bridle of the People. e	2 Sam. 8. 1	Dan	68.50	31.30	2	220	32
	Michmash. C.	Bringing up the poor	1 Sam. 13. 2	Benjamin	69.20	31.50	2	261	52
	Michmethah. T.		Iosh. 16. 6	Ephraim	69.20	32.30			
	Middin. C.		Iosh. 15. 61	Judah	69.40	31.40			
	Migdal-el. C.	Tower of God.	Iosh. 19.38		69.40	33.40			
	Migdal-gad.	Tower of good success.	Iosh. 15. 37						
	Migdol. T.	A tower.	Exod. 14. 2	Egypt	63.	29.			
	Migron. T.		1 Sam. 14.2	Benjamin					
	Minnith. C.	Making ready.	Iudg. 11. 33	Ammon			4	29	28
	Misgab. T.		Ier. 48. 1	Moab					
f Askeham. York-shire	Mishal. } Misheal. } C.	Asking or request- (ing. f	{Iosh. 21.30 / Iosh. 19.26	Asher	69.00	33.30			

Name.	Meaning.	Mentioned.	Map.	Longit.	Latit.	Lib	Pag	Par	English resemblances.
Misrephothmaim. T.	The boiling of waters	Josh. 11. 8	Asher	69.10	34.10				
Mithcah. St.	Sweet.	Num. 33.28	Paran						
Mizpah. C.	A watch-tower. a	Gen. 31.49	Manas.tr. Jor.	70.20	33.30	2	94	11	
Mizpeh. C.		Josh. 18.2	Benjamin	70.20	32.30	2	259	47	
Mizpah. C.		1 Sam. 22.3	Moab			4	25	20	a Watchingwy Isle of VVight.
Moladah. C.		Josh. 15.26	Judah	69.00	31.10				
Moreh. Pl.		Gen. 12. 6	Ephraim						
Moriah. L.	Vision of the Lord.	Gen. 22. 2	Moriah						
Mosera. St.		Deut. 10. 6				2	293	1	
Moseroth. St.	Band or Bands.	Num. 33. 30	Paran						
Mozah. C.		Josh. 18. 26	Benjamin	69.20	31.50				

N.

Naamah. C.	Fair or pleasant. b	Josh. 15. 41	Judah						b Belvoire Linconshire.
Naaran. T.	See Naarath.	1 Chr. 7. 28	Ephraim						
Naarath. T.	A young Maiden c	Josh. 16. 7	Ephraim	69.40	32.20				c Maidston Kent,
Nahallal. C.	Praised or bright. d	Josh. 19. 15	Zebulun	69.10	33.10				d Brightstow Somersetsh.
Naim.	Fair or beautifull. e	Luke 7. 11	Zebulun	69.00	33.20				e Beaulin Hamshire.
Naioth. T.	An habitation.	1 Sam. 19.18	Ephraim	69.10	32.00				
Napthali. C.		Tobit. 1. 2	Naphtali	69.30	33.40				
Nazareth. C.		Mat. 2. 23	Zebulun	69.10	33.20				
Neah. T.		Josh. 19. 13	Zebulun	69.30	33.30				
Nebo. M. & C.	Speech or Prophecy.	Num. 32. 3	Reuben						
Niel. C.	The moving of God.	Josh. 19. 27	Asher	69.10	33.40				
Nekeb. T.	A ditch. f	Josh. 19. 33	Naphtali	69.50	34.00				f Ditton Camb. shire.
Neptoah. We	Open or opening.	Josh. 15. 9	Judah						
Netophathi.		Nehem. 12.28							
Nezib. C.	A standing or erection	Josh. 15. 43	Judah						
Nibshan. C.		Josh. 15. 62	Judah	69.40	31.30				
Nimrah. C.		Num. 32. 3	Gad						
Nimrim. Ri.	Leopards or Panthers.	Isa. 15. 6	Gad	70.10	32.40				
Nob. C.	Speech or Prophecy.	1 Sam. 21. 1	Benjamin	69.30	31.40				
Nobah.	Barking.	Judg. 8. 11		70.30	33.00				
Nodab.		1 Chr. 5. 19							
Noph. C.		Isa. 19. 13	Egypt	62.	30.	4	89	22	
Nophah. C.		Num. 21. 30	Reuben						

O

Oboth. St.	Witches or Botles. g	Num. 21. 10	Moab						g Bottlesham Cambr.sh.
Olivet. M.		2 Sam. 15. 30	Moriah						
Ono. V. & C.	His grief.	1 Chr. 8. 12	Benjamin						
Ophel. T.	Clowdy and obscure.	2 Chr. 27. 3	Jerusalem						
Ophin. C.		Josh. 18. 24	Benjamin						
Ophrah. C.	Dusty or leaden.	Josh. 18. 23	Manas.cis. Jor.	69.40	32.00	2	173	9	

P

Parah. C.		Josh. 18. 23	Benjamin						
Paran. W.		Gen. 21. 21							
Pas-dammim. T.		1 Chr. 11.13							
Pau. C.	Hissing.	Gen. 36. 39	Edom						
Penuel. C.	The face of God.	Gen. 32. 31	Gad	70.10	33.00	2	77	10	
Peor. T.	Opening.	Num. 23.28	Reuben						
Perazim. M.	Breaches. h	Isa. 28. 21	Moriah			2	203	22	
Perez-Uzza. T.	The breach of *Uzza*.	2 Sam. 6. 8	Benjamin			2	251	26	h Great breach Kent.
Pi-hahiroth. St.	The mouth of *Hiroth*.	Exod. 14. 2	Egypt	63.	28.				
Pirathan. T.		Judg. 12.15	Ephraim	69.30	32.10	2	201	56	
Pisgah. M.	An hill.	Num. 21.20	Reuben	70. 0	32.10	2	63	20	
Panon. St.		Num. 33.42	Moab						

R

Name.	Meaning.	Mentioned.	Map.	Longit.	Latit.	Lib	Pag	Par
Abbah. C.	Great or spacious. a	Deut. 3. 11	Moab					
Rabba. C.			Ammon					
Rabbith. C.	Multitude.	Josh. 19. 20	Issachar	69.00	33.00			
Rachal. T.		1 Sam. 30. 29	Judah					
Rakkath. C.		Josh. 19. 35	Judah	69.30	33.50			
Rakkon. C.		Josh. 19. 46	Dan	68.50	31.50			
Ramah.	High or exalted. b	Josh. 18. 25	Benjamin	69.20	31.40			
		Josh. 19. 29	Asher					
		Josh. 19. 36	Naphtali					
		Mat. 2. 18	Moriah	69.30	33.50			
Ramath. C.		Josh. 19. 8	Simeon	69.10	33.50			
Ramathaim. C.		1 Sam. 1. 1	Ephraim					
Ramath-lebi. T.	The lifting up of a Jaw-bone.	Judg. 15. 17	Simeon					
Ramath-mizpeh. C	The same with Ramoth Gilead.	Josh. 13. 26	Gad					
Ramases C.		Gen. 47. 11	Egypt	63.	31.			
Ramoth-gilead. C.		Deut. 4. 43	Gad	70.10	32.50	2	82	26
Rehob. C.	Large or broad. c	Numb. 13. 24	Asher	69.20	33.50			
Rehoboth. We.	Room or enlargment. d	Gen. 10. 11	Simeon					
Remeth. C.	High. e	Josh. 19. 21	Judah					
Remmon. C.	A Pomegranate.	Josh. 19. 7	Simeon					
Remmon-methoar. T.		Josh. 19. 13	Zebulun					
Rephaim V.	Giants.	2 Sam. 5. 18	Moriah			2	302	22
Rephidim. St.		Exod. 17. 1	Paran					
Riblah. C.		Num. 34. 11	Naphtali	69.50	33.50			
Rimmon. C.		Josh. 15. 32	Judah	68.50	32.30			
Rimmon-gath.		Josh. 17. 45		68.50	31.40			
Rimmon-parez. St.	The Division of Pomegranates.	Num. 33. 19	Paran					
Rissah. St.		Num. 33. 21	Paran					
Rithmah. St.	Juniper.	Num. 33. 18	Paran					
Rogelim. C.		2 Sam. 17. 27	Manass. tr. Jor.	70.20	33.20	2	94	10
Rumah. T.		2 King. 23. 36						

a *Greatton Northamp. shire.*

b *Upton, Upham Hamsh. Upburn Bucking. sh. Uphall. Hartf sh. Hiegate Middlesex.*

c *Broadlands Hamshire.*
d *Broadway Somersetsh.*
e *Highley Devonshire.*

S.

Salcah.		Josh. 12. 5	Manas. tr. Jor.					
Salchah.		Deut. 3. 10						
Salem. C.	Peace.	Gen. 14. 18	Moriah	69.30	32.20			
Salim. T.		John 3. 23	Manas. cis Jor.			2	176	17
Samaria. C.		1 King. 13. 23	Ephraim	69.10	32.30			
Sansannah. C.	Thorn on Thorn.	Josh. 15. 31	Judah					
Saphir.		Micah 1. 11						
Sarepta. C.		Luke 4. 26	Asher	69.10	34.10			
Sarid. T.		Josh. 19. 10	Zebulun	69.10	33.10			
Saran. C.		Acts 9. 35	Ephraim	69.00	32.00			
Secacah. C.		Josh. 15. 61	Judah	69.40	31.30			
Sechu. We.		1 Sam. 19. 22	Ephraim			2	185	10
Seirah. T.		Judg. 3. 26	Benjamin					
Sela. C.	A rock. e	Isa. 16. 1	Edom			4	34	37
Sela-hammahlekoth.	A rock of division.	1 Sam. 23. 28	Judah					
Seleucia. C.		Acts 13. 4	Libanus					
Seneh. Ro.	A Thorn.	1 Sam. 14. 4.	Benjamin					
Senir.		1 Chron. 5. 23						
Sephar.		Gen. 10. 30.						
Sepharad.		Obadiah 20						
Sepharvaim. C.	Books scribes or numbers.	2 King. 17. 24	Libanus					

f *Thornhaugh Northamp. sh.*

Name.	Meaning.	Mentioned.	Map.	Longit.	Latit.	Lib	Pag	Par	English resemblances.
Shaalbim. C.	The understanding of	Judg. 1. 35	Dan						
Shaaraim. T.	(a Fox.	1 Sam. 17.52	Dan						
Shabazimath. T.	Humbled with fasting. a	Josh. 19. 22	Issachar						a Hungerford Berkshire.
Shalem. T.	Safe or intire.	Gen. 33. 18	Ephraim						
Shalim. L.	Foxes. b	1 Sam. 9. 4	Ephraim						b Foxholes Darbysh. Faxton B. of Darham.
Shalisha. L.		1 Sam. 9. 4	Ephraim						
Shamir. C.	Briers or a Thorn. c	Josh. 15. 48	Judah	69.10	31.10				
Shapher.		Num. 33. 23	Paran.						c Brierley Herefordsh.
Sharaim. C.	Two gates. d	Josh. 15. 36	Judah						d Gateley Norfolk. Tatton Somersetsh.
Sharon.		1 Chr. 5. 16							
Sharuben. C.	A Prince or song of	Josh. 19. 6	Simeon	69.00	31.20				
Shaveh. Pl.	A Plain. (grace.	Gen. 14. 5	Reuben						
Shebam.		Num. 32. 3							
Shechem. C.	A shoulder.	Gen. 33. 18	Ephraim	69.20	32. 10				
Shema. C.	Hearing or obeying.	Josh. 15. 26	Judah	69.10	30.50				
Shen. T.		1 Sam. 7. 12	Benjamin						
Shenir.		Deut. 3. 9							
Shepham. T.		Num. 34. 10	Naphtali	69.50	34.10				
Shibmah. C.		Num. 32. 38	Reuben			2	66	25	
Shicron. T.	Hire or reward.	Josh. 15. 11	Dan	68.50	31.40				
Shihor. Ri.		1 Chr. 13. 5.	Simeon			2	233	18	
Shihor-libnah. Ri.		Josh. 19. 26	Asher			2	142	7	
Shilhim. C.		Josh. 15. 32.	Judah.						
Shiloh. C.	Peaceably and happy.	Josh. 18. 1	Ephraim	69.20	31.50	2	185	13	
Shiloah. Ri.		Nehem. 3. 15	Jerusalem			3	322	13	
Shimron. C.	The same with *Shimron-Meron.*	Josh. 11. 1	Zebulun						
Shimrom-merom. C		Josh. 12. 20	Zebulun	69.00	33.10	5	155		
Shinar.		Gen. 10. 10							
Shion. C.	Noise or tumult.	Josh. 19. 19	Issachar	69.20	33.00				
Shocho. C.		2 Chr. 11. 7	Judah						
Shochoh.		1 Sam. 17. 1							
Shophan. C.	A Rabbet. e	Num. 32. 35	Gad.	69.50	32.40				e Coniston in Lancash.
Shual. L.		1 Sam. 13.17	Ephraim.						
Shunem. C.		Josh. 19. 18	Issachar	69.10	33.00	2	161	17	
Shur. W.		Gen. 16. 7	Simeon						
Sibmah. C.	Gray or Hoary-hairs. f	Josh. 13. 19	Reuben						f Grays Oxfordsh.
Sibraim.		Ezek. 47. 16							
Sichem. C.		Gen. 12. 6	Ephraim			2	195	42	
Siddim. V.		Gen. 14. 3	Judah.			2	268	5	
Sihor. R.		Josh. 13. 3							
Silla. T.	The Bulwark.	2 King. 12. 20	Jerusalem			3	337	8	
Siloa. We.		Neh. 3. 15							
Siloe. T.		Luke 13. 4	Jerusalem			3	324	7	
Sinai. M.		Exod. 16. 1	Paran.			4	50	25	
Sinim.		Isa. 49. 12							
Sipthmoth.	The same with *Sibmah.*	1 Sam. 30.28	Reuben						
Siriah. We.		2 Sam. 3. 26	Judah			2	275	22	
Sitnah. We.	Hatred.	Gen. 26. 21	Simeon			2	231	11	
Sochoh.		1 King. 4. 10	Judah						
Socoh. C.	A thick bough. g	Josh. 15. 35	Judah	69.20	31. 10				
Sodom. C.	Chalk or Cement. h	Gen. 13. 10	Judah			2	270	5	g Boughton Northamp. sh.
Sorek. Ri.	A Vineyard or vine. i	Judg. 16. 4	Dan			2	214	17	h Broadchalk. Wiltsh.
South-ramoth.		1 Sam. 30.27	Simeon						i The Vine Hamsh.
Succoth. C. Succoth. St.	Booths. k	Gen. 33.17 / Num. 33. 5	Gad / Egypt	69.50	32.50	2	77	12	k Boothby in Lincolnsh.
Sychar. C.	Mercenary.	John 4. 5	Ephraim	69.30	32. 20	2	199	49	
Syrion. M.		Deut. 3. 9	Manass. tr. Jor.						

T

Name.	Meaning.	Mentioned.	Map.	Longit.	Latit.	Lib	Pag	Par
Taanach.	Humbling thy self.	Josh. 17. 11	Manas.cis Jor	68.50	32.50	2	164	26
Taanath-shilob. T.	Barking or baring a figtree.	Josh. 16. 6	Ephraim					
Tabbath. T.	Good or goodness.	Judg. 7. 22	Manas.cis Jor	69.40	32.30			
Taberah. St.	Burning.	Num. 11. 3	Paran			4	53	32
Tabor. C. and M.	Election or purity.	Josh. 19. 12	Zebulun			2	149	28
Tahath. St.	Underneath.	Num. 33. 26	Paran.					
a Newland Essex, Tahtim-hodshi. L.	Newly inhabited. a	2 Sam. 24. 6	Gad.			2	78	13
b Appleford Bark-sh, Tappuah. L. & C.	An Apple. b	Josh. 12. 17	Ephraim			2	176	18
Tarah. St.		Num 33. 27	Paran					
Taralah. C.		Josh. 18. 27	Benjamin.	69.40	32.00			
Tebaphwehes. C.		Ezek. 30. 18	Egypt	63.	30.			
Tekoah. C.	Sounding with a Trumpet. c	2 Sam. 14. 2	Judah			2	279	37
c Trumpington Camb. shire Telaim. C.	Probably both the same. Lambs. d	1 Sam. 15. 4 / Josh. 15. 24	Judah					
d Lamborn Bark-sh. Telem. C.								
Thebez. T.		Judg. 9. 50	Ephraim	69.30	32.10			
Thimnathath. C.		Josh. 19. 43	Dan					
Tiberias. C.		John 6. 1	Zebulun.	69.30	33.20	2	148	25
Timnah. C.	An Image or figure.	Josh. 15. 10 / Gen. 38. 12	Judah, or Dan.					
Timnath. C.								
Timnath-serah.		Josh. 19. 50		69.10	32.10			
Timnathah		Josh. 19. 43						
Tiphsah. C.		2 King. 15. 16	Ephraim	69.00	32.10	2	187	22
c Beausield Kent. Tirzah. C.	Sweet or delightful. e	Josh. 12. 24	Ephraim	69.00	32.10	2	187	22
Tob. L.	Good.	Jug. 11. 3	Libanus					
f Midleton Oxfordsh. Tochen. C.	The midle. f	1 Chr. 4. 32	Simeon					
Tolad. C.	See Eltolad.	1 Chr. 4. 29	Simeon	69. 0	31.20			
Tophel. T.		Deut. 1. 1	Paran					
Trachonitis. L.	Sharp-land.	Luke 3. 1	Manass.tr. Jor					
g Rochelin France, Tyre. C.	A Rock. g	Josh. 19. 29	Asher	69.00	33.50			

U

Ummah. C.		Josh. 19. 30	Asher	69.10	33.40			
Uzzen-sherah. C.	An ear remaining.	1 Chr. 7. 24	Ephraim	69.10	32.20			
Uz. L.	Counsell.	Job 1. 1	Edom			4	34	39

Z

h Bedford Zaanannim. P. / Zaanan. T.	The Bed of the fleeper. h	Josh. 19. 33 / Micah. 1. 11	Naphtali	69.40	34.10	2	114	27
Zair. T.		2 King. 8. 21	Edom			4	34	36
Zalmon. M.		Judg. 9. 48	Ephraim			2	196	44
Zalmona. St.	The shadowing.	Num. 33. 41	Edom			4	37	44
Zanoah. C.	Abomination or oblivion.	Josh. 15. 34	Judah	69.50	31.10			
Zaphon. T.		Josh. 13. 27	Gad	70.00	33.00			
Zared. Ri.		Num. 21 12	Moab					
i Melton Leceſter-sh. Zarephath. C.	A melting place. i	1 King. 17. 9	Asher			2	133	26
Zaretan. T.		Josh. 3. 16	Reuben	69. 30	32.30	2	62	16
Zareth-shahar. C.		Josh. 13. 19	Reuben					
Zartanah. C. / Zarthan. C.		1 King. 4. 12 / 1 King. 7. 46	Manas.cis. Jor			2	176	17
Zeboim. C.	Pleasant or a Roe.	Gen. 10. 19	Judah	69.50	31.40			
Zedad. T.		Num. 34. 8		69 20	34.10			
Zelah. C.		Josh. 18. 28	Benjamin	69.30	32.00			
k Shadwell nigh London, Zelzah. T.	Shadowed. k	1 Sam. 10. 2	Moriah			2	301	20

Name.	*Meaning.*	*Mentioned.*	*Map.*	*Longit.*	*Latit.*	*Lib*	*Pag.*	*Par*	*English resemblances.*
Zemaraim. C.	Wools. *a*	*Josh.* 18 22.	Benjamin	69.20	32.00	2	262	54	*a* Woolton Dorsetshire.
Zenam. C.		*Josh.* 15. 37	Judah						
Zephath. C.		*Judg.* 1.17.	Simeon						
Zephathath. V.		2*Chr.* 14. 10	Judah						
Zer. C.		*Josh.* 19. 35	Naphtali	69.30	33.50				
Zered. Ri.	Dispersed dominion.	*Deut.* 2. 13	Moab						
Zereda. T.		1*King.*11.26	Ephraim	69.00	32.10				
Zeredathah.		2 *Chr.* 4. 17							
Zererath. T.		*Judg.* 7. 22	Manasseis Jor.	69.30	32.30				
Ziddim. C.	Huntings. *b*	*Josh.* 19. 32	Naphtali	69.30	34.10				
Zidon. C.		*Gen.* 49 13	Asher	69.10	34.10	2	132	22	*b* Huntington.
Ziglag. C.	The streightning of a measure.	*Josh.* 15. 31	Simeon	69.00	31 30	2	228	4	
Zin. W.		*Num.* 13. 21	Paran						
Zion. C.		2 *Sam.* 5. 7	Jerusalem			3	334	1	
Zior. C.		*Josh.* 15. 54	Judah						
Ziph. C.	That mouth.	*Josh.* 15. 24	Judah.						
Ziphron. T.		*Num.* 34. 9							
Ziz. Ro.	A flower or a bud. *c*	2 *Chr.*20.16	Judah						
Zoan. C.		*Num.* 13. 22	Egypt	63.	31.				*c* Budleigh castle, Devonsh. Budworth Cheshire.
Zoar. C.	Small or little. *d*	*Gen.* 13. 10	Judah	69.40	31.30				
Zobah. L.		1*Sam.* 14.47	Libanus						*d* Littleton Little-port Camb. shire
Zoheleth. S.		1 *King.* 1. 9	Moriah						
Zophim. F.		*Num.* 23. 14	Reuben.						
Zoreah. C.	Leprosie. *e*	*Josh.* 15. 33	Dan.			2	214	17	*e* Burton Lazers Leicestershire.
Zuph. L.	Swimming or fluctuating.	1 *Sam.* 9. 5.	Ephraim			2	185	9	

READer be pleased to take notice, that limitary places, and all other mentioned in Scripture, which we could not confidently refer to another *Letter*, are by us (though no *Towns*) consigned to T. which as an *Hospital*, of no less charity, than capacity, gives them all entertainment. And thus by Gods assistance we have finished our Table. Miraculous almost was the execution done by *David* on the *Amalekites*, who *saved neither man*[a] *nor woman alive to bring tidings to Gath.* I cannot promise such exactness in our Index, that no one Name hath escaped our enquiry: some few perchance, hardly slipping by, may *tell tales* against us. This I profess I have not (in the language of some modern *Quarter-Masters*) wilfully *burnt any Towns*, and purposely omitted them; and hope, that such as have escaped our discovery, will upon examination appear; either, not generally agreed on by Authors for *Proper Names*, or else by proportion falling without the bounds of *Palestine*.

Soli Deo gloria.

[a] 1 Sam. 27. 9.

FINIS.